ARABIC-ENGLISH LEXICON



AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ĶÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN

BOOK I.—PART 4.

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WILLIAMS AND NORGATE,

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ARABIC-ENGLISH LEXICON

BY EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 4

LIBRAIRIE DU LIBAN

Riad el - Solh Square BEIRUT - LEBANON

كالمة النكاشير

ث يَشُمُلُ الكِتابُ الأُولُ مِنْ و مَدِّ القامُوس ، لِلدكتور ادورُد لينْ جَيَعِ الأَلفاظِ القِياسَية وَمُشْتَتَاتِها وَاسَاليبَ استِعمَالاتِها ، وَيَقسَع فِي غَانيَة مُجلَّدات ، وَقد استَغرَق تأليفُهُ نَيِّفاً وَثَلاثينَ سَنَة

امّا الكِتَابُ الثّاني الذي كَانَ الدّكتُور لين يُزْمَسِعُ إصدَارَهُ ، وَهُو يَشْمُلَ الْأَلْفَاظَ وَالْاوابدَ اللّغويّةَ النّادِرةَ ، فَقَدَ خَالَتٌ وَفَاة المؤلفِ عسَام ١٨٧٦ دُون إكالهِ فِلْمَ يصَدرُ قَطّ.

وَقَد قَالَ الدَّكَتُورِ جِ.بِ. بادجَر في تعريفٍ له بمعجم لِين : و إِنَّ هَذَا المَكَلِ الرَّائِعَ في شمولهِ وَغِناه ، في مجته المَميق وَدِقْته ، وَفي بَسَاطَة تَرْتيبه ، لَيَغُوق الِيَ حَدِّ بَعيد أَيَّ مُعُجَم كَان ، في أَيَّة لَعَة في المَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed , as also ص and j, because proceeding from the tip of the tongue: its place of utterance is between that of o and that of j: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from by the raising of the tongue to the palate [in the utterance of the latter], and from j by the suppression of the voice fin the utterance of the former]. (K in art. سين.) It is one of the letters of augand its استَفَعَل and its derivatives]. (Ş and L in art. سين.) [See also in art. سین. It is sometimes substituted for سِطْرَنْبْ as in مَقْرُ for صَقْرُ and for مَعْرُ as in رَسَقُرُ for شطرنج: (see De Sacy's Chrest. Arabe, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it ... (Şand L and K,* in art. سين,) as in the saying (Ş and L in art. سين) of 'Alya Ibn-Arkam,

يًا قَبْحَ ٱلله بَنِي السِّعْلَاتِ عَهْرُو بْنَ يَرْبُوعِ شِرَارَ النَّاتِ لَبُسُوا أَعَفَّاءَ وَلَا أَكْيَات

[O, may God remove far from good, or from prosperity, the sons of the Sialah, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means النَّاس and بأُخْيَاس (Ṣ and L ib.:) and in like manner one says مُلْتُ for مُلْتُ. (TA in art. _____)_ in the Kur [commencing ch. xxxvi.] is like and at the commencement of chapters of the same; and is said by 'Ikrimeh to mean يا إنسان [O man]; because it is followed by the (: سين .Şand L in art) : إِنَّكَ لَمِنَ الْمُرْسَلِينَ or it means either thus, or يَا سَيِّدُ [O man of dignity]. (K in art. سين is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and So and Le in art. سَيْنُعُلُ as in سَيْنُعُلُ [He will do such a thing], (S and L ib.,) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from سُوِّف, contrary to what the Koofees | ing of wine or beverage. (M, K.)

The twelfth letter of the alphabet; called hold: nor is the extent of the future with it shorter than it is with سُون, contrary to what the Basrees hold: the analytical grammarians term it حَرْفُ تُنفيس, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] . (S and L in art. سين.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the Kur [iv. 93], ستُجدُونُ أَخُرِينُ [as though meaning Ye continually find others]; and they adduce as an evidence thereof the saying سَيَقُولُ ٱلسَّفَهَاءُ مِنَ ٱلنَّاسِ مَا ,[136] in the same as meaning The light-witted of وَلَّاهُمْ عَنْ قَبْلَتَهِمْ the people continually say, What hath turned them away, or back, from their kibleh?]; affirming that this was revealed after their saying ... but this the grammarians know not; and that ما ولاهم this verse was revealed after their saying is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, فَلَانْ يَقْرِى الضَّيْفُ and يُصْنَعُ الْجَمِيلُ, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i.e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) = [As a numeral, w denotes Sixty.]

.q. بَسُوْفَ q. عَمَا سَا

1. سَأَبُهُ, (Ṣ, M, K,) aor. -, (M, K,) inf. n. بَانْ, (S, M,) He throttled him, syn. مُنْفَة ; (S, M, IAth, K;) i.e., squeezed his throat: (IAth:) or, so that he died, (\$,) or so that he killed him. (M, K.) __ And __ He widened it; namely, a or skin for water or milk]. (S, K.) == (M, K,) aor. and inf. n. as above; (M;) and , (M, K,) aor. , (K,) inf. n. , (M;) He was satisfied with drink-

and الله مَسَأَبُ A [skin such as is termed] رُقّ , (S, M, K,) for wine: (M:) or such as is large: (M, K:) or a is of any kind: (M:) or a receptacle of skin, or leather, in which the ij is put: (M, K:) the former also occurs in a verse in which it is read without ., for the sake of the rhyme: (M:) and its pl. is : (8, M, K:) and (so in the 8, but in the K "or,") the latter (مسأب) signifies a shin for honey; (Ṣ, Ķ;) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce مَسَابٌ, (Ṣ, M,) it is written مِسَابٌ, (Ṣ, M, K,) without s: (S, M:) and it signifies also a shin in which clarified butter is put. (S and L voce

in the following saying, (IJ, M,) مُؤْبَانِ, in the following saying, لُسُؤْبَانُ مَالِ, meaning Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well, (IJ, M, K,*) is from is made زِنَّ signifying "a زُنِّ signifying سَابُ only for the preservation of its contents. (IJ, M.) man, (TA), Who drinks much water. (K.)

. سود . see 1 in art : سُنْدَ

signifies The hastening, or being quick, in journeying; (S, K;) and is mostly used in relation to journeying by night: (S:) or the journeying all the night; (M;) or the journeying in the night without alighting to rest; (Mbr, S, K;) and تَأُويبُ signifies the "journeying in the day without alighting to rest:" (Mbr, S:) or the journeying of camels night and day (AA, S, M, K) together. (M, K.) And occurs [as an inf. n. in the sense of jul; but [ISd says] I know not any verb [properly] belonging to it. (M.) __ You say also, اساد السير He prosecuted the journey with energy, (M,) or persistently, or continually. (MA.) [See an ex. in a verse of Aboo-Duwad cited voce مردون.]

[an inf. n. of which the verb is not mentioned,] The act of walking, or going any pace on foot. (M.)

سَاد : see 4, above.

Somewhat remaining of youthfulness (S, K) and strength (S) in a woman. (S, K.* [Sec ([.سۇرة also

A skin for clarified butter, (S, K, [see مَسَادٌ or for honey; as also مَسَادٌ, without .; the former of the measure , and the latter of the measure فعُال: or a [skin of the kind called] زقّ smaller than the _____ [which is similarly described as a skin, or small skin, of the kind called زق]: (El-Aḥmar, L:) but Sh says, what we have heard is مساب, meaning a large [skin of the kind called] زقّ (L.)

سود .see art : مُسؤود

سازج (O, K, TA) and عَادِجُ (TA) arabicized from [the Pers.] نكزه: (O, K: [in some copies of the K الله:]) this is the only explanation in some of the copies of the K: (TA:) Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work: (O, TA:) or without any kair upon it: or of one unmixed colour: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welce-cd-Deen El-'Irakee says, in the Expos. of the "Sunan" of Aboo-Dawood, respecting a pair of boots of the Prophet, described as سُوْدَان سَاذُجَان or بالزجان, that this phrase seems to mean A pair of black boots of one unmixed colour; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) ___ Also Free from self-constraint: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, mulevolence, malice, or spite, nor cunning: (O:) or free in intellect; and easy [or simple or artless] in nature or disposition. (TA in art. حبة عازجة, also written عارجة عازجة authors on the scholastic theology of the Muslims as meuning An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive: and sometimes the same epithet is used [in like manner] in other cases. (L.) = In some copies of the K, it is said to be [the name of] Certain roots and shoots, that grow in waters, useful for such and such things; arabicized from . [or اساره]: (TA:) or certain leaves and shoots, (O, CK,) used as a medicine, having a flower; one sort thereof called رُومِيّ and another, هُنْدِيُّ اَذْج عندِی , as well as سَازْج عندِی , the latter name, i.e. alone, applied in the present day to malabathrum, or Indian spikenard;] growing in waters that rollect and stagnate in black muddy lands, (O,) standing up on the surface of the water, (O, CK,) like the plant called عدس الهاء, (O,) without attachment to a root; (O, CK;) beneficial for swellings of the eye. (CK.)

.: . see 4, in two places. == سُأْرُ aor. : , (Mab, K,) inf. n. سُؤْر, (Mab,) It remained; became left, as a residue. (Meb, K.)

4. اسار ITe left a remainder, or somewhat remaining; (IAnr, M, K;) as also بنار (IAnr, K,)

or أَر سُؤْرًا (A,) inf. n. سَأْرَ سُؤْرًا or he left somewhat of the beverage in the bottom of the vessel from which he had drunk; (S, TA;) as also اسار في الإناء سؤرا: (A:) the doing of which is prescribed in a trad. (TA.) You say also اساره He left it remaining. (Msb.) And اسار سؤرا and He left a remainder, or residue. (T, TA.) And اسار منه شياً He left somewhat of it remaining. (M.) And المَوْض ; and إِنَّارَت الإبلُ في المَوْض ; The camels left some water remaining in the trough, or tank. (A.) Also اسار He left somewhat remaining of من الطَّعَام سُوْرَةً the food. (A.) And اسار من حسابه # He left somewhat of his calculation unreckoned. (M,* TA.)

5. تسأر (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, أَنْسَانُورُ ;) He drank the remains: (A:) or the remainder of the تَبِيدُ; (Ķ;) or so تَسَأَّر التَّبِيدُ. (Lḥ, M.)

6: see what next precedes.

A remainder, or residue; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also t : (T:) or a remainder of beverage in the bottom of a vessel after one has drunk; (S,* A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or wateringtrough: and tropically to 1 a remainder of food, Sc.: (Mgh:) and فَوْرَةُ signifies likewise t a remainder of food: (A:) pl. of the former أَلَّار, (S, M, Mgh, Msb,) and, by transposition, (M.) . رِئْمُرُ and بِئْرٌ pls. of , آزامُر and اَبَارٌ like , اَسَارُ 1 What remains of the portion of the flesh of the game that is given to the hawk which has captured it. (A.) __ And أورة also signifies ! A remainder of youthful vigour in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also أسؤَّدُة.] __ And + What is good, or excellent, of property, or of camels or the like: pl. سُؤْر. (L.) [App. because such is الورة الله bad.] ___ الورة الله bad.] ___ الورة الله beft when one has parted with the [means A chapter of the Kur-án;] من القُرْآن so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of . . . (K:) pl. سَوْرَ (A, TA.) . سَوْرَةُ means Such a one is very evil or mischievous. (A.)

see the next preceding paragraph, in five places.

One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and tof food in a dish; of c.:] deviating from rule, (Ṣ, M,) like بَدْرُاكُ from بَالُهُ عَنْ حَدَالُ (Ṣ:) [see عَبَّارُ بَهُ بَالُهُ إِنْ اللهُ عَنْ حَدَالُ (Ṣ, M, K) with lis said to be the only other instance of the kind:]
by rule it should be مُسُورُ (Ṣ, K;) which is

[said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from it or [irregular] from أَسَارُ. (T,TA.)

The rest, or remainder, (T, and M in art. مير, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh, Msb:) not the whole, or all, as many imagine it to mean, (Şglı, Mşb, Ķ,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and El-Jawalcekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from الشَّير, as AAF and J and others hold, or the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and (.سير .Ş in art) .سَائْرُهُ is a dial. var. of سَارُ الشَّيْءِ __ An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, بطنى عَطْرى My belly perfume thou, and the rest of me leave thou]: (K:) but in other lexicons than the K, we find أعطرى. (TA in art. عطر.) This saying is a well-known prov. (TA.) here signifies سائرى In the TA it is added that سائرى the whole of me, or all of me: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. عطر.) __ It is related, also, that a hostile attack was made upon a people, and they eried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the أَسَائِرُ اليَوْمِ وَقَدْ زَالَ الظُّهُرُ person asked replied, أَسَائِرُ اليُّومِ وَقَدْ زَالَ الظُّهُر [What, all the day, when the noon has passed?] رَمَا بَعْدَ) i.e., Dost thou covet what is remote, (مَا بَعْدَ) (S, K, TA, in a copy of the S and in one of the K and in the CK رما بَعْدُ, when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. سير, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

expl. by Golius as a pl. meaning "Partes أسَائر] reliquæ" is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned

سَأَرُ sce مُسَيِّر

a dial. var. of سَأْسُر without .; A certain tree; [accord. to some,] i. q. شيزى. (TA.) [See

inf. n. سُوَّال and مُسَأَلة , (Ṣ, M, K,) which latter is also pronounced , without the hemzeh, (TA,) and الله and عالم (M, K,) and عالم or عالم ما الله عالم الله الله عالم الله عالم الله عالم الله عالم الله عالم (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and مَادَلَهُ, as a verb, doubly trans., first thus by itself, and secondly by means of عن, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, K,) i. e. He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing: but سَأَلَ when بكذا is more common than عن كذا means the asking, or demanding, of property, it is trans. [only] by itself or by means of من [so that you say مَأْلُ مِنْهُ كَذَا and مَأْلُهُ خَذَا meaning he asked, or demanded, of him such a thing]: (Er-Raghib, TA:) and one says also سَالَ, aor. يَسْالُ, (Akh, S, M, M, b, K,) like مِنَافَ, aor. نِسَالُ (Meb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally, as is shown by the phrase, mentioned by AZ, (TA:) [respecting this dial. var., see what follows:] the imperative (S, Mab, K, TA) of (Ṣ, Mṣb, TA) is الْمَالُّ ; (Ṣ, M, Mṣb, Ķ, TA;) and (Ṣ, Ķ, &c.) that of سَالَ, (Ṣ, Mṣb, TA,) سُنْل, (Ṣ, Msb, K, TA,) dual. سَلُوا, and pl. سَلُوا, [these two being] irregular; (Msb;) and AAF mentions that Aboo-'Othmán heard one say اسل , [a form omitted in some copies of the K, but mentioned in the CK,] meaning النان, suppressing the ., and transferring its vowel to the preceding letter, like as some of the Arabs said الأحدَرُ for الأحدَرُ many do in the present day]: (M:) aecord. to ISd, (TA,) the Arabs universally suppress the . in the imperative except when they prefix to it : وَأَسَّالُ and فَآسَّالُ or ; (M, TA;) saying (TA:) or when j [or is prefixed, it is allowable to pronounce the . and also to suppress it, as in saying وَسُلُوا and وَاسَأَلُوا (Msb:) and for the pass. سِيل one may say سِيل, and سِيل, in this instance making the kesreh to partake of the sound of dammeh, and أسول; and also سول, in which the middle letter is pronounced with a sound between that of . and that of ., or resembling that of J. (IJ, TA.) As Er-Rághib signifies The asking, or demanding, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what means I سَأَلْتُهُ عَنِ الشَّيْءِ (TA.) asked of him information respecting the thing: (IB, TA: [and the like is said in the Msb:]) and مَانَتُهُ الشَّيْ [is sometimes used in the same sense, as has been shown above, but generally] means I asked kim to give me the thing: (IB, TA:) you say, اَلَةُ مَالُا He asked, demanded, or begged, of him property, and in like manner, (: MA): [مَالًا followed by] سَأَلَ إِلَيْهِ and سَأَلَ مِنْهُ and مُشَالَةُ and سُؤَالٌ .n f. n. سَأَلْتُ ٱللَّهُ العَانية begged, or sought, of God health, or freedom

from disease, &c. (Msb.) The saying in the عَنْ means سَأَلَ سَائِلُ بِعَذَابِ وَاللهِ means عَنْ i. e. An asker asked respecting a falling punishment]: (S:) [for] one says, خُرَجْنَا نَسْأَلُ meaning We went forth عَنْ فُلَان asking respecting such a one]: (Akh, S:) or the phrase in the Kur means a caller called [for a falling punishment]: (TA:) and some read (Bd, TA,) [likewise] from سَالُلُ بعذاب واقع سَالُ وَأَدٍ بعذابِ واقع Bḍ:) or this means) : السُّؤَالُّ [i. e. a valley flowed with a falling punishment]; (Bd, TA;) so some say; (TA;) from السَيْلَانَ. نَهُى عَنْ كَثَرَةِ السَّوَالِ, Bdl.) The saying, in a trad., نَهَى عَنْ كَثَّرَةِ السَّوَال [IIe (Mohammad) forbade much questioning or inquiring] is said to relate to subtile questions or inquiries, that are needless; like another trad., mentioned below, voce, alie: or to the begging, of men, their property needlessly. (TA.)

3. مُسَادَلة , (M, TA,) inf. n. مُسَادَلة : (TA:) see 1, first sentence. Aboo-Dhu-eyb says,

[Didst thou ash the remains of the dwelling, or didst thou not ash, respecting the inhabitants, or respecting their knowledge of the former occupants?]. (M, TA.) __ In the saying of Bilál Ibn-Jereer,

* إِذَا ضِفْتُهُمْ أَوْ سَآيَلْتُهُمْ * وَجَدْتَ بِهِمْ عِلَّةً حَاضَرُهُ * [When thou becomest their guest, or ashest of them, thou findest with them a ready excuse], is a combination of two dial. vars. ; the being in the original phrase سَاتَلْتُ زَيْدًا, and the ز سَايَلْتُ زَيْدًا being a substitute in the phrase ; the measure of سَايَلْتَهُوْ being : فَعَايِلْتُهُوْ (M, K:) so said Ahmad Ibn-Yahya, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K.*) - [Accord. to analogy, also signifies He asked him, &c., being asked by him, &c. _ And Freytag states that as meaning He always سَادَلُ Reiske has explained demanded that another should express wishes for his health: but I know not any instance of its being used in this sense.]

4. أَسَّالُهُ سُوْلُهُ (K,) or أَسَّالُهُ سُوْلُهُ (S,) and أَسَّالُهُ سُوْلُهُ (S,K,) He accomplished for him his want. (S,K.)

[5. تَسَاّل, in the modern language, signifies He begged, or asked alms; as also تَسُول both probably post-classical.]

6. النّاهُ الله They asked, or begged, one another. (Ṣ, Mṣb, Ķ.) You say, مُمَا يَتَسَاوُلُانِ , (M,) and also يَتَسَاوُلُانِ , (M, Mṣb, Ķ.) and يَتَسَاوُلُانِ . (TA.) In the Kur [iv. 1], some read وَاتَّقُوا الله : in each case, originally تَسَادُلُونَ به : the meaning is, [And fear ye God,] by Whom ye demand [one of another] your rights, or dues: (M:) or by Whom ye ask, or demand, one of another; (Bḍ, Jel;) saying, I ask thee, or beg thee, by God; and I beseech thee, or adjure thee, by God. (Jel.)

One says also تُسَامَلُوا القَوْمُ, meaning They [to-gether] asked, or begged, the people. (Mgh in art. نقف.)

, without سُولٌ, (Ṣ, M, Ķ;) also pronounced , (S, K,) [A petition; or a request; meaning] a thing that people ask or beg; (S;) or a thing that one has asked or begged; (M, K;) as also ب (IJ, M, K,) which is likewise pronounced , without ،; (K;) and أَسُؤُولٌ ; (Har p. 422; [or this is app. pl. of سُولٌ , like as بُرُوجٍ is of بُرُوجٍ and مَالَةٌ or مَالَةٌ, as will be shown by what follows;] and *مسؤول ; (Msb;) [and المُسَالَةُ see 4: the first of these in the sense نُعُلُ said by Z to be of the measure of the measure مُنْعُولُ; like عُرَفُ and نُكُر (TA.) قَدْ أُوتِيتَ سُوْلَكَ يَا مُوسَى ,[xx. 36] Thus in the Kur Thou hast been granted thy petition, or the thing that thou hast asked, O Moses. (S, M, TA.) In the saying اللَّهُمُ أَعْطَنَا سَأَلُونَا ﴿ [O God, grant Thou us our petitions], mentioned by Aboo-'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

aii or aii; pl. בَצُל: see the next preceding paragraph, in two places.

سُوُلِّ see 4: and see also سُوُلَّةً:

رَّوُلَةٌ (Ṣ, Ķ,) also pronounced أَسُولَةٌ (TA,) A man (Ṣ) who asks, or begs, much; (Ṣ, Ķ;) as also أَلَّهُ, and أَلَّهُ: (TA:) such is improperly termed أَلَّهُ اللهُ (Durrat el-Ghowwas, in De Saey's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

an inf. n. of 1. (S, M, K, &c.) _ [It is often used as a subst. properly so called; like مَسَالَةُ; meaning A question; an interrogation; correlative of جَوَابُ: and a demand, or petition: and as such has a pl., تَوَالُاتُ; perhaps post-classical.]

. سُؤُلَةُ عود : سَؤُولُ

[of which it is app. pl.].

. سُؤَلَةُ Bee : سَأَلُ

sense of a pass. part. n. [with the noun qualified by it understood; meaning † A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination]: (TA:) and the pl. is . (Msb, TA.)

So in the saying, it is tropically used in the saying, if I learned a

question, or problem, &c.]. (TA.) The saying, in a trad., السَّائلُ وَعَابِهَا means † [He (Moḥammad) disliked and discommended] subtile questions, such as are needless. (TA.) __ See also : __ and see 4.

أَسُؤُولُ [pass. part. n. of 1: and used as a subst.]: see مُسُؤُولُ

سأم 1. مُنْهَدُ (Ṣ, M, Mạb, K,) and مُنْهَرَ مِنْهُ (M, Meb, K,) aor. -, (S, Meb, K,) inf. n. (S, M, K) and it (K) and it (S, M) and and L, (S, Mob, K,) He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (Ş, M, M,b, K;) namely, a thing; (Ş, M, K;) syn. مُلّ (S, M, Meb, K,) and فنجوز: (Meb:) exceeds Jid. (Ham pp. 775-6.) It is لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ ,[xli. 49] said in the Kur Man will not turn away with disgust (عاد الخبر from, or will not be weary of, praying for good, or wealth, or prosperity]. (Msb.) And in a trad. إِنَّ ٱللهُ لَا يَسْامُ حَتَّى تَسْامُوا not turn away with disgust until ye turn away with disgust; like رُد يَمَلُ حَتَّى تَمَلُو, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aisheh that she used to say to the Jews, عَلَيْكُمُ السَّامُ وَالنَّامُ وَاللَّهُمُ وَاللَّعْنَةُ [Disgust or loathing, and contempt, and cursing, rest upon you]: thus related with , meaning ye shall turn away with disgust from your religion: but commonly related without . [and with a different meaning], as will be stated hereafter [in art. .سوم. (IAth, TA in this art. and in art. سوم.)

4. As He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)

an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with dispust, to be averse, to be dispusted, to loathe, or to nauseate]: (S, M, K:) or much affected with vexation, or dispust; having little patience. (Ham p. 532.)

سأو

1. •••, (Ṣ, M, K,) like •••, [or rather like •••,] incorrectly [and differently] written in copies of the K, (TA,) i. q. •••, (Ṣ, M, K, TA,) formed from the latter by transposition; (Ṣ, M;) mentioned by Sb: you say, while with like with like with like affair displeased, grieved, or vexed, him]: [I displeased, grieved, or vexed, him]. (Ṣ, TA.)—And if yield, (K, TA,) inf. n. ••, (TA,) He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of with like of the like

4. اَشَايْتُ القَوْسُ [q. v.] to the bow. (K, TA.)

اَنَّةُ: } see what next follows.

مَوْنَ مَ a bow, and مُوْنَ , (Ibn-Málik, Az, ISd, K, TA,) and مَوْنَ , (Ibn-Málik, K, TA,) [in the CK erroneously written مَانَ , and it is there implied that the other vars. are عُنْدُ and وَمُوْنَ , اللهُ وَمُوْنَ , (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art.

formed from the latter by transposition; and has for its pl. فَسَانُ : whence the saying, أَكُرُهُ مُسَانُكُ : whence the saying, أَكُرُهُ مُسَانُكُ : I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says, قَاسَهُ is pluralized, and then the pl. is transformed, so that it is as though it were pl. of قَاسَهُ, like قَاسَهُ. (M.)

1. مُبْهُ, (Ş, M, Ķ,) [aor. 4,] inf. n. هُبُه, (M,) He cut kim, or it. (S, M, K.) _ And i. q. عَقْرَهُ [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.]. (S,* K.) _ And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) ! He pierced him in the i, i.e. the است. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. ___ Also سبة, (Ṣ, M, A, Mṣb, Ķ,) aor. as above, (Ṣ, M,) inf. n. (Ṣ, M, Mṣb, Ķ) and (Ķ,) [but the latter, accord. to analogy, has an intensive signification,] He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (Ṣ, M, A, MA, Ķ, Bḍ in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also نجبه 🕻 ; (K;) or the latter signifies he reviled him, vilified kim, &c., much; syn. أُخُثَرُ سَبّه (M;) or is more than أُخُثُرُ مِنْ سَبّه). (TA.)

3. سَابُهُ, inf. n. سَابُهُ, (Ṣ, M, A, Mṣb, K) and مَسَابُهُ, (M, Mṣb, KĹ, TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.) You say, سَابُ السَابُ Between them two is mutual reviling, &c. (A.) And النواح سَابُ [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., سَابُ السَابُ فُسُونَ (TA) The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the Jámi' cṣ-Ṣagheer of Es-Suyooţee.)

5. تسبت [as quasi-pass. of 2, + It was, or became, made, or appointed, or prepared, as a

means, or cause, of attaining, or accomplishing a thing, or an affair; followed by . And It was, or became, caused, or occasioned]. You say, † [The property of the spoil, or acquisition, or tribute, termed is was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَى (Az, TA.) [See also 10.] ___ He made use of it as a تسبب به إلى شي means, or cause, of attaining, or accomplishing, a thing. (M.) And اُتُسَبُ بِفُلَانِ الْيَكُ †[F make use of such a one as a means of access to thee]. (TA in art. درو.) __ [Hence, in the present day, تسبب is used as meaning † He trafficked; because trafficking is a using means to procure subsistence.]

8: see the next preceding paragraph.

10. السّب لَابُولِه (A.) It is said in a trad. of Aboo-Hureyreh, المُعْدَى إِلَيْهُ وَلاَ تَدْعُهُ بِالْمِهُ وَلاَ تَدْعُهُ بِالْمُوا اللهِ اللهُ اللهُ وَلاَ تَدْعُهُ اللهُ وَلاَ تَدْعُهُ اللهُ وَلاَ تَدْعُهُ اللهُ وَلاَ تَدْعُهُ اللهُ اللهُ وَلاَ تَدْعُهُ اللهُ وَلاَ تَدْعُهُ وَلاَ اللهُ وَلاَ تَدْعُهُ وَلاَ اللهُ وَلاَ تَدْعُهُ وَلاَ اللهُ وَلاَ تَدْعُونُ وَاللهُ وَلاَ اللهُ اللهُ وَلاَ اللهُ وَاللهُ وَلاَ اللهُ وَلاَ اللهُ وَلاَ اللهُ وَاللهُ وَاللّهُ وَاللهُ وَاللّهُ وَالللللللللللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ

R. Q. 1. + He severed his tie, or ties, of relationship, by unhind behaviour to his kindred. (AA.) — He went a gentle pace. (AA. [Freytag, on the authority of "Hamak. Waked.," assigns this meaning to "Limit.]) — He smelt a foul smell. (AA.) — He discharged his urine. (M, K.) He made water to flow. (K.)

R. Q. 2. It (water) ran, or flowed. (K.) _ See also R. Q. 1.

One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Msb, K;) as also (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K;) as also vilifier &c.;

(M, K.) A poet, (Ṣ,) namely, 'Abd-Er-Raḥmun time. (Ks, TA.) And أَصَابِتُنَا سَبَةُ مِنَ الحَرِّ above. (M.) One says, مُعَلَّتُ فُلَانًا لِي سَبَا إِلَى صَبَا إِلَى مَا اللهِ above. (M.) One says, المُعَلِّمُ أَنْ العَرْبُ عَلَى مَا اللهُ عَلَيْهُ عَلَى اللهُ ال

[And I witness many persons of 'Onf, alighting during their journeys, going repeatedly to and fro to sec Ez-Zibrihán's turban dyed with saffron]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his ; [but this is correctly, or more commonly, termed بية ;] and Ktr asserts that he was suspected: (M:) he says that Ez-Zibrikán used to tinge his است yellow; but this is a strange saying. (TA in art. نسبيبة ل Also, and لسبيبة, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Aboo-'Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a hind commonly known among the merchants by [the name of] ڪرخ, some of which are made in Misr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذراع is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any hind, or, as some say, of linen: (TA:) the pl. of the former is سُبُوبُ; (S, K, TA;) and of the latter, سَبَائبُ : (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase بَسَبًا الكُتَّانِ is used for بِسَبًا الكُّتَانِ. (M.)... See also بُبُب, first signification.

time. (Ks, TA.) And أصابتنا سَبَةً من الحرّ, and البَرْد, and البَرْد, and البَرْد, (K, TA,) and الرّوح, (TA,) (TA,) (TA,) and of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سَبَابُ] One says, النّفر سِبَابُ † Time consists of vicissitules; one turn is thus, and one is thus. (ISh, TA.)

A disgrace; a shame; a thing that occasions one's being reviled. (Ṣ, M, A, K.) One says, صَدِّهُ عَلَى عَالَمُ لَلَهُ عَلَى الْحُرْسَةُ عَلَى تَوْمُكُ This thing became a disgrace to him, occasioning his being reviled. (Ṣ.) And الْنَ سَبَّةُ عَلَى قُومُكُ [Thou art a disgrace to thy people]. (A.) [And مُسَبِّنَةُ, in like manner, (a word of the class of مُسَبِّنَةُ and مُسَبِّنَةُ, being originally مُسَبِّنَةً , signifies A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art.

فَلَمْ يَجِدِ الْأَثْوَامُ فِينَا مُسَبَّةً

And the people did not find in us a cause of reviling, or of being reviled: pl. (مُسَابُ] One says, أيْاكُ وَالسَّبِةُ [Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) — Also One whom people revile (S, K) much. (K.) See also

السَّبَّابُهُ see أَلْسَبُّهُ.

A rope, or cord; (S, M, A, Msb, K;) as also , (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a versc of Aboo-Dhu-eyb cited voce غيطة ; (S, M;) accord. to some, as there meaning a mooden peg, [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is , (M, TA,) [and] the pl. of the latter word is سبوب (Ṣ, TA) also: (TA:) or signifies any rope let down, or made to descend, from above: (AO, TA:) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembeh, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) فليمدد , in the Kur [xxii. 15] , بِسَبَبِ إِلَى ٱلسَّمَاءِ ثُمَّر لِيَقْطَعُ means Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i.e. let him die of rage: (M, TA:) or, as some say, let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof. (Bd.) The saying

جَبُّتُ نِسَاءَ العَالَمِينَ بِالسَّبَبْ

has been expl. in art. : in this instance, a rope or cord, may be meant; or a string, or thread. (M, TA.) — Hence, (Msb.,) † A thing (S, M, Msb, K) of any kind (S, Msb, K) by means of which one attains, reaches, or gains access to another thing: (S, M, Msb, K:) pl. as

means of access [to such a one in the case of my mant]. (TA.) Hence, (M,) أسباب السهاء + The places of ascent of the heaven, or shy: (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K. [See an ex. in a verse cited voce ثبانون.]) And the saying, meaning + He excelled [or إِرْتَقَى فِي الأَسْبَابِ attained to excellence] in religion. (M.) __ + 1 road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, أَتْبَعَ سَبُبًا †[Then he fullowed a road, or way]. (Bd.) [And] so in the saying, مَا لِي اللهِ سَبِب †[There is not for me any road, or way, to him, or it]. (A.) So too بُسَبَانْبُ : pl. سَبَانْبُ (Ḥam p. 347.) [† A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, الْمَذَا سَبِّبُ لَمُذَا اللهِ † [This is the cause, or occasion, of this]. (Msb.) And † Because of him, or it, it mas thus, or such a thing was]. (Msb in art اجل.) And مُبَبُ اللهُ لَكُ سَبَبَ عُيْرِ May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) __! A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from , which is by birth: from the same word as signifying "a rope by means of which one reaches, or gains access to, water." (TA.) One says, انْعُطُعُ بِيَنُهُمُ السِّبُ i. e. \$ The connexion, or tie, [of affinity between them was severed,] and الأسباب the connexions, or in the Kur ii. وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ 161] means, accord. to I 'Ab, + And their ties and affections [shall be dissundered]: or, accord. to AZ, † and their places of abode [shall be قَطْعَ اللهُ بِهِ السِّبِ [But] [But] قَطْعَ اللهُ بِهِ السِّبِ means + [God cut short, or may God cut short,] his life. (M, K.) __ Also, [from the same word as signifying the "cord, or rope, of a بُيْت," properly meaning "tent," and tropically "verse,"] + A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. M, K. [In some of the copies of the K, the latter kind is not mentioned.]) سُبُبُ خُفَيْفُ +[A light cord] means a movent letter followed by a quiescent letter; as من and فر and منبث †[A heavy cord], two movent letters; as -Treo con † سَبَبَان مَقْرُونَانِ (KT.) .لِمَ and لَكَ joined cords] means two portions in which are three successive short vowels followed by a quiescent : مُفَاعَلَتُنْ in عَلَتُنْ and مُتَفَاعِلُنْ in مُقَاعَلَيْ in and شببان مَفْرُوقَانِ †[Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as عَيْلُنْ in مُسْتَفَعُلُنْ and in مَفَاعيلَن. (M, TA.)

One who reviles people; (S, K;) as also

to the meaning: (IAth, TA voce بُلُقَعُ (K.) One says, أَنْ سُبَةً وَلَا سُبَةً وَلا سُبَةً وَلا سُبَةً وَلا سُبَةً (Be not thou a reviler of others, nor one whom but some say أُسُبُسُ , with damm; and this is others revile]. (A.)

[Causative.]

[عَبْبِيّة Causality.]

بربب: see بربب second sentence. Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. بربب and بالمانية and بربب (A, TA.) And † A lock (المنافية) of hair; as also بربب (M, K:) pl. بربانية: which is also expl. as † syn. with برانية [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase المراببة السائلة السائلة (A, TA.)

عَلَيْهُ سَبَائْبُ الْدُمِ ... and عَلَيْهُ سَبَائْبُ الْدُمِ ... and عَلَيْهُ سَبَائْبُ الْدُمِ ... were, streaks of blood: (A, TA:) the sing. of with in this sense is سَبِينَةُ (Ḥam p. 347.) ... Also [Trees of the kind called] مَضَاهُ abounding in a place. (M, K.)

means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عراقيب [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عراقيب, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Mab, and of frequent occurrence.]

subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (Ṣ, M, A, Mṣb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also النبة: (K:) so called because one [often] points with it in reviling: (Mṣb:) called by persons praying in and النبة [because it is raised in asserting the unity of God]. (TA in the present art. and in art.

A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. وَعَلَى (S, K) and عَلَى: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] عَنَى that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISh, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and بَالَمُ signifies the same: (TA:) pl. عَلَى (M, TA:) A'Obeyd explains عَلَى اللهُ ال

but some say with damm; and this is more common, because it is a sing. epithet. (MF, TA.) Also i. q. with damm; and this is more common, because it is a sing. epithet. (MF, TA.) for a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles ((,cell)), are made: Ru-beh says, [accord. to one reading, another being given in art. www, q. v.,]

رَاحَتْ وَرَاحَ كَعَصَا السَّبْسَابِ ٢

[She went, and he went, like the rod of the sebsab, meaning, the arrow]; in which the last word is a dial. var. of السّبَسُا, or the I is inserted by poetic license. (TA.) __ [Hence, perhaps,] بُومُ السّبَاسِبُ, (Ṣ, TA,) A certain festival of the Christians; (Ṣ, TA;) i.q. أيّامُ, (Ābu-l-ʾAlà, M, K,) or يُومُ السّعَانين (Abu-l-ʾAlà, M, K,) or يُومُ السّعَانين السّعَانين (TA.)

اسْبَسْن: } see the next preceding paragraph.

[like أُمْدُوهُ أُمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ [like أَمْدُوهُ أَمْ أُمُوهُ أَمْدُوهُ أَمُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْدُوهُ أَمْ أَمْدُوهُ أَمْدُوهُ

أَسْبُوبَةُ pl. of سَبِيبُ: = and also of أَسْابِيبُ الوَجْهِ. = The beauties of the face. (TA in art. سَابِيبُ الوَجْهِ

بسبّ: see بسبّ, first signification.

: see ., in two places: __ and

[Much reviled: see its verb]. _______ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means t Goodly, or excellent: (S, A, K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, (فَاتَلُهَا ٱللهُ, Ş, A, TA,) and abase them: (أَعْزَاهَا: A, TA:) how goodly, or excellent, are they! (TA.) = [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, لأمر for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] Onc says, اَهُذَا مُسَبِّعُ عَنْ هُذَا (This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.)

[Reviling much: see its verb. — And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer].

[The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

though he termed every part of the بَنُهُ a بَسُبُ [act. and pass. part. n. of 8]. It is said (Lḥ, M;) or the pl. is added to give intensiveness in a trad., البُستَبَانِ شَيْطَانَانِ مَا البُستَبَانِ شَيْطَانَانِ مَا البُستَبَانِ مَا البُستَبانِ مَا البُستَبَانِ مَا البُستَبَانِ مَا البُستَبَانِ البُستَبانِ مَا البُستَبَانِ البُستَبانِ مَا البُستَبانِ مَا البُستَبانِ مَا البُستَبانِ مَا البُستَبانِ مَا البُستَبانِ البُستَبانِ البُستَبانِ البُستَبانِ مَا البُستَبانِ البُستَبانِ مَا البُستَبانِ البُستَبانِ مَا البُستَبانِ البُسْتَبانِ البُسْتِ البُسْرَانِ البَسْرَانِ البُسْرَانِ البُسْرَانِ البُسْرَانِ البُسْرَانِ البُسْرَانِ البُسْرَانِ البِسْرَانِ البُسْرَانِ البُسْرَانِ البِسْرَانِ البُسْرَانِ البِسْرَانِ البِسُرَانِ البِسْرَانِ البِسُرَانِ البِسُرَانِ البَانِ ا

mutual revilers are two devils. (El-Munkwee in his Expos. of the Jámi' eş-Şagheer of Es-Suyooţee.)

Ĭ...

1. سَبًا الخَمْر, (S, M, K,) aor. -, (M, K,) inf. n. (Ş, M, K) and سباً, (M, K, TA,) like be- سباً: but see (بسباه TA, in the CK, کتاب low,] and استبأها (S, K;) and استبأها; (S, M, K;) He bought wine, syn. شراها, (M, K,) which mostly means "he sold it," (TA,) or اشتراها, (S, O,) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبِيتُ الخَهْرُ, without .; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَاتُهُ ; and it is itself called : سَبِيَّةُ : (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سبی.] — And He collected the wine in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) سَبَأْت الجلْد (M,) or سَبَأْتُهُ (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K "and,") altered, (M, K,) him, (M,) or the shin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.)_And سَبَأَتُهُ بِالنَّارِ I burned him with fire : (AZ, S:) or سُبَّا جَلْدُهُ, inf. n. بُسِبَ, He burned his skin; or, as some say, stripped it off: (M:) or سَباً المِلْد he burned the skin: and سَباً المِلْد signifies also he stripped off [skin], or he skinned. (K.) __ And سَبُّة , (inf. n. سَبَأْتُ الرَّجُلَ And سَبَأْتُ الرَّجُلَ مُبَأُ عَلَى يَبِينِ= flogged the man. (Ṣ, Ķ.°) كَارَبَة, (S, M,) aor. ', inf. n. سُبُ, (M,) He passed over a false oath [that he had sworn], not caring for it: (S): or he swore a false oath: and some say, سَبَأُ عَلَى يَبِينِ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) is also syn. with [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

7. انسبأ It (the skin) was, or became, stripped

off. (S, M.) — And It (a person's skin) peeled off, or became abraded. (TA.)

8: see 1, first sentence.

أَيَّادِي and رَتَفَرُنُوا أَيْدِي سَبَا عَسَسَيْنَةُ see : سَيَأ تَفَرَّقُوا in the place of زَهَبُوا in the place of) رسَبًا (T. TA.) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of Scha, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) is here made indecl., (M, K, TA, [in the CK being a mistranscription for بنوه, wherefore has been there interpolated, immediately before ,iie,]) with the last letter quiescent, and forms, with the preceding word, a compound like [which implies that we should read and أَيَادِيَ سَبًا but I have never found it thus written]: (TA:) it is not formed from by suppression of the ., but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also [.سبی art

الم A long, or far, journey, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, المنافذ كريد المنافذ Verily thou desirest a long journey, (IAar, M, K,*) that will alter thee. (IAar, M.) In the case of a short journey, you say, أريد سُرِيدُ سُرِيدُ مُرِيدُ رُبِيدُ سُرِيدُ رُبِيدُ رُبُولُ رُبُولُ رُبِيدُ رُبِيدُ رُبِيدُ رُبِيدُ رُبِيدُ رُبُولُ رُبِيدُ رُبِيدُ رُبِيدُ رُبِيدُ رُبُولُ رُبِيدُ رُبُولُ رُبُ رُبُولُ رُبُولُ رُبُولُ رُبُولُ رُبُولُ رُبُولُ رُبُولُ رُبُولُ

آلَبُ [The purchase of wine;] a subst. from الْمَا الْمُورِ ; (Ṣ;) or an inf. n. (M, K, TA.) = See also بَيْنَةُ , in two places.

The skin, or slough, of a scrpent; (K;) as also سَبِّى; for it is with, and without, ... (TA.)

to Ks, البيرة (S, M, K) and البيرة (M, K) and, accord. to Ks, البيرة , but the form commonly known is البيرة , with kesr to the س, and with medd, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 400, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. حث. and see also

، above ، السَّبَرِّيَّةُ عee السَّبَارِيَّةُ

[It is said in a marginal note in my MS. copy of the K that it signifies also A seller of grave-clothes: but this is evidently a mistake, app. occasioned by a mistranscription, for , with ...]

A road (Ṣ, Ķ) in a mountain. (Ṣ.)

سيت

1. سُبُتُ, (Ṣ, M, Mṣb,) aor. - (Ṣ, Mṣb) only, (Ṣ,) or -, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. , (M, K, * TA,) He rested : (S, M, Msb, K:*) and ceased, or abstained, from works: (TA:) and was, or became, quiet, still, or motionless: (M, TA:) and اسبت signifies [the same, or] he was, or became, motionless: (S, TA:) Az says in the first of these senses is not known in the language of the Arabs: (TA:) [but J says is " rest :" and hence the former of these verbs signifies he slept. (Ṣ.) __ And بَبَتَت الْيَبُودُ (Ṣ,* A, K,) aor. -(Ṣ, K) and ², (K,) inf. n. بُبَتْ (Ṣ, K,) The Jews hept, or performed, the ordinances of their [or sabbath]: (S, K:) or , aor. = (M, Msb) and 4, (M,) inf. n. بُنبت; (Msb;) and اسبتوا ; (S, M, Msb;) they entered upon the [or sabbath]: (S, M:) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Msb.) It is said in the Kur [vii. 163], وَيُومُ لَا يَسْبِتُونَ And on the day when they were not keeping the ordinance of their : (Ṣ:) where some read لا يُسْبِتُونَ لا (Ṣ:) where some read السُبِتُ وَنَ لا يُسْبِتُونَ لا and some, السُبِتُ اللهِ اللهُ به اللهُ in running. (M.) = And as inf. n. of said of a man, (TK,) also signifies The being confounded, or perplexed, unable to see one's right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. رَسَبْتُ الشَّيْءَ (M, TA,) inf. n. رَسَبْتُ الشَّيْءَ (M, A, Mgh, K,) i. q. قطعه [meaning He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also استنه expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سُبَتُ علاَوْتُهُ (Ṣ, M,) inf. n. ببت, (S, K,) He smote his nech [so as to decapitate him]: (S, M, K:) and سُبتَتُ عِلاَوْتُهُ His head was cut off. (A. [This is there said to be tropical; but why, I do not see.]) ___And i. e. سَبَتَتِ اللَّقْهَةُ مَ لَيْتَنَّهُ ﴿ and رَسَبَتَتِ اللَّقْهَةُ حَلْقِي The morsel, or gobbet, obstructed, or stopped, my fauces]: but the verb without teshdeed is the more usual. (M, TA.) __ And مُبَتَ رَأْمُهُ (M, A, Mgh, Meb,) aor. -, (M, Meb, TA,) inf. n. -

A, Mgh, Mṣb, K:) and in like manner, شَعْرَهُ, he shaved off his hair; (TA;) as also variated like him who is sleeping, generally closing his eyes; said of a sick man: (TA:) and also he died. (Mṣb, TA.)

2: see 4: mand see also 1, latter half, in three places.

4: see 1, former half, in four places. — "I'll, inf. n. "The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.) = [II (a drug) produced the hind, or degree, or semblance, of sleep termed in the sense in medical works: and is also used in this sense in the present day.] = See also 1, near the end of the paragraph.

Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also ثُنْتُ. ــ ثُنْتُ (M, K,) or يَوْمُ السَّبْت, (S, Mṣb,) [The sabbath, or Saturday;] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the -- there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day الببت: this, he says, is an error, because [he affirms that] - as meaning "he rested" is not known in the language of the Arabs, but signifies قطع; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] (Ṣ, M, A, Mṣb, K,) He shaved his head: (Ṣ, M, is أُسُبُتُ and [of mult] . (Ṣ, M, Mṣb, K:)

it has no dim. (Sb, S in art. مَبْتُ also means A week; from the مَبْتُ to the مَبْتُ [i. e. from the sabbath to the sabbath]: so in the saying, in a trad. فَهَا رَأَيْنَا الشَّهْسَ سَبُّتًا [And we saw not the sun for a week]: as when one says "twenty autumns" meaning "twenty years:" or it means in this instance a space of time, whether short or long. (TA.) __ I. q. ii. e. A space, or period, or a long space or period,] (M, K, TA) of time]: (TA:) so in the saying, [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also and النبتا and النبتا and النبتا and i. q. دهر [meaning Time; or a long time; or a space, or period, of time, whether long or short; &c.]; as هاهه النَّا سُبَاتِ اللَّهِ (Ş, M, K.) And [hence] النَّا سُبَاتِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ means + The night and the day: (S, M, K:) Ibn Ahmar says,

> وَكُنَّا وَهُرْكَآبُنَّى سُبَاتٍ تَفَرُّقَا سوى لَمْ كَانَا مُنْجِدًا وَتَهَامِيَا

[And we were, with them, like the night and the day that parted asunder alike, then became one yoing towards Nejd and one going towards Tihameh]: (S, K:) such, they say, is the meaning: (\$:) or, as IB says, on the authority of Aboo-Jaafar Mohammad Ibn-Habeeb, ابنا سبات were two men, one of whom saw the other in a dream, and then one of them awoke in Neid, and the other in Tihameh: or they were two brothers. one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) Also A certain pace (S, M, K) of camels: (S, K:) or a quich pace: (TA:) or i. q. عَنَى [q. v.]: (AA, Ş:) or a pace exceeding that termed العَنَّل. (M.) _ A swift, or an excellent, horse; (K, TA;) that runs much. (TA.) A boy, or young man, of bad disposition, or illnatured, and bold, or daring. (K) _ A man cunning, i.e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.; (K, TA;) silent, or lowering his eyes, looking towards the ground; (TA;) and مُبَاتُ * signifies the same. (K, TA.) __ A man who sleeps much; . مُسْبُوتٌ TA.) See also كُثِيرُ السَّبَاتِ. (TA.) See also what next follows.

A certain plant, resembling the [or marsh-mallow]; (Kr, M, K;) as also (K [there expressly said to be with fet-h],) or • (M [so written in a copy of that work]:) said to be a certain plant used for tanning. (MF.) See the next paragraph.

The hides, or skins, of oxen; (M, K;) whether tanned or not tanned: so some say: (M:) or (so accord. to the M, in the K and TA "and," but the j is omitted in the CK,) any tanned hide; (As, AA, M, K;) said to be so called [because the tanning removes the hair,] from "the act of shaving:" (AA, TA:) [i. e. a bare land; as though shorn of its herb-

or only ox-hides tanned: so says AHn on the authority of As and AZ: (TA:) or ox-hides tanned with قرظ, (S, Mgh,) whereof are made [the sandals called] * نعَالْ سَبْتَيْةُ (Ş) these are hence thus called: (Mgh:) they are sandals having no hair upon them: (M, M&b:) or sandals tanned with قرظ : (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (مُلتَّى, i. e. بُبتَ) and removed by a wellknown process in tanning, (Mgh, TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAar says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called and so accord. to a saying of Ed-Dáwoodee, that they are called in relation to "the Market of the Sabbath"]: سُوقُ السُّبِّت it is also said that they are called in relation to the بُنبت, with damm, which is a plant used for tanning therewith; so that they should be called بنتية, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed ., as it is accord. to a copy of the M]: (TA:) see It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, يَا صَاحِبُ السِّبْتَينِ إِخْلُعُ سِبْتَيْكُ [meaning ! O wearer of the pair of sandals of pull off thy pair of sandals of تبت]: (S,* TA:) and accord. to the A, they are thus termed tropically: it is like the saying "Such a one wears wool, and cotton, and silk;" meaning "garments made thereof;" as is said in the Nh: but, as some relate it, what he said was, the last of these words بيًا صَاحبَ السَّبْتَيْنَ الْ being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

(TA,) [in a copy بيت , (M, L, K,) of the M erroneously written ,] A certain plant; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] تَبِتْ [or تَبِثَ]: (AḤn, M, L:) or i. q. شبت ; both words arabicized from مود [or يُود (K:) asserted by some to be the same as بِيْبِةً q. v.]: (M, L:) Az says that سُبِيِّةً, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Bahreyn call it , with the unpointed , and with ; that it is originally, in Pers., شوذ; and that it has another dial. var., namely, سبط [i. e. سبط]. (El-Jawáleekee, TA.)

: see بُنِيَّة, in the middle of the paragraph. Also Goats, collectively. (K.)

صحراً. [desert such as is termed] سبتاً: (AZ, K:) or أَرْضُ سَبِنَّاءُ or a land in which are no trees: (M:) and i. q. variation or such as is tanned with قرط [q. v.]: (M, K:) age]: (TA:) pl. مَبَاتِي (M.) __ Also, [in like and vehemently clambrous. (TA.)

manner] a fem. epithet, Having spreading, or expanded, ears, whether long or short. (K.)

One who fasts alone on the ... [i. c. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IAar, غُو تَكُ [Be not thou one who fasts &c.]. (M.)

and the dual. وَسُبِّيَةٌ and the dual. of مبنى, applied to a pair of sandals: see

سبتان, with kesr, Foolish, stupid, or of little sense; (K, TA;) confounded, or perplexed, and unable to see his right course; without understanding. (TA.)

primarily signifies Rest [like بُبَاتُ]: (Ṣ, Mṣb:) and hence, sleep: (Ṣ, Ķ:) or heavy sleep: (Msb:) or sleep that is hardly perceptible رخفی, M, K, [in some copies of the K, as mentioned by Freytag, غنيف, i. e. light,]), like a swoon: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K:) or the sleep of one who is sich; i. e. light sleep: (TA:) and view signifies the same as نُبَاتُ. (T, TA.) Hence, in the Kur [lxxviii. 9, and in like manner the word is used in xxv. 49], وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (Ş;) i. e. as though a man, when he slept, were cut off from [the rest of] mankind: (IAar. TA:) or is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, And we have made your sleep to be rest unto you: (Zj, TA:) or me have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death: (Bd:) or, to be rest unto your bodies by the interruption of labour, or work. (Jel.) See also ..., latter half, in three places.

A she-camel that goes the pace termed : or constantly going the pace termed . (M.)

رَبَنْتُي, (Ş, M, K,) as also سَبَنْتُي, (Ş,) Bold, or daring; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the sis added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives 5 as a termination [to denote the fem.], becoming بَسَنْتَاة; (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) __ Also The leopard; (S, M, K;) so too with ة; (AHeyth, L in art. نبيد;) and so سبندي: probably thus called because of his boldness, or daringness: (S:) or, as some ay, the lion: fem. with 5: or the fem, signifies a bold, or daring, lioness: or a she-camel of bold, or daring, breast; but this last is not of valid authority: (M:) and a beast of prey [absolutely]: (L in art. سبد:) pl, سبانت; (K, TA;) and some of the Arabs make سَبَاتي for rather اسَبَاتِ to be its pl. (TA.) __ The fem. also, applied to a woman, signifies Sharp in tongue; or clamorous; or clamorous and foul-tongued; or long-tongued

in the middle of the para- fore legs are stretched forth well [like as are stretched forth well [like as are

Motionless; not moving. (S, K.) And, accord to the L and K, Entering upon the day called السَّبُّة [i. e. the sabbath]: but correctly, entering upon the observance of the [or sabbath]. (TA.)

Affected with [the hind, or degree, or semblance, of sleep termed] سَبَات [q. v.]: (IAar, M:) or affected with a swoon: and, applied to a sick man, prostrated like him who is sleeping, generally closing his eyes: (S:) or confounded, or perplexed, and unable to see his right course: (Msb:) and أَسُبُوتُ signifies the same as مُسْبُوتُ as in the saying, cited by As,

يُصْبِحُ مَخْمُورًا وَيُهْسِي سَبْنَا

[He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) __ Also Dead. (Ṣ, K.) __ أُس مَسْبُونُ __ [A head cut off.] (A.) __ ... أَرْضُ مُسْبُونَةُ __ ...

Dates that have become all ripe, or ripe throughout. (Ş, K.) And رُطُبُةُ مُنْسَبِتُهُ [A date that is ripe throughout: and also] a soft date. (TA.)

1. رُبُّت, aor. -, inf. n. رُبُّت (Mṣb, K) and (Ṣ, K,) or the latter is a simple subst., (Mṣb,) He swam, syn. عَامَ (Ṣ, ¸K, ¸K, إِنَّهُ and (MF, TA) بالباء [in the river], (K,) or rather or في الماء (Msb) [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or he swam upon the surface, without immersing himself; for,] accord. to Z, there is a difference between and and; the former signifying the "coursing along in water with immersion of oneself;" and the latter, the coursing along upon water without immersion of oneself. (MF, TA.) __ [Hence,] النَّجُومُ لِّسَبَعُ (A, TA) ! The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) أَي فِي فَلَكِ يَسْبَحُونَ, i. e. † All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bd and Jel ibid.) upon the surface of the water, (Bd ibid.,) or in the water; (Jel ibid.;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) __ And [hence] one says, غَرُكُ إِنْ Thy fame has travelled مُسَابِعٌ لا الشَّهْسِ وَالْقَمْرِ as far as the sun and the moon; lit., snum along the tracts along which swim the sun and the moon]. (A, TA.) _ [Hence, likewise, as inf. n. of , aor. as above,] also signifies ! The running of a horse (S, L, K, TA) in which the

Bk. I.

the arms of a man in swimming]. (L, K, * TA.) And + The being quich, or swift. (MF.) _ And + The being, or becoming, remote. (MF.) And + The travelling far. (K.) You say, أرض † He went, or travelled, far, in, or into, the land, or country: (0, TA:) and: both thus expl. by Abu-l-Jahm El-Jaafaree. (TA.) __And + The journeying for the purpose of traffic (تَقَلَّب [q. v.]); and [a people's] becoming scattered, or dispersed, in the land, or earth. (K.) And + The busying oneself in going to and fro, or seeking gain, (IAar, TA,) and occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence. (IAar, S, K, TA.) You say, فُلَانُ يُسْبُحُ النَّهَارَ [Such a one busies himself in going to and fro, or occupies himself according to his own judyment or discretion, in seeking the means of subsistence]. (A, TA.) And the occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs. (Msb.) As used in the Kur [lxxiii. 7], where it is said, إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Katadeh (S) and El-Muarrij, (S, TA,) the meaning is, † [Verily thou hast in the day-time] long freedom from occupation; (S, K, TA;) and in this sense, also, its verb is , sor. -: (JM:) [thus it has two contr. significations:] or, accord. to Lth, † leisure for sleep: (TA:) accord. to AO, the meaning is, + long-continued scope, or room, for free action; syn. مُتَقَلَّبًا طُويلًا: and accord, to El-Muarrij, it means also + coming and going: (Ş, TA:) accord. to Fr, the meaning is, † thou hast in the day-time the accomplishment of thy needful affairs: (TA:) or the meaning is, † [long] occupation of thyself in thy affairs of business; not being free from occupation therein for the reciting of the Kur-an. (Jel.) Some read , which has nearly the same meaning as . (Zj, TA.) As inf. n. of بَبُع , (TK,) it signifies also + The state of sleeping. (K.) And as such also, (TK,) + The being still, quiet, or motionless. (K.) ___ [Also + The glistening of the mirage.] You say, i. e. + The) لَهُمَ meaning , الآلُ or , سَبَعَ السَّرَابُ mirage glistened]. (O.) _ And + The digging, or burrowing, in the earth, or ground. (K, TA.) You say of the jerboa, بسبّ في الأرض + He dug, or burrowed, in the earth, or ground. (O, TA.) And + The being profuse in speech. (K.) You say, جَبَّے فی الْکَلَام + He was profuse in speech. (O, TA.) _ See also the next paragraph.

2. signifies The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory; syn. تُنزِيه, (Ş, O, Mşb, TA,) and تقديس: (Msb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from

everything evil. (TA.) You say, with, (T, A, Mgh, Msb, TA,) and with, (Kur lvii. 1 &c., and A,) in which the J is redundant, (Jel in lvii. 1 &c.,) inf. n. تُنبِعُ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is (K, TA,) He declared God to be far removed, or free, from every imperfection or impurity &c., (A, Mgh, TA,) or from what they say [of Him] who disacknowledge [his attributes]; (Msb;) [i.e. he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God;] and he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying and the like: (Mab:) and سبحان الله [alone], (Mgh, K,) inf. n. تَسْبَعَانُ (K,) he said بَسْبَعَانُ (Mgh, K;) as also بُسْبَعَ بُر , inf. n. بُسْبَعَانُ (K, TA;) the latter, which is like مُكْرَانُ , inf. n. شُكُرُانُ a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سبحان is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, أُسُبُحُانٌ is the inf. n. of v signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سبمان الله or the like]; and he cites as an ex.,

قَبَحَ ٱلْإِلَٰهُ وُجُوهَ تَغْلِبَ كُلُّهَا سَبَحَ الصَجِيجُ وَحَبَرُوا إِمْلَالًا

[May God remove far from good, or prosperity, or success, the persons (فَجُوهُ here meaning (نَفُوسُ of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say وَنَحْنُ (MF, TA.) [كَبَيْكَ ejaculating, أَللهُ أَكْبَرُ in the Kur ii. 28, is a phrase, نَسْبُطُ بِعَبْدِكُ denotative of state, (Ksh, Bd, Jel,) meaning While we declare thy remoteness from evil [of every kind], (Ksh, Bd,) or while we say الله, (Jel,) praising Thee, (Ksh,) [or with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, Bd, Jel.) اَفَسَبِّحُ بَاسُمِ رَبِّكَ الْعَظْيِيرِ, in the Kur lvi. 73 and last verse, means Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord: (Bd:) or it means therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for] ______ also signfies The act of praying. (K, Msb.) You say, ____ meaning He prayed. (A, Mgh.) And [particularly] He performed the [supererogatory] prayer of [the period termed] الشَّعَى. (TA.) And فَلُونُ ,i. e. أَنْ مُعَلَى السَّبَعُ اللهُ , meaning Such a one performs prayer to God, either obligatory or supererogatory: [but generally the latter: (see

performs supere يُسَبِّحُ عَلَى رَاحِلْتِهِ and [(: سُبْحَةُ rogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the Kur [iii. 36], i.e. And pray thou [in the وَسَبِّعُ بِٱلْعَشِي وَٱلْإِبْكَارَ evening, or the afternoon, and the early morning]. (TA.) And it is related of 'Omar, انَّهُ جُلُدَ رَجُلُيْن meaning [That he flogged troo men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, ميده المادة الم beads by the help of which he repeats the praises of God: see ..., below]. (A, Msb.*) __ Also The making an exception, by saying it is [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lxviii. 28], كُوْ لَوْ لَا الْمُرْأَقُلُ لَكُوْ لَوْ اللهِ [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who "swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception "]. (TA.)

(T and رأساه . q. وأساه . (T and K in art. ,,) i. e. He swam with him. (TK in that art.) [And app. also He vied, or contended, with him in swimming.]

4. He made him to swim (K, TA) [upon the water] فوق الهاء [in the water] الهاء (TA.)

Garments of shins: (K:) or, accord. to Sh, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written 2, with , and with damm to the , whereas this signifies "a black [garment of the kind called] . and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed -: ISd, in art, , mentions as signifying "garments of skin," and having its sing.; but says that the word with the unpointed is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) __[A meaning belonging to ____ (q. v.) is assigned in some copies of the K to as سَابِحُ from ,سُبَحُهُ as , أَسْبَحُهُ an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of A horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Jacfar the son of Aboo-Tálib; (K;) or this was a mare named (O:) and of another belonging to another. (K.)

Beads (S, Mab, K, TA) strung (Mab, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirtythree,] with which (by counting them, K) one performs the act termed [meaning the repetition of the praises of God, generally consisting in repeating the words withirty-

three times, and i. e.] from the imputation of there being any thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is (Msb) and also. (Har p. 133.) See 2, last sentence but one. __ Also Invocation of God; or supplication: (K:) and prayer, (A, Mab,) whether obligatory or supererogatory: (Msb:) or supererogatory praise; (S;) and supererogatory prayer; (S, A, Mgh, K;) because of the therein. (Mgh.) You say, أَفْلَرُنْ يُصَلَّى السُّبُحَة expl. above; see 2, in the latter part of the paragraph. (Msb.) And قُضَى سُبِحَتُهُ He performed, or finished, his prayer: (A:) or لَضَيتُ سُهُمَتي means I performed, or finished, my supereroga-مُلّى tory praise and such prayer. (S.) And منلى : He performed the supererogatory prayer السبحة (A:) and سُبُّدَةُ الْفُحَى [the supererogatory prayer of the period termed [الضعى]. (Meb.) سبحة الله (IAth, K, TA,) with damm, (TA, but in my MS. copy of the K written and so in the CK,]) means + The greatness, or majesty, of God: (IAth, K, TA:) or [the pl.] الشُبْحَات, occurring in a trad., means + the greatness, or majesty, and the light [or splendour], of God: (Msb:) or by the saying مبحات وجه and بريَّنَا, with damm to the س and بريَّنَا greatness, or majesty, of the face of our Lord: (S:) or سُمَاتُ وَجُهُ الله means † the lights [or splendours], (K,) or, accord to ISh, the light [or splendour], (TA,) of the face of God: (ISh, K, TA:) some say that beauties of the face; because, when you see a person of beautiful face, you say, سَبْحَانَ ٱلله [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سُبُحَان (TA. [See شَبُحَان.]) One says, [addressing God,] أَمُأَلُكُ بِسُبِحَات وَجُهِكَ with two dammens, meaning ‡ [I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated. (A.) __ : also signifies † The places of prostration [probably meaning in the reciting of the Kur-an]. (K.) = Also, i. e. [the sing.,] ..., A piece of cotton. (TA.) is the inf.n. of عَبْعَانُ as syn. with [q.v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of is a proper name in the sense of الشبان, and [for this reason, and also because it ends with I and ,] it is imperfectly deel., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.)

You say سُبْحَانَ ٱلله, meaning I declare [or

celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or

from everything derogatory from his glory,

equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or I declare the remoteness of God, or his freedom (براءة), from evil, (Zj, S, K, TA,) or from every evil; (TA;) and [especially] from the imputation of his having a female companion, and offspring: (K:) or I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods: (MF:) [it sometimes implies wonder, and may well be rendered how far is God from every imperfection! &c.:] in this case, نَبُّ is a determinate noun; (K;) i. e., a generic proper name, for التُّسْبِيح, is for البر (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُبَرِيُّ (MF;) meaning أُبَيِّحُ ٱللهُ سُبُحَانَهُ thus سبحان (S, K, MF;) وَاللَّهُ مِنَ السُّوءِ بَرَاءَةً supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case. it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of حَاتِيمُ طَيِّي and instances of عَاتِيمُ طَيِّي say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is مُنكر of which the inf. n. is ثُكْرَانُ: others say that it may be an inf. n. of , though far from being agreeable with analogy: and some derive it from signifying "the act of swimming," or "the being quiek, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered I betake myself quickly to the service of God, and am prompt in obeying Him;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَعُ الفُرسُ" the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) وَسُبُحَانُ ٱللهِ حِينَ تُمُسُونُ وَحِينَ تُصُبِحُونُ which أسيحان is used in the place of the inf. n. of is understood before it,] in the Kur [xxx. 16], means Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak. (Fr, TA.) And , in the Kur xxiii. 93, أُنْبُحَانَّ ٱللهِ عَبًّا يَصِفُونَ means Far [or how far] is God from that by which they describe Him! (Jel.) One says also, سُبُحْتُكَ بِجَبِيعِ meaning سُبُحَانَكَ ٱللّٰهُمْ وَبِحَبْدِكَ i.e. I glorify Thos by آلَائِكَ وَبِحَدِكَ سَبِّحَتُكَ

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. إِنْ مِنْ كُذَا _ ([.ب , (Msb, K,) or ِسُبْحَانَ مِنْ فُلَانِ and (,\$) رَسُبْحَانَ ٱلله مِنْ كُذَا (A,) are phrases expressive of wonder (S, A, Msb, K) at a thing (S, Msb, K) and a person; (A;) originating from God's being glorified (الله عنه) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Radee, TA;) meaning + [I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing! [and such a person!]. (Msb.) El-Aasha says,

أَثُولُ لَيًّا جَآءَني فَخُرُهُ سُبْحَانَ مِنْ عَلْقَهَةَ الفَاحِر

 $(\S, M_{\S}b^{\bullet}) + [I \text{ saying, when his boasting reached}]$ me, I wonder greatly at 'Alkameh the boasting]; i. e. عَجِبًا لَهُ [for مُعَمَّلُ عَمَّلُ إِلَّهُ إِلَيْهِ اللهِ إِلَّهُ اللهِ إِلَّهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ him; (Msb;) [or how extraordinary a person is 'Alhameh the boasting!:] without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البواءة (IJ, IB) and التّنزيه, (IJ,) and because of the addition of the 1 and : (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being مُنْ عَلْقَمُهُ (MF.) بَبْحَانًا سِرِهُ اللهِ مِنْ عَلْقَمُهُ with tenwecn, as an indeterminate noun, occurs in the phrase أَسُمُانَهُ ثُمُّ سُبُعَانًا , in a poem of Umeiyeh. (IB.) نَبُعَانَ is also used in the sense of نَفُّ in the saying إِنَّتُ أُعْلَمُ بِهَا فِي [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

in three places.

an inf. n., (K,) or a simple subst., (Msb,) from ; (Msb, K;) Natation; or the act [or art] of swimming: (S, A, Msb, K:) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.])

in two places. مَابِحُ seo مُعَابِّ , in two places. مُعَابِّ , also pronounced مُبْوع , (T, Ṣ, Mṣb, Ķ, &c.,) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Msb,*) one of the epithets applied to God, (T, S, A, Msb, * K,) because He is an object of , (K,) and [often] immediately followed by قدوس, (A, Msb, K,) which is likewise also pronounced, though the former pronunciation is the more common: (Th, T, S, Msb:*) it signi-

far removed, or free, from everything evil, (Zj, Mgh, Msh, TA,) and from every imperfection [and the like]. (Msb. [See 2, and see also ان الله]) It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure نعول with damm as well as with fet-h to the first letter, except ذروح : (Ş, Mşb:) but the following similar instances have been among epithets, and دروح among epithets, and among حَلُوب and سقود and فروج among substs. (TA.) Sb says, لَيْسَ فِي الْكَلَامِ نُعُولُ بواحدة [expl. voce إِذْرَاحِ (S:) [or] accord. to AḤei, Sb said that there is no epithet of the measure فعول except مُتُوبً and ثُعُولُ: Lḥ mentions also, as an epithet applied to a (TA.) .سَتُوقُ as well as ,دِرْهَم

in two places. السَّاحَةُ

(K) سَبُوح الله and الله سَامُ الله and الله سَامُ الله سَابِحُ are part. ns., or epithets, from in the first of the senses assigned to it above: (Msb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Msb:) the pl. of the first, accord. to IAar, not of the first and last as it appears to be accord to the K, is : (MF:) that of the second is سَبُّاحُونَ: (Ķ:) and that of the third is or , the former reg., and the latter irreg. (MF.) السَّابِحَات, (K, &c.,) in the Kur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or + the souls of the believers (for which Golius seems to have found in a copy of the K أَزُواجُ المُؤْمِنِينُ, for he gives as an explanation piæ et fidelium uxores,]) (K, TA) which go forth with ease: or + the angels that swim, or glide, (in [app. a mistranscription for between]) the heaven and the earth: (TA:) or † the stars, (K,) which swim, or glide along, (£,) in the firmament, like the in water. (TA.) [The meanings forminæ jejunantes and veloces equi and planetæ, assigned to this word by Golius as on the authority of the KL, are in that work assigned to : the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نَجُومُ سُوَابِحَ t [Stars gliding along in the firmament: wellbeing a pl. of wapplied to an irrational thing, and of wellis also applied as an epithet to a horse, (S, IAth, A, L,) meaning That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S,* IAth, L ;) and in like manner المبوح [but in an intensive sense]: (A, L:) the pl. [of the former] is سُوَابِع and سُوَابِع also signifies | Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in

the name of A horse of Rabeea Ibn-Jusham. (K, TA.) And in like manner, السَّبَاحِ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.)

تَابِيحٌ and تَابِيحٌ [pls. of عُنِيبٌ A single act of تُسْبِيحٌ : see 2]. (A.)

A place of swimming, &c. : pl. [...]
See an ex. of the pl. in the first paragraph of

, accord. to AA and the K, applied as an وكناً. [garment of the kind called] means Strong: and accord to the former, so applied, means "made wide." (TA.)

فَلُوْلُا أَنَّهُ كَانَ مِنَ [act. part. n. of 2] مُسَبِّح in the Kur [xxxvii. 143], means And had he not been of the performers of prayer, (A, Mgh, Msb, K, as some say. (Mgh.)

(A, TA) السُبَّاحَةُ * (A, Meb, TA) المُسَبَّحَةُ I [The index, or fore finger;] the finger that is next the thumb: (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Msb, TA.*) One says, and السُّاحَة السُّارَ إِلَيْهِ بِالسُّاحَة السُّرَةِ عِلَيْهِ بِالسُّبَحَة towards him, or it, with the fore finger]. (A, TA.)

1. سَيِخَتِ الْأَرْضُ (JK, A, Msb,) aor. -, inf. n. (JK, A, Mab, K;) اسبخت ال (JK, A, Mab, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Msb.) And سَبِنَ المِكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) See also 2. , an inf. n. of which the verb is سبخ, aor. 4, (TK,) means also + The being in a state of sleep:

(AA, S:) and ▼ ∴ ∴ → The sleeping soundly:

(S:) or both have this meaning: (K:) or the former signifies + the being in a state of rest, and easing the body by sleep: (IAar, L:) and I the latter, + the sleeping every hour: (TA:) and the former signifies also + the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so the latter. (K.) In the Kur laxiii. 7, some read instead of in, q. v.]; (§, K;) meaning + rest, and easing of the body by sleep; (IAar, L;) and said by Fr to be from , in the first of the senses expl. in the next paragraph: (L:) or + freedom from occupation or nork or business. (Ṣ.) Accord to Zj, الشباط and are nearly the same in meaning. (TA.) You say also مَنْ فَوْم and مَنْ فَوْم and آسَبْخُ مِنْ نَوْم [app. meaning + A ceasing from sleeping and from or] I lengthened sleeping. (JK.) ... And fies [All-perfect, all-pure, or all-glorious; i. e.] running. (K, TA.) Hence, (TA,) وفي الأرض is السّبوء + I went, or travelled, far, in, or into,

the land, or country; (JK, K, TA;) like

2. [inf. n. of _____] The separating, or pluching anunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.)_ And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وبر), after the separating and loosening, for a noman to spin it; (TA;) [as also بنبغ, inf. n. of المبنغ; see بنبغ; see -[Hence,] ! The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'Aīsheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (Ş, TA,) رُلَّ تُسَبِّخِي عَنْهُ بِدُعَاتِكِ عَلَيْهِ (Ş, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, (إلله عنك الحتى May God alleviate thy fever. (إلله عنك الحرف O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) __ And † The act of stilling, quieting, rendering motionless, appeasing, tranquillizing, calming, allaying, assuaging, or quelling. (K.) Also † The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calin, allayed, assuaged, or quelled. (K, TA.) One says of heat, (S, K,) and of anger, (TA,) سبخ (Ṣ, Ķ,) inf. n. as above ; and ♦ (K;) + It became abated, or allayed, (S, K, TA,) and alleviated. (S.) - Also + The ceasing of veins from the throbbing occasioned by pain therein. (IAar, L, K.*) __ See also 1, in three

expl. by Freytag as meaning He contended with another in swimming is a mistake [.ساہے for

4. اسخ He reached salt earth in digging (S, K) a well. (TA.) __ See also 1, first sentence.

5: see 2, near the end of the paragraph.

is expl. by Freytag as applied in the Deewan of Jereer to A dense cloud that is seen suspended apart from other clouds.]

نَبِنَة; and its fem., with ة: see أُسَبِنَة, in three places.

see the next paragraph, in three places.

and vicin [A piece, or tract, of.] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Msb) بَائِي : (S, A, Msb, K:) أَرْضُ سَبَعَةُ ([also] signifies as above; (JK;) or land containing سِبَاخِ (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also ارض سبخة ا, in which the latter word is a سبد _ سبخ also: (Msb:) and signifies a place producing salt, (Msb, to Anas, on his mentioning El-Başrah, إن مررت meaning [If thou pass ,بهَا وَدُخَلَّتُهَا فَإِيَّاكُ وُسِبَاخُهَا by it and enter it, then beware thou of] its tracts of land overspread with saltness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.) __ Also, (K,) or the latter, i. e. , (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طحلب, (JK, K,) or such as طحلب and the like. (TA.)

Cotton, and wool, and soft hair (وَبُور), separated, or plucked asunder, and loosened; as also أُسْبِينَةُ (TA:) [and أُسْبِينَةً , in which the is added to convert the epithet into a subst. signifies a portion, i. e. a loose flock, thereof; and dَارَتُ سَبَائِنُ whence] one says, مَبَائِنُ whence] one says, مَبَائِنُ اللهُ dis pl. is القُطْنِ (A.) __[Hence,] ‡ Feathers (ريش) that fall off (S, A, K) and become scattered: (K:) as also (K, TA) the pl. of the former [used as a subst.], in this and in the following senses, (TA,) [or rather of value as a n. un. thus used,] is سَبِعَاتُنْهُ (K, TA.) One says, وَرَدُّتُ, i. e. t [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) __ Also Cotton made wide for a medicament to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and signifies a portion of cotton thus prepared for this purpose. (JK, K.*) _ And Cotton, (S, K,) and wool, and soft hair (وبر), (S,) wound, after the separating and loosening, (Ṣ, Ḳ, in the former أينُكُ i. e. يُنْكُ to be spun (Ṣ, Ḳ) by a woman: (S:) and signifies a por tion thereof. (S.)

and its pl., سَبَائِنْ see the next preceding paragraph, in five places.

: see , in two places.

1: see what next follows.

(, K, TA, تَسْبِيدُ . (AA, TA,) inf. n سِبْد شَعَرُهُ He shaved off his hair; (AA, K, TA;) as also ُ سَبَدُهُ ﴿ (K, TA ;) and ; سَبَدُهُ ﴿ (AA, K,) inf. n. اِسْبَدُهُ ﴿ (K, TA ;) or اِسْبَادُ ﴿ (AA, TA,) inf. n. اِسْبَادُ all signify he shaved off his hair and [so] reand سَبّتُ and سَبَتُ شَعْرُهُ and سَبَتُ شَعْرُهُ also have the former signification accord. to signifies the re- تَسْبِيدُ الرَّأْسِ [and] مَسْبِيدُ الرَّأْسِ moving utterly the hair of the head [by shaving]: (إي) or سبد شعره signifies he shaved off his hair and then left it until it had grown a little:

making it to be [shaven] close to the shin; (A'Obeyd, M, L;) as also سيده (A'Obeyd, L.) And He let the whole of his hair grow ample and long: thus it has two contr. significations. signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleyman Ibn-El-Mugheyreh, L, K.*) ___ And The rendering [one's hair] matted, or compacted, and dusty. (M, L.) __And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeyd, S, K, TA,) and washing: and some say تُسْمِيدُ, which is تُسبيد في signifies the same. (A'Obeyd, TA.) also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سبّد الشَعْرُ means The hair grew so that its blackness appeared after the shaving. (S, M.) __ And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سبّد الفُرخ The young bird began to show its feathers, or to become fledged. (S.) __And The growing of fresh shoots upon, or among, the old portions of the [plant called] نصى ; as also إسباد (K:) you say [of that سبَّد النَّبَاتُ TA:) or :اسبَّد النَّبَاتُ plant], سبَّد The plant had heads coming furth, before the spreading thereof. (M.)

4: see 2, in three places; first and last sen-

i. q. داهية [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity : pl. أُسْبَادُ [. (Ṣ, M, Ķ.) You say, هُوَ سِبْدُ اسباد He is cunning, or very cunning, (داه, S, M, or ذَاهية, K,) in theft, or robbery. (Ṣ, M, K.) ___ And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سيدًا [which has the latter meaning]. (Ṣ, TA.)

ُ Hair [of goats]; syn. شُعُوُّ ; (As, S, M;) as also مَبُودُ *: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وبر (M.) One says, مَا لَهُ سَبَدُ وَلَا لَبُدُ (As, S, M, K) He has neither goats' hair nor wool: (As, * S, * M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning the has neither goats nor sheep: or t neither camels nor sheep: or theither camels nor goats: (M:) or theither little nor much; (As, S, K, TA;) i. e. he has not anything. (TA.) [See also لَبُدّ Hence قَ نَسَبَدُ is an appellation for † Cattle (مال). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

[i. e. + God let him not walk with goats, &c.]; meaning + God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) _ Also sing. of الباد (TA) which signifies Black (A'Obeyd, L:) or he removed utterly his hair, garments or cloths [app. of goats' hair or of camels' fur]. (Ķ, TA.) أُسْبَادُ (Ķ, TA,) as pl. | of سبد, (TA,) signifies also The heads of the [plant called] نصى when they first come forth: (K, TA:) or, as pl. of ..., the heads of plants coming forth, before spreading. (M.) - And, likewise as pl. of ..., Remains of plants or herbage in a land. (TA.) [See also سبد] == also signifies Unluchiness, ill luck, or evil fortune: (M:) or so ♥: (K,TA:) so says Lth. on the authority of ADk. (TA.)

A remnant of herbage or pasturage. (K.) [See also سيد, last sentence but one.]

A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, * K,) upon its back, (S, M,) they run off from it; (S,* M, K,* TA;) or such that when a drop of water drops upon its bach, it runs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (خطاف بَرَى): (As. TA:) or a bird like the - when water falls upon it, it runs off from it quickly: so says Aboo-Naşr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of As: (TA:) said by As to be a certain black bird: (so in a marg. note in one of my copies of the 8:) pl. سبدان. (S, M.) _ Also A piece of cloth with which the watering-trough (K, TA) such as is termed مُركُو [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (, , , [in the L june, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) _ See also مبدة And see سَبُد, last sentence.

(K,) or both, (TA,) سبدة, (K,) or both, (TA,) The pubes. (M, L, K.)

see سَبُود , first sentence.

سبندي Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i.e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also سَبَنتي: (Ṣ, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. like سَبُنْدَاة,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also سبندی, (M, L,) the leopard; (As, S, M, L, K;) and so سَبَنْتَاةً, (As, S, L,) or سَبَنْتَاةً, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. سُبَاندة and مُسَاند or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun () may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like مُسَادرة

مُسَبِّدٌ اللهِ مُعَقَّلُهُ , (TA,) or مُعَقِّلُهُ , (accord. to a copy of the M,) as meaning + Consummate, (M, TA,) is applied as an epithet to a calamity, a town; but as to tongue, an inhabitant of the king Saboor. (TA.) — Hence, (TA,) or from

داهية, (M, TA,) which a poet terms, for the sake of the measure, اَمْ فَأْدٍ, because it is termed is applied to a young one of a دُرْصُ and آدُرَاص bitch, and of a she-wolf, and of a she-cat, and of the [species of فأر called] , and of the jerboa. (M.)

[act. part. n. of 2]. It is said of Ibn-'Abbás, قَدَمَ مَكَّةَ مُسَبِّدًا رَأْمُهُ meaning He came to Mekkeh having his head unanointed and unwashed. (A'Obeyd, S.) = See also the next preceding paragraph.

1. بَبُرُ الْجُرْحُ, (S, M, A, &e.,) sor. الْجُرْحُ, M, Mşb) and =, (M, TA,) inf. n. سبر; (Ş, M, Mşb, K;) and استبره ; (K;) He probed the wound; measured its depth with the مسبار, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Mşb,) its depth; (Ş, Mşb, K;) examined its extent. (M.) + He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, TA.) __+ He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also استبره ♦ (S.) __ † He elicited its true, or real, condition. (TA.) __ It is related in the trad, of the cave, that Aboo-Bekr said to Mohammad, ﴿ تَدْعُلُهُ حَتَّى أَسُبُرُهُ فَبُلُكُ † Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) مَفَازَةُ لَا تُسْبَرُ A desert of which the extent cannot be known. (A.) ۱ [I searched into such a one]. (A.) إلى يُسْبَر اللهِ عَيْرِ كُثِيرٍ لَا يُسْبَرِ اللهِ عَيْرِ وَلَا يُسْبَرِ the extent of which cannot be known]. (A.) _ A great affair, of which the أمر عظيم لا يسبر uttermost cannot be known]. (A.) ___ أسبر لي ما ___ + Learn thou for me what he has [in his mind, or in his possession]. (M.) _____, سَبُرتُ القومُ aor. and =, inf. n. بنبو, + I observed the people attentively, with investigation, one after another, that I might know their number. (Msb.)

8: see 1, in two places.

: see Also The lion. (El-Mu-

(S, M, K) and سبر (M, K) The source, or origin, [of a thing,] syn. أصل: (M, K:) pl. of both . (M.) _ ; Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) __ IAar says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, Lil As to garb السَّبُرُ فَحَضُرِيٍّ وَأَمَّا اللِّسَانُ فَبَدُوِيٍّ and appearance, [thou art like] an inhabitant of

desert. (S, TA.) _ You say, فلأن حَسنُ الحبر † Such a one is beautiful and of goodly appearance. (S.) [See also عبر ألان] A woman of the desert said, اعْجَبُنَى سِبْرُ فُلانِ † The good condition, and flourishing state of body, of such a one pleased me: and رأيته سيئ السبر I saw him to have an altered and ill appearance of body: thus she assigned to ... two significations. (TA.) _ One says also, إِنَّهُ لَحَسَنُ السَّبْرِ (TA.) _ Verily he is goodly in complexion and appearance. also signifies ! A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) __ And + One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) ___ Also + Likeness; syn. (K, TA. [In some copies of the K, a, which is an evident mistake.]) So in the phrase, occurring in a trad., غَلَبُ عَلَيْهِ سِبْرُ أَبِي بِكُرِ †The likeness (شَبُهُ) of Aboo-Behr predominated in them. (IAar, TA.) One says also, عَرَفَهُ بِسِبْرِ أَبِيهِ † He knew him by the appearance and likeness of his father. (TA.) _ Also the former (سبر), Enmity, (K,) accord. to El-Muarrij; but Az says that this is strange. (TA.)

A cold morning, between daybreah and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Mab:) pl. سَبُوات: (S, M, Mgh, Msb, K:) which latter is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.)

: &c. : سِبْرِيتْ and سُبْرُوتْ and سِبْرَاتْ and سُبْرَاتْ

Poor; (K, TA;) possessing no property: like بُبَرُوت, in this sense, and in that following. (TA.) __ ! Land in which is no herbage. (K, TA.)

and مسبار A probe; an instrument with which a wound is probed; (S, M, K;) as also : (Ḥam p. 818:) a twist like a wich, (T, Msb,) or a similar thing, (Msb,) which is put into a wound (T, Mab) to ascertain its depth; (Msb;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, شير; and of the second, مسايير. لُوْ لَا المِسْبَارُ لا مَا عُرِفَ, Msb.) It is said in a prov. Were it not for the probe, the depth of the wound would not be known]. (A.) is applied as an epithet to a بعيدٌ الهسبار♥ woman's vulva [or vagina, in an obvious sense,] by Ibn-Habceb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. (.ځجی

an irreg. pl. of تَبُرُوتُ see the latter in

A coat of mail made of slender rings, and strongly: (K:) so called in relation to the

Sáboor, a province of Persia, (Mgh, Msb,) A thin, or delicate, kind of garment or cloth, (IDrd, S, M, Mgh, Mgh, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., عُرْفُ سَابِرِيُّ (Ş, M,* K*) A slight exhibition: (M:) [see variations of this phrase in art. عرض, under عَرْضُ الشَّيْء :] said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called , (\$, K,) being of the best of qualities, (S,) is desired when exhibited in the slightest manner. (S, K. [See the first paragraph in art. عرض; and see also عَرَضَ عَلَى سُومَ عَالَة in the first paragraph of K,) of good quality. (Msb, K.) It is said that the best of the dates in El-Koofeh are the نرسیان and the نَخْلَةُ سَابِرِيَّةً ... (كِيَّا الْمِيْ A palmtree of which the unripe dates are yellow and somewhat long. (AHát, Msb.)

† [The internal state or condition of a man]. You say, مُعْبَرُهُ and عُبُرُهُ and † [I praised his internal state or condition]: (§:) and أمْبَرُهُ also signifies † The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

سِبَارُ 800 : مِسْبَرُ

The utmost point of a wound. (M.) ____ See also ____.

بَبَارُ عُوبَانِ in four places. — It may also be applied to † A man who probes a wound. (Ham p. 818.)

Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.)

سبرت

Q. 1. سَبْرَتُ He begged; and became lowly, humble, or submissive; or affected to be like the مُسَاكِين [or destitute, or needy, &e.]; syn. زُنَعُ ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written ;]) and نَدُسُنُنَ. (TA.)

. سُبُرُوتُ see : سُبُرُتُ

see the next paragraph, in two places.

مَّنُور A desert, syn. وَلَّوْر , (Ṣ, Ḳ,) or a plain, syn. وَلَّه , (Ṣ, Ḳ,) or a plain, in which is no herbage: (M, Ḳ:) or weak land: (TA:) and سَبُرُوت (M) Land in which is no herbage; (M;) or land in which is no herbage; (M;) or land in which is nothing: (Aṣ, Lḥ, M:) pl. سَبُرُوت and in which is nothing: (Aṣ, Lḥ, M:) pl. سَبُرُوت and in which is nothing: (M;) accord. to A'Obeyd, the pl. يَوْبُ فَالِمُ signifies deserts, or waterless deserts, (تَلُوات), in which is nothing: and accord. to Aṣ, land [or lands] in which nothing grows: (TA:) and one says also سَبُرُوت أَخْلُقُ , (Ḳ,) as though the sing.

or were applied to every portion thereof. (M.) Hence, (TA,) applied to a man, (AZ, S, TA,) Needy, in want, indigent, (AZ, AB, S, M, K, TA,) poor, (AZ, As, K, TA,) possessing little, (M, TA,) or, as some say, possessing nothing; (Ṣ, M, TA;) and بنريت * signifies the same, (AZ, S, M, K,) as also بُسَرَات, and بُسَرَات: (M, K:) also bankrupt, or insolvent; syn. مفلس: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سبروته and † ببريته (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَارِيتُ applied to men and to women. (AZ, S.) -[Hence, also,] applied to a youth, or young man, Beardless; or having no hair upon the sides of his face. (M, K, TA. [In the K, this signification is immediately followed by the mention of the pls. سَبَارِيتُ and مَبَارِيتُ And Little, or mall, in quantity or number; (S, M, K;) paltry, or inconsiderable: (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.). Also Tall, or long. (M, TA.) __ And A shilful, or an expert, guide, well acquainted with the lands. (TA.) It is mentioned by Sb, who says and زُنْبُور like , bike أَعْلُول and ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure بُبُوتُ الشَّيْء from مُبَوْتُ الشَّيْء meaning "I tried, proved, or tested, the thing, or proved it by experiment or experience;" and that the - is added to give intensiveness to the signification; which several deny : (MF, TA :) however, is mentioned in the K, in art. سبر, as meaning "poor," and land "in which is no herbage.'

and .: see the next preceding paragraph, in three places.

مُنْبُرِيتُ A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

Bald, or bare of hair. (K, TA: but omitted in the CK.)

سبط

1. أسبط aor. -; (Sb, S, M, Msb, K;) and سبط aor. ، (M, Msb, K;) inf. n. سَبُط, of the former verb, (S, Msb,) or سَبِط, (so in the K, as is remarked in the TA,) and سُبُوطَة, (M, Msb, K,) which is of the latter verb, (M, Msb,) and سَبَاطُة and , (M, K,) which are also of the latter verb; (M;) It (hair, S, Msb) was, or became, lank, not crisp: (S, M, Msb, K:) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying he was, or became, lank, not crisp, in his hair. (TA.)relating to a man, also signifies The being, سَبَاطُة tall: (M:) or the being long in the [bones called] [pl. of الواح], and even therein. (TA.) رَسِيطُ M, TA;) and ; سُبَاطَة , inf. n. سُبُط inf. n. سبط; (M;) t He (a man) was, or became, easy, or facile, بالبعروف in beneficence. (M, TA.) And a wie is likewise expl. as signifying the being liberal, bountiful, or munificent. (M, TA.)

— And a wie, relating to rain, the being abundant and extensive. (Sh, K, TA.) [— See also the part. n. i i i lead to him successive and large gifts. (Sgh, TA.)

He was affected with fever. (Sgh, K.) [See

2. سُبُطُتْ, (M, K, &c.,) inf. n. البُطِتْ, (Ṣ, K,) She (a camel, AZ, As, M, K, and a ewe, K) cast her young one, or fætus, in an incomplete state: (M, K:) or before its form was apparent; (AZ, K;) like مُنْبُثُ and مُنْبُثُ (AZ:) or when its fur had grown, before completion; as also مُنْبُثُ : (As, TA:) or المُنْبُثُ she (a camel) cast her young one when its hair had grown: and مُنْبُطُ she (a ewe) cast her young one, or fætus, abortively. (Ṣ.) The epithet applied to her in this case is مُنْبُطُ (without i). (M, K.)

4. اسبط He (a man, S, M) extended himself, or became extended or stretched, (S, M, K, TA,) upon the ground, (S, TA), in consequence of being beaten, (M, K, TA,) &c.: (TA:) he fell (M, K, TA) upon the ground, (TA,) and was unable to move, (M, K, TA,) by reason of weakness, (M, TA,) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) And اسبط بالأرض He clave to the ground. (Ibn-Jebeleh, M, K.) __ He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking اسبط (O.) اسبط towards the ground, and was still. he shut, or closed, his eyes, or eyelids, in his sleep. (Ṣgh, Ķ.) اسبط عَنِ الأُمْرِ He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it. (Sgh, K.)

. see سُبط throughout.

A grandchild; (S, Mab, K;) a son's child, and a daughter's child: (M, TA:) pl. أسباط; (S, Mab, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from احناد [which they apply to son's children, pl. of حنيد]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: and أُسْبَاطُ and سِبْطَانِ and سِبْطَانِ and أُسْبَاطُ signifying the particularly distinguished, and choicest, of children. (TA.) It is said in a trad., (TA.) الحَسنُ وَالحُسينُ سِبْطًا رَسُولِ اللهِ (TA.) and El-Hoseyn are the two grandsons of the Apostle of God. (M, TA.*) __ A tribe of the Jews: pl. أُسْبَاطُ : (M, Msb, K:) سبط (M) and (S, Msb) in relation to the Jews, (M, Msb,) or [rather] the Children of Israel, (\$,) being like (M) and قَبَاثُلَ (Ş, Mşb) in relation to the Arabs: (S, M, Msb:) and the former are thus called to distinguish them from the children of وَقَطُّعْنَاهُم ٱلْنَتَى Ishmael. (M, TA.) In the phrase, وَقَطُّعْنَاهُم ٱلْنَتَى [And we divided them into twelve

divisions, tribes], (S, M, K,) in the Kur [vii. 160], اثنتي is a substitute (Ş, M, K) for اسباطا عشرة, (Ṣ, M,) not a specificative, (Ṣ, M, Ķ,) because the specificative may only be a sing.; (S, وَتَطَعِنَاهِمِ اثْنَتِي عَشْرَةً فَرَقَةً the meaning being); the meaning being اسباط), (Akh, Zj, Ş,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be قِرَقًا اثنتي عشرة; and therefore the numeral is fem. (Abu-l-'Abbas, TA.) Accord. to Ktr, you say, مُنِهُ مِبْطُ and مُنِهُ مِبْطُ using as a pl., meaning ذرقة. (TA.) The saying

كَأَنَّهُ سبطٌ منَ الأسباط

is [asserted to be] a mistake, inasmuch as its author imagined that im meant a man: (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an ij by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) مُسَيْنُ سِبُطُ مِنَ الأُسْبَاطِ, i. e. Hoseyn is [as though he were] a nation of the nations (أَنَّهُ مِنَ الأمر K) in goodness; so expl. by Aboo-Bekr: (TA:) or one of the fathers of tribes; because of the multitude of his descendants: or one of the sons of daughters. (So in a marginal note in a copy of the "Jami' es-Sagheer" of Es-Suyootee.) . Also A generation (قرن) that comes after another. (Zj, TA.) And ببط ربعية, (TA in the present art. and in art. وربع (بعط المعلم), (so accord. to a copy of the M, in the present art.,) A palmtree of which the fruit ripens in the end of the summer, or hot-season. (M, TA.)

: see the next paragraph, first sentence.= Also Such as is fresh of the [plant called] one of the plants of the sands; (M;) [i. e.] the [plant called] نصى, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called (A'Obeyd, S, O;) a plant like the ثيل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with 3: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the ملى,] resembling hoariness, like the [or panic grass]: (AHn, O: in the ΓA, the it is asserted that the Arabs say, "The: is the bread of the camels, and the مُسَبَط is their خبيف:" (AḤn, O :) its manner of growth is like [that of] رخن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large رخن, falling short of [so I render رون, but this also signifies exceeding,] ذرة [q. v.], and it has grain like the grain termed [q. v.], which will not come forth from its enve lopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with : and the pl. is (M.) Also The tree that has many branches and one اصل [meaning stem]: (K:) so says Az.; adding that hence is derived [pl. of [pl. of]; as though the father represented the tree and the children represented the branches: (TA: [but with ش, (TA, and K in art. شبط,) The name of

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطَّرْقِ), (AHn, O,) or with the tamarisk (مُعَ الطُرْفَاءُ); (so in the TA;) without blossom and without thorns, having thin leaves of the size of [those of] the كُراث [or leeh] (AḤn, M, O) when this first comes forth. (AHn, O.) __ See also the last sentence of the next preceding para-

and أسبط and أسبط and أسبط and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Mab and K,) the first of the dial. of El-Hijaz, (TA,) from ببط, and the second from , the last being an inf. n. used as an epithet, (Msb,) Lank, not crisp; (S, M, Msb, K;) applied to hair: (Ṣ, Mṣb:) pl. سِبَاطُ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعَلّ (M,) or . (M,) سَبْطُهُ ♦ (XA.) بَسْبِطُ الشَّعَرِ ــ (TA.) A man having lank hair: (S, M:) and in like manner سباط, alone, applied to a number of persons. (TA.) v is also metonymically applied to ! A foreigner, like as [its contr.] is to an Arab. (TA.) also signifies Tall; (M, K;) applied to a man: (M:) or, as also Vi, (TA,) or سَبِطُ الجِسْر, (M,) so applied, long in the [bones called] أَوَّاح [pl. of إِنَّوْح [m, TA,] and even therein: (TA:) or سبط الجسير or المعالم (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (Ş, K,) and evenness. (S.) Also Having extended limbs, and perfect in make. (TA.) And سبط القصب, and Vسيطيا , A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سَبطُ البُّنَان and سَبِطُ Long in the fingers. (TA.) And سَبِطُ A man lank in make : (Lin art. الخَلْق) and , and أُسَبِطُهُ الخَلْقُ, t a woman lank, or soft, or tender, in make. (M, Z, TA.) And A man soft, or flaccid, or uncompact, in سَبط الدَيْن _ (Ḥam p. 238.) _ سُبط الدَيْن والله the shanks. (M, K, TA,) and سَبِطُهُا (TA, and so in the CK,) and سَبِطُ الكُفَيْنِ, (TA,) ; A man who is liberal, bountiful, or munificent. (M, K, TA.) And A man easy, or facile, in beneficence. سُبِطُ ♦ (Sh, TA,) and أَمْطُرُ سُبِطُ ... (M, TA.) (Sh, K,) Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.)

قبت: see تبس.

Fever: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.)

being perfectly ,سُبَاطُ (AA, Ṣ, M, Ķ) and سُبَاطُ and imperfectly decl., (AA, K,) and also written this is questionable:]) accord. to Abo-Ziyad, a a month in Greek; (S;) a certain month, [next]

before | iki; (K;) the month that is between the winter and the spring; (M;) [the fifth month of the Syrian year, corresponding with February O.S.;] it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year غَامَر الكبيس; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See گبیس.]

Sweepings, Byn. كُنَاسَة, (Ş, M, Mgh, Msb, K,) which are thrown every day in the courts of houses. (K.) — Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown: occuring in a trad., (Mgh, TA,) and so expl. by El-Khattabee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be obalso is said to have both these كناسة meanings.] __ Also What falls from, or of, hair when it is combed. (M, TA.) A raceme of a palm-tree, with its fruit-stalls (عُراجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.)

مَابَاطُ A roof (Ṣ, M, Mgh, Msh, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (Ṣ, Mgh, Mṣb, Ķ,) which is a thoroughfare: .سَابَاطَاتُ S, Mab, K) and) سُوَابِيطُ (Mgh:) pl. سَوَابِيطُ

-Wherefore do I see thee hang مَا لِي أَرَاكَ مُسْبِطًا ing down thy head like one in grief, or anxiety, lax in body? (Ş.) And تَرْكُنُهُ مُسْطِطًا I left him (meaning a sick person) not moving nor speaking. (TA.) ارْض مُسَبِطُةً (M, and so in some copies of the S,) or مُسَبِطُةً (thus in other copies of the S, and in the O,) Land abounding with سَبُطُ [q. v.]. (§, M, O.)

see what next precedes.

. see 2.

Q. 4. اسبطر He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) He (a slaughtered beast) stretched himself to The camels اسبطرت الإبِلُ فِي سُيْرِهَا ــــ (TA.) hastened, (M, K, TA,) and stretched themselves, in their march, or course. (TA.) __ اشبطرت لَه ___ The provinces became rightly disposed to البلاد him. (Fr, K.*)

A lion stretching himself when about to spring or leap. (S, K.) _ A quich camel: pl. it has no broken pl. (Sb, M.) ___ Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The - [says J] is not the denotative of the fem. gender: (S:) it is like that in رَجَالُات (S, K) and حُمَّامَات, as masc. pls.: (S:) but IB says, the in this word is the denotative of the fem. gender; for it is an epithet applied to جمال, which is fem. as a [broken] pl.; as is shown by the saying الجمَالُ سَارَتْ, &c.: and he adds, J's saying that it is like - and and alal

is a mistake, inasmuch as he confounds رجالات kind]; namely, a wolf: or he frightened him; with رجال; for رجال is a fem. pl., as is shown by one's saying الرَّجَالُ خَرَجَتْ; but is masc., and should not regularly have a pl. with 1 and , but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) __ Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الهاضى السهر is put by mistake for or sharp in intellect, and very الماضى الشهر bold or daring or courageous. (TA.) __ Lank hair. (M.) _ A man (Sh) lank and tall. (Sh, K.) __ And with 5, A corpulent woman. (M.)

A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

Bee what next follows.

_ and سَبَاطِرُ Tall, or long. (M, K.) Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أبو العيزار. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. الملك.]

سبع

1. , aor. = (S, Msb, K) and = (Yoo, Meb, K) and 4, (Yoo, Meb,) inf. n. ., (Meb,) He was, or became, the seventh of them: (S. Msb, K:) or he made them, with himself, seven: (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Msb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Mab, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeyd, § in art. منع also significs He made sixteen to be seventeen. (T in art. عند.)_ , aor. -, inf. n. as above, I completed to him the days by making them seven: and visignifies the same in an emphatic manner. (Msb.) [See also 2.] __ العَبْلُ العَبْلُ (K,) aor. :, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) _____ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called پُومُ السُّبُوع,) agreeably with an ordinance of Mohammad; the sacrifice being for the expiation of original sin]. (IDrd.) He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) سبعت الوحشية The female wild animal had her young, or young one, eaten by the [or beast, or bird, of prey]. (TA.) _____ He stole it; [as though, like a _____, he made it his prey;] as also استبعه (AA, K.) _ He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

namely, a wolf; (K;) and also, a man. (TA.) _ + He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (Ṣ, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the (TA.)

2. سبعه, inf. n. تسبيع, He made it seven; or called it seven; (Ṣ, K;) as also اسبعه السبعة (TA.) See also 1. _ He made it to have seven angles, or corners; to be heptagonal. (K.) _ He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.)
The Arabs also said, سُبِّعَ ٱللهُ لَكَ أُجْرَهَا May God multiply to thee the renard, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تُسبِيع is used by them to signify the act of multiplying, though it be more than is used as مَبَّعُ ٱللهُ لِفُلَانِ And نَبَّعُ ٱللهُ لِفُلَانِ meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also مُنْبُعُ لَهُ. (TA.) And فَنَعُ اللهُ لِكُ meaning May God bless thee with seven children. (TA.) __ He washed it (namely, a vessel,) seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

كَنَعْتِ ٱلَّتِي قَامَتْ تُسَبِّعُ سُؤْرَهَا

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سُؤر [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.,], thereby seeking to have her reward, or recompense, multiplied; being used by the poet for بُسُؤْرِهَا (TA.) app. followed by مَبَعُ القُرْآنَ ـ [app. followed by appointed him the reading, or recitation, of the Kur-án [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) رأَسْبَعُ اللهَ and عِنْدُهَا K, TA,) or عِنْدُهَا and إَمْرَأْتِهِ ـ (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثُلَّتُ; and thus of every number from one to ten; in relation to any saying or action. (TA.) ____ She (a woman) brought forth at seven months. (TA.) He made his dirhems to be seventy سبع دراهمه complete; but this is post-classical; (K;) and in like manner, سُبْعَنَ لا دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being حَمَّلَتُهُ سَبْعِينَ (TA.) _ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad, (TA.)

3. سباع, (TK,) The *per*forming of the act of coitus, (IAar, Th, K,) with a woman. (TK.) __ The vying with another in the endeavour to surpass him in obscene, or level, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAar, K:*) such seems to be its meaning in a trad, in which the doing this is forbidden. (IAar.) __ † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسبع, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثلث.) _ Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) She brought forth أُسبَعَتْ ... : 8ee 2. اسبع لامراته her seventh offspring. (TA in art. بكر.)_ see 2, first signification. == It (a road) abounded with سباع [or animals of prey]. (TA.) The pastors had their beasts اسبع الرعيّانُ ــ fallen upon by the تبع [or animal of prey]. أَطْعَهُهُ السُّبُعُ . q. أَطْعَهُهُ السُّبُعُ . q. في السُّبُعُ . (Yaakoob, Ş, K.) [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradat," [he gave him as food] the flesh of the (TA.) = He gave him, or delivered him, (namely, his son,) to the ظُوُورَة [which means both nurse and nurses]. (S, K.) _ He left him to himself; or left him without work, or occupation; namely, his slave; syn. اهمله (S, K.) [See مسبع]

8: see 1.

Q. Q. 1; سَبِعَنُ: see 2. last sentence but one. in two places. النبغ fem. of أسبع fem. of أسبع fem. of ببغة fem. of النبغ in two places. النبغ fem. of the place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a slieep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السُّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAar, and mentioned by Sgh and the author of the L:(TA:) but to this is contradictory, or repugnant, پیغنی, [in the CK erroneously written پُعْکُر,]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord to this explanation, it may be [بُوْمُ السَّبُع with damm to the ::

(TA:) or يُومُ السَّبع was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord to one relation [of the trad.] it is with damm to the . (L, K.)

(Ş, Mşb, K) and ببغ, (Mgh, Msb,) of which the former is a contraction, (Msb,) A seventh part; one of seven parts; (S, Mgh, Msb, K;) as also * ; (S, Msb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msb) and second (Mgh, Mab) أُسَبَاع (Mgh, Mab, TA.) Hence, أُسَبَاع (The seven sections, or volumes, of the Kur-an,] in which one reads: said to be postclassical. (Mgh.) = See also in three places.

of the أظبًا of camels; (T, S, K;) i.e. their coming to the mater on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not rechoning the day of the [next preceding] return from the water. (Az, TA.) You say, وَرَدَتُ إِبِلَهُ سِبْعًا His camels came to the water &c. (S, K.) _ Also The seventh young one, or offspring. (A in art. ثلث.)

: see what next follows.

(Ṣ, Ṣgh, Mṣb, K) and بُنْع (Ṣgh, Mṣb, K,) a dial. var., (Ṣgh, Mṣb,) and the form in common use with the vulgar, (Msb,) adopted also by several readers of the Kur in v. 4, (Msb, TA,) and often occurring in the poems of the Arabs, (TA,) and v., (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K voce مخلّب; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Msb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Msb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Msb, TA,) because he does not attack with it nor take prey, (Msb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of ihrám: but as to the jackal, it is a noxious, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and

[or tearing claw]: and it is said in the Mufradát to be thus called because of the perfectmufradat to be thus caned because of the perfect numbers: (TA:) the pl. is سبّع (Sb, S, Mṣb, K,) i. e., of سبّع is also a pl., (Sgh, Mṣb, K,) but this is pl. of paue. of السبع (Sgh, Mṣb,) which, not being a contraction [of , but a dial. var. thereof], has also for its pls. [of mult.] معنورة and معنور , pls. of سُبُوعٌ , pls. of . سُبُعَة (TA.) See also : سَبُعَة (TA.) . معنورة المعنورة المعنو You say of him who is very injurious, or mischievous, مَا هُوَ إِلَّا سَبُعُ مِنَ السَّبَاعِ [He is none other than one of the animals of prey]. (TA.) is also the name of + The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.)

: see شبُعْ: see شبُعْ: (Ṣ, Ķ,) sometimes pronounced أُسْبَعُةُ but some disallow this latter, and say that it is pl. of , (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. سَبُعُهُ رِجَالِ (S, K.) You say, سَبُعُ [Seven men]: and بَبْعُ نَسُوة [seven women]. (Ṣ, Ķ.)_ means وَزْنَ سَبِعَةٍ ... سَبُعَةً see : أَخَذَهُ أَخْذَ سَبِعَة Of the weight of seven مَثَاقيل: (S, K:) one says, meaning [أَخَذُتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنَ سَبْعَةٍ tooh, or received, from him a hundred dirhems] every ten whereof were of the weight of seven mithkals. (TA.) [But see درهر صنا المرابعة المر [lit. One of seven;] means + a great, momentous, or difficult, thing, or affair: (Sh, K:) an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) __ النبغ المِثَانِي The Fatihah; [or first chapter of the Kur-án; because it consists of seven verses: or a mis- الأعراف to البَعْرة a mistake for الأنفال; as in the Mufradat: or, as in and التوبة and التوبة reckoning التوبة one chapter, for which reason they are not separated by the بَسُهَلَة (TA.) [See also مَثْنَى. _ El-Farczdak says,

وَكَيْفَ أَخَافُ النَّاسَ وَٱللَّهُ قَابِضَ عَلَى النَّاسِ وَالسَّبْعَيْنِ فِي رَاحَةِ اليِّد

meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) _ See also البوع | last sentence. _ [قبوع is also used in a vague manner, as meaning Seven or more; or several; or many; as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also سَبِعُونَ Respecting a peculiar pronunciation of the people weaker in body: thus says Az: but some others of El-Hijáz, and a case in which is imper-

Bay that the سبع is any hostile beast having a feetly decl., see مُرُكُلُّ See also عُبُعَةُ __ إِنْهُ اللهُ الله [indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs تَسْبُعُهُ عَشَرُ: and [the fem.] مُبْعَ عَشْرَةٌ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced in the dial. of Nejd. (Ş in art. عشرة = See also سُبُعَة, in two places.

عَيْعَة все عَيْسَ.

and اسْبَعَة , the latter a contraction of the former, The lioness. (ISk, S, Mab, K.) Hence the saying, الْخَذَّهُ أَخُذُ سُبُعَة اللهِ (ISk, S, K,) or السَّعَة, (Mab,) He seized him with the seizing of a lioness, (ISk, S, K,) or of the lioness, (Msb,) which is more impetuous (أنزق) than the lion, (ISk, S,) or more bold than the lion: (Mab:) or the saying is, أَخَذُهُ أَخَلُ سَبِعَةَ (S, K) he seized him with the seizing of Seb'ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Seb'ah;] and hence it was said, عَذَابَ سَبِعَةَ [I will assuredly punish thee with the punishment of Seb'ah]; (El-Kelbee, Ith, K;°) and لَأَعْمَلُنَّ بِكَ عَمَّلَ سَبْعَة I will assuredly do with thee as was done with Seb'ah:
(O:) or the man's name was , and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who instead of سَبْعة (TA.) The dim. is

Of, or relating to, an animal of prey.]

[Seventy;] a well-known number; (K;) and ستون and number that is between The Arabs also use it as mean- ثَهَانُونَ. (TA.) ing [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, ْmean إِنْ تَسْتَغْفِرْ لَهُرْ سَبْعِينَ مَلَّاةٌ فَلَنْ يَغْفِرَ ٱللهُ لَهُرْ ing If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bd, TA:) and and the like are used in the same manner. (Bd.) __ [Also Seventieth.]

as meaning Seven and seven, or seven and seven together," or seven at a time and seven at a time, seems not to have been used; for] A'Obeyd and ثُلَاثَ and ثُنَاءً and أُحَارَ and has not been heard, excepting يُعَامُ. (TA in

[app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.])

in four places, أُسبُوع see : سَبُوع and عَالَمَ عَنْ اللَّهُ عَلَيْهُ ... and عَالَمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلِهُ عَلَّهُ عَلَّهُ عَلِيهُ عَلِيهِ عَلَيْهِ عَلِي عَلِيهُ عَلِهِ عَلِيهِ عَلَيْهِ عَلِيهُ عَلِهُ عَلِهُ عَلِهُ عَلِي عَلِيهِ عَ

dim. of žem. q. v.

A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) ... A great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with 5. (K.) And البَدَنِ, (Ṣ, Ķ,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce خماسی, q. v.)

[act. part. n. of 1: generally meaning Seventh]: pl. سَبُعَةُ (K.) You say, سَبُعَةُ [I was the seventh of them]. (S, K.) And المنة المعالم المعالم (This is the seventh المنبع المعالم ال of this: not the seventh part; though the former has also this latter meaning]. (TA.) And [He is the seventh of seven]. (TA.) coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سُابِعُ عَشَرًا __ [سِبْعُ عَشَرًا , the former mase, and the latter fem., meaning Seventeenth, are subject to the same rules as ثَالِثُ عَشَرُ and its fem., expl. in art. (, q. v. بثلث

A certain number of days; (S, Msb, K;) i. e. seven days; a week; (Msb;) also termed v., (Lth, Mab, K,) by some of the Arabs; (Lth, Msb;) [and أُسُبِع, as shown by what follows:] pl. of the first أُسُابِع (Msb, TA.) One says, النَّبُتُ عِنْدَهُ سُبِعَيْن اللهِ [in the sense of , which is more common,] i. e. I remained at his abode two weeks. (TA.) __ Also The seventh day; and so بُسبُوع ; as in a trad., where it is said, إِذَا كَانِ يَوْمُ سُبُوعِهِ , meaning When his seventh day after the celebration of his marriage is come. (TA.) اِوْمُ النَّبُوعِ is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] _ And Seven circuitings [round the House of God, meaning the Kaabeh]: (Lth, Mgh, Mab:) pl. (S, Mgh, Msb) and أُسْبُوعَاتُ (Lth, Mgh, Msb.) You say, مَاكَ بِالبَيْتِ أُسُبُوعًا (Ş, Mgh, K,) and اسبُوعًا (Lth, IDrd, K,) but Aboo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and ♦ سُبِعًا, (K,) and اسْبِعًا, (K,) (TA,) He circuited round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and فَرْنَهُ أَسَابِعُ [thrice seven times, or thrice seven circuitings]. (S.)

which ظُوْورَة Given, or delivered, to the مُسَبَعْ

this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مُهْبَلُ (Skr, S:) or مُثْرَفً (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as is usually : مُتْرَف (TA:) مُهَبَل for he who is or one who is left to himself with the ______ [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K:) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سبع: (TA:) or one whose origin is suspected; (K;) whose father is not known: (Er-Rághib, Sgh:) or a bastard: (K:) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA:) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) - A slave finding a ... [or rapacious animal] among his sheep, or goats. (Aboo-Sa'eed Ed-Dareer, S.)

S, Mgh, Msb, K,) with fet-h (S, Msb) to the first and third letters, (Msb,) like ة with an inseparable , مَزْأَيَة K,) and , مُرْحَلُة (Sb,) A land containing, (S,) or abounding with, (Mgh, Msb, K,) بباع [or animals of prey]. (S, Mgh, Msb, K.)

A verse consisting of seven feet. (TA.) A camel having, in the middle part of his bach, between the withers and the rump, seven vertebræ redundant [app. meaning in size]. (TA.) __ [See also مُثُلِّثُ.]

A rope consisting of seven strands. (M, voce مَثْلُوكَ, With ، A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سبع [or beast, or bird, of prey]. (S, TA.)

The place of a wire [or beast, or bird, of prey]. (TA.)

1. سُبُغ (Mṣb, K, &c.,) aor. الله (MA, Mṣb) and -, (MA,) inf. n. سُبُوغ (Mṣb, K, &c.,) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msb:) it (a thing, Lth, Mşb, of any kind, JK, Mşb, such as a garment, TA, a coat of mail, JK, Mab, TA, and the like, TA, and hair, JK, TA) was long, (JK, Mşb, K,) from above to below, (Mşb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] means both nurse and nurses]: (Skr, S, TA:) دُو سَبُوغِ [The ample, or long, &c.,] was the name

of a coat of mail belonging to the Prophet. (TA.) قصيري The سُبغَت نُصَيْري الفَرْسِ [Hence also] ــ [app. here meaning the rib next the flank] of the horse was of full length. (TA.) _ And ___ 1 The rain approached the earth, and extended. (TA.) _ And سَبُغَت النَّعْمَة , (Ş, Mşb, K,) inf. n. as above, (S, Msb,) ! The benefit, or boon, was, or became, ample. (S, Msb, K, TA.) One says, الصد لله على سبوغ النعبة Praise be to God for the ampleness of the benefit, or boon. (TA.) __ And بنغ لبلده + He tended towards, and reached, his town, or country; (AA, * K;) inf. n. as above. (TA.)

2. تُسْبِيغ, inf. n. تُسْبِيغ, She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or fætus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord to the T, (TA,) i. q. اجهفت: (JK, TA:) or, accord. the camels cast their سَبْغَتِ الإبِلُ بِأُولُادِهَا the camels cast young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also ::] the epithet applied to her is without 5. (Aṣ, K, TA.)

4. اسبغه He made it complete, full, ample, or without deficiency; (Msb;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, °, (S, Mab, اسبغ آلله عُلْيه النَّعْمَة (S, Mab, اسبغ آلله عُلْيه النَّعْمَة K. 1 God made the benefit, or boon, complete, full, or ample, to him. (S, Msb, K, TA.) And t He expended upon him what اسبغ له في النَّفقَة was completely sufficient for his wants; bestowed upon him amply. (TA.) __ And اسبغ الوضوء, (K,) inf. n. إسباغ, (S,) ! He performed completely the [ablution termed] . وضوء, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) He put on a wide, or an ample, [or a long,] coat of mail. (KL.)

مسبغ 800 :سبغ

1 Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنَّهُمْ لِفَى سَبُّغَةٍ مِنَ العَيْشِ 1 Verily they are in a state of plentifulness, &c., of life. (TA.)

applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, A coat of mail that is wide, or ample, (S, K, TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. مُوَابِغُ (TA.) And ذَنْبُ سَابِغُ A complete, a full, or an ample, tail. (S.) And or leathern buchet]. (TA.) دلو العقة And الفَّرَع A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord to the TA:) or سَابِغَةُ الضَّلُوعِ without lack or defect, and long, in the ribs. (So

in copies of the K.) And عَجِيزَةٌ سَابِعُهُ and الَّيْهُ and (Msb, K) signify in like manner, (K,) [or] أرجل سابغ buttock. (Mab, TA. *) And رُجل سابغ الالتينين † A man large in the buttocks. (TA.) And مُعَلَّلُ سَابِعُ A stallion long in the veretrum : (S, K, TA:) the contr. thereof is termed (S, TA.) And أَثُنَّ سَابِعَةُ A foul, or an ugly, gum. (Lth, K, TA.) __ And مُطرَة سَابِعُهُ 1 A copious rain. (K, TA.)_And يُغَيِّدُ سَابِغَةُ سَابِغَةُ سَابِغَةُ سَابِغَةً plete, a full, or an ample, benefit, or boon. (K, * TA.) ــ Sec also تُسبغة.

More [and most] complete, full, ample, or firee from deficiency [in breadth and in length]: occurring in this sense in a trad., relating to a coat of mail. (TA.)

: see what next follows.

and تَشْبِغٌ * and تُشْبَغُهُ and تَشْبَغُهُ and نَسْبَغ, (JK, K,) the first of which is the most chaste, (TA,) I. q. مغفر [q. v.]: (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck: (JK, S, K:) for the helmet becomes lengthened (تسبغ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the رفرف of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مغفر: or, accord. to "the Book of the Coat of Mail and the Helmet," by AO, the رفرف of the helmet is other than its نُسْبِغَة; for he says that, of helmets, there is that which has a رُفْرُف, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neek, and the two cheeks, and to reach to the [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metul, but is [a head-covering] of mail, it is called مِغْفُر and غِفَارَةُ and : تُسْبِغُةُ (TA:) [the pl. is تُسْبِغُة and the helmet [that has a : تُسَابِغُ attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called السَابِغُ (JK:) or, accord. to As, one says لَهُ تَسَابِغُ (K, TA: in the CK [erroneously] ...)

, (Ṣ, A, L, TA,) in the O and K اسْبُغْ ♦, ike عُنَّة, which seems to be a mistranscription, copied by the author of the K, accord, to his usual practice, from the O, (TA,) A man having upon him a coat of mail such as is termed List. (\$, A, O, L, K.)

is expl. by Kr as meaning The young that is cast by its mother after the soul has been blown into it. (TA. [But see its verb, 2.])

. see 2. مُسَبِغ

A she-camel that usually casts her young abortively: but a term not well known, (IDrd, TA.)

1. سُبَقُهُ, (Ṣ, O, Mṣb, Ķ, &c.,) aor. - (O, Mṣb, K) and 4, (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سبق, (S, Msb.) He preceded kim; he was, or became, got, went, or came, before him, or ahead of him; he outnett, or outstripped, him; he had, got, or took, precedence of him; syn. تَقُدُمُه; (K,TA;) in running, and in everything. (TA.) Some read, in the Kur [xxi. 27], بُسَبُقُونَهُ بِالقُولِ , thus, with damm, meaning They say not [anything] without his having taught them: (O, TA:) or they say not anything until He has said it: originally, يَسْبُقُ قُولُهُمْ قُولُهُمْ قُولُهُ (their saying does not precede his saying]: this reading is from the phrase سَابُقُتُهُ فُسَبُقَتُهُ وَسَبُقَتُهُ وَسَابُقُتُهُ وَسَابُونُهُ وَسَابُونُ وَسَابُونُ وَسَابُونُهُ وَسَابُونُ وَسَابُتُهُ وَسَابُونُ وَسَابُونُ وَسَابُونُ وَسَابُونُ وَسَابُونُ وَسَابُونُ وَسَابُونُ وَاللَّهُ وَسَابُونُ وَالْعُمُ وَسَابُونُ وَسُونُ وَسَابُونُ وَسَابُونُ وَاللَّالِ وَاللَّالِمُ وَسَابُونُ وَالْعُمُ وَالْعُمُ وَالْعُمُ وَالْعُونُ وَاللَّالِ وَالْعُرُونُ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِي وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللَّالِ وَاللّ سَبَقَ الفَرَسُ فِي ــــ . (Bel.) Sec 3. السُبُقُهُ The horse outstripped, or came in first, among those started together for a wager, or in the race-ground. (O, K.) Hence the trad. of سُبَقَ رَسُولُ ٱللهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمْرُ ، Alce, مُعْرِ وَثَلَّثَ عُمْرُ + [The Apostle of God came in first in the race, and Abov-Behr came in next, and 'Omar came in third]. (O, TA.) [And wised in like manner with the objective complement understood means He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence. And He was, or became, one of the قَصَبُ السَّبْق See also سَابِقُ See عَامِيًّا in art. سُبَقُ النَّاسُ إِلَى الأُمْرِ [.قصب in art.] ceded the other people; was, or became, before them; or had, got, or tooh, precedence of them; in betaking, or applying, himself to the affair]. لَهُ سُبِّقٌ فِي ,And in like manner one says To him belongs priority, or precedence, in this affair; like سَابِقَة; syn. قُدْمَة (A, TA.) He الله أن وَهُمُهُ إِلَى شَي اللهِ اللهِ [Hence,] للهُ [Hence,] preconceived a thing, and therefore made a mistake, or erred, respecting it]. (Msb, in explana-سَبَقَ رِهْنُهُ إِلَى الشَّيْءِ And] (.رَخِلُ عَلَيْهِ tion of means in like manner + He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows.] سَبَقَ النَّبِيرِ He went, or passed, hastily, or quickly, to them. (TA.)_ And hence, سُبَقَ إِلَيْهِ مِنَّى قُولٌ [And hence,] ceeded hastily, before reflection, or without premeditation, to him from me; syn. فَرُطُ : (S in speech proceeded سَبَقَ مِنْهُ كُلَام and : فرط . hastily, &c., from him; syn. فَرَطُ: (Mgb in that art. :) [but this plirase also means, more agreeably with the primary signification of the verb, + speech proceeded previously from him; (see the Kur x. 20, &c.;) and in like manner the former phrase.] See also 8. And سَبَقَهُ الغَيْء (Ş, Mşb, K, all in meaning سَبَقَهُ فِي الخُرُوجِ إِلَى فِيهِ i. e. سَبَقَهُ فِي الخُرُوجِ + The vomit came forth to his mouth before he mas aware]. (TA in that art.) [And سَبَقَ الفَلَرِ العَلَيْر + The pen anticipated, skipping over something,

in transcribing.] — One says also, مَبَقْتُ عَلَيْه ,

meaning : I overcame him. (TA.) And خلى قومه † He overcame his people in generosity. He exceeded him in أَسَبَقَهُ فِي الْكُرَمِ TA.) And سَبَقَهُ فِي الْكُرَمِ generosity, (TA.)

2. بَسْبِينٌ, (inf. n. تَسْبِينٌ, Mgh,) He took, or received, the سَبَق [i. e. stahe, or mager, laid at a race or a shooting-match, to be taken by the successful competitor]: (IAar, O, K:) or سبقته I took, or received, the سبق, from kim. (Az, Mgh, Mab.) And He gave the سَبَق : (IAar, O, K:) or سَبَق I gave him the سَبَقَتُهُ (Az, Mgh, Mab.) Thus it has two contr. significations. (IAar, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukanch the wrestler, مَا تُسَبِقَنِي, i. e. What wilt thou give me [if I overcome]? and he said, The third of my sheep, or goats. (Mgh.) And سَبَقَ lle made the [sum of money البَدْرَةَ بَيْنَ الشُّعَرَاَّةِ to be a سَبُق [i. e. stake, or wager,] سَبُق to be a بدرة among the poets, to be taken by him who should overcome. (Z, TA.) And it is said in a trad., أَمَرَ بِإِجْرَآءِ الخَيْلِ وَسُبْقَهَا ثَلَاثَةَ أَعْذُقٍ مَنْ ثَلَاث نَخُلَات, meaning [He ordered the making of the three سَبُق a run, and] gave them as a سَبُق [three racemes of dates from three palm-trees]: or it may mean, he took, or received, as their :: or it [i.e. سبقها] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning the property assigned [as their مُبَق]. (L, TA.) ____ One says also, سَبْقْتُ بَيْنَ الخَيْل [app. meaning I gave a سَبْق among the horses]: (O:) or meaning I sent forth, سابقت المُ بُيِّنُهَا and الخَيْلُ the horses with their riders upon them, to see which of them would outstrip. (TA.) _ And inf. n. as above, The eve, or she-goat, سبقت الشَّاةُ cast her young one, or fætus, in an incomplete state: (Ibn-'Abbad, O, K :) but بَبِغت, with غ is better known. (Ibn-'Abbad, O.) == سَنْتُتُ or pair of jesses] upon إسباقان I put the الطَّالرُ the legs of the bird, and [so] shackled it. (TA.)

and سَبَاقٌ and مُسَابَقَةٌ, [I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i.e. I raced, or ran a race, with him); and in everything.] (Msb, TA.) You say, المَا اللهُ الله strove, or contended, with him to precede him, &e., and I surpassed him, or overcame him, in doing so]: (S:) the aor. of the latter verb in this case is أُسْبِقُهُ, (Bḍ in xxi. 27,) and the inf. n. is . (S.) __ See also 6. __ And see 2.

-perhaps a mistran اسبق القَوْمُ إِلَى الأَمْرِ .4 seription for استبق The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; (TA.) . بَادَرُوا syn.

and استبقا ♦ signify the same: (K, TA:) thus the saying [in the Kur xii. 25] i. e. And they رُنَسَابَقًا إِلَيْهِ means وَٱسْتَبَقًا ۗ البَّابَ strove, or contended, each with the other, to precede, or get before, to the door. (TA.) [And

both are trans. by means of j:] you say, They strove, استبقوا لا إليه and تسابقوا إلى كُذَا or contended, together, to precede, or be first, in attaining to such a thing: and so اَسَابَقُوا : see is expl. سَابِقُوا إِلَى مَغْفِرَةِ is expl. by Bd as meaning سَارِعُوا مُسَارِعَةَ البُسَابِقِينَ في i. e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness]. (Msb.) And you say, اسْتَبَقْنَا لا في العُدُّو, meaning تسابقنا [i. e. We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (S.) __ And تسابقوا and استبقوا † They competed, or contended, together in shooting. (TA.) الْهَبْنَا نَسْتَبِينُ , in the Kur [xii. 17], means + We went to compete, or contend, together in shooting: (S, Bd:) or in running. (Bd.) __ And \ the latter of these verbs, as well as the former, signifies also They laid bets, magers, or stakes, one with another. (TA.)

Thus] بَادِرَ إِلَيْه .q. استبق إِلَيْه and بَادِرَ إِلَيْه in the Kur [ii. 143 and v. 53], وَاَلْتُنْبِقُوا الخَيْرَات means Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بادروا اليها. (O.) See also . . You say also, استبق إليه الأمر, (K in art. بدر,) or بنبَق , (M in that art.,) The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بدر إليه, and بدره. (M and K in that art.) _ فَأَسْتَبُقُوا الصَّرَاطَ __ , in the Kur xxxvi. 66, in which الصراط is in the accus. case because of jumpressed before it, or by making (Bd,) الابتدار to imply the meaning of الاستباق means And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or 1 they would go along the road and leave it behind them, (Bd, O, K, TA,) so that they would wander from the right way. (O, K, TA.) See also 6, throughout.

A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. أُسْبَاقَ; and the sing. is also used as a pl.:] you say, هُمْ سَبْقَانِ (L:) and مُمَا سَبْقَانِ They are two that compete &c. (El-Moheet, O, K.)

A stake, or wager, that is laid between the persons concerned in a race, (T, S, O, Mgh, Mṣb, K,) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (T, TA;) and is signifies the same: (K:) pl. of the former المناف المنا

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — Also † The lesson of a boy, that is learned each day in the school; also called . (TA in art.).)

: see the next preceding paragraph.

[As a simple subst., A race, or contest in running. — And The preceding part of a discourse &c. You say سَبَاقُ الكَارِّمُ وَسِيَاتُهُ The preceding and following parts of the discourse; the context, before and after.] قَيْدُانِ The mair of shackles, i. e. jesses,] of the hank or falcon, of leathern thongs or straps, or of other material. (S, O, K.)

سَابِقُ see سَبِوقَ.

ثَمْ سَبَّاقُ عَايَاتِ #He is one who [often] obtains the winning canes (قَصْبَات لَسَبْق) [see art. قَصْبَات (O, K, TA.)

[act. part. n. of 1, Preceding, &c.: and sometimes it means one of the first or foremost: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سابق of horses: and sometimes it is like him who obtains the winning-cane (قصب [see art. تَصَبَة السَّبَق [see art. for he outstrips to it and has none to share with him in it, there being none coming up with him. (Mab.) It is applied to a horse That outstrips; as also اسبوق (T, Mab, TA:*) and the pl. [mase., i. e. pl. of the former,] applied to horses is سُوَابِشُ [,سَابِقَةُ and [fcm., i. e. pl. of سُبَقَ and regarded as a سَابِشُ may be pl. of سَوَابِشُ subst. like ڪَاهِلُ and غاربُ of which the pls. are and غَوَارِبُ (Ḥam p. 46.) _ By the mentioned in the Kur lxxix. 4 are meant سَابِقَات The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that preceds other stars]. (TA. [See more in the Expositions of Bd and others.]) __ [The pl.] مبق, applied to palm-trees, means + That produce their fruit early. (TA.)

أَسْلِيَّةُ فَى, q. v.: and also a subst. formed from the latter by the affix s, signifying Priority, or precedence]. One says, مَنْ الأَمْرِ اللهُ مَنْ الأَمْرِ اللهُ اللهُ

[The state, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. من الأفكار are prove. [meaning More prevenient than the period of death and than the thoughts]. (Meyd.)

A horse much, or often, outstripped. (Msb.)

[The state, or condition, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سبك

1. سَبُك , (Ṣ, Mgh, Msb, K,) aor. ج, (Ṣ, K,) so says El-Fárábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or 4, (Msb,) thus in the handwriting of Az, (TA,) inf. n. سَبْك, (S, Mgh, Msb,) He melted, (S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Msb, TA,) or silver, (S, Mgh, TA,) &c.; (Ṣ, TA;) and ♦ signifies the same, (Ķ,) inf. n. زُسْبِيكُ; (TA;) this inf. n. and فَبُدُ both signifying the melting of gold and silver, and pouring it forth into a مُسَيِّكُة [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) — Hence, نَدْ is meta-phorically used in the sense of نَدْ . (Ḥar pp. أَنْ كُنْ سُبَكْتُهُ التُّجَارِبُ One says, فُلَانٌ سَبَكْتُهُ التُّجَارِبُ [Such a one, tryings tried, or have tried, him]. is another كَلَامْ لَا يَثْبُتُ عَلَى السَّبْكِ And (TA.) tropical phrase [app. meaning \$ Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing]. (TA.)

2: see the preceding paragraph.

7. انسبك said of تبر [i. c. native, or unwrought, gold or silver or the like], It melted. (TA.)

أَبُولُ , applied to بَسِيكُ [i. e. native, or unwrought gold or silver or the like, Melted and cleared of its dross, and poured forth into a mould], i. q.

[a subst. formed from the epithet سبيكة by the affix 5, An ingot, i. e.] a piece (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Msb,) of an oblong form, (Mgh, Msb,) that has been melted, (Lth, S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) [i.e.,] into a a of iron like the half of a cane divided lengthwise: (Lth, TA:) pl. شَائك. (Lth. S. Mgb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, [What an ingot is this !]. (A, TA.) _ The pl. is also applied to وَاَق أَنْ سَبِيكُهُ مُنْهُ + Thin, flat, bread]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَأَنَّهُ سُبِكَ منه), and cleared from the bran. (TA.)

A melter and purifier and caster, or one who makes بَبَائك, of gold, or silver, or the a tropical phrase هُوَ سَبَّاكُ للْكَلَامِ [,like. __ Hence sapp. meaning ! He is a trier, or tester, or a purifier, of speech, or language: see 1]. (TA.)

ر مر م سنبك : see art. كينس

A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured: (Lth, TA:) pl. مُسَابِكُ. (TA.)

سَبِيكُ عُدِي عَسْبُوكُ.

in its several significa- اُسْبَكُّر . q. اُسْبَكُر . in its several significations: (K:) i. c. (TA) __ He stretched himself: (TA:) he lay upon his side, and stretched himself: (AA, S, TA:) [&c.] — He (a youth, or young man,) became tall: (Lh:) and اسبكرت She (a girl) became of erect and justly-proportioned stature. (S, K.) An ex. occurs in a verse of Imra-el-Keys, cited voce (S.) __ It (a plant) became tall and full-grown: (TA:) and it (anything) became extended, and long, or tall. (Lh.) _ He went at random, or heedlessly; without consideration, or certain aim. (Lh.) -It (a river) flowed. (TA.) سبكرت عَيِنه His eye shed tears. (Lh.) But ISd says that this is not known in classical Arabic. (TA.)

[act. part. n. of the verb above]. __ A youth, or young man, of just proportion, and full grown. (Aboo-Ziyad El-Kilabee, S, K.) Hair that hangs down; lank; not crisp: (S, K:) or of just length: or full-grown, and standing out. (TA.) _ And Anything extended, and long, or tall. (Lh.)

جَعَلَهُ في سَبيل ٱلله means ,تَسْبِيلٌ , inf. n. سَبَّلُهُ .2 [He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes]; (K, TA;) as though [meaning] he made it a trodden way [whereby to advance] to [the favour of] God. (TA.) You say, سبّل ضَيْعَتُه, using the verb in this sense [i. e. He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion]; (\$;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce سبيل.) And He assigned the profit to be employed سبّل التَّهُولَة in the ways of good works (Mgh, Msb) and the various kinds of pious deeds: (Mab:) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity. (TA. See an ex. in the first paragraph of art. , relating to some nalm-trees which 'Omar desired to give in down [so as to drag]; and is pl. of اسْبَلَة ; [or

is the n. un. ;] سَبُّلُ [either سَبُلُدُ or, سَبُلُ both app. | rather a coll. gen. n. of which سَبُلُ is the n. un. ;] allowable, (see the part. ns., below,)] He (a man) was, or became, long in the Life [q. v.]; as though he had a long سبلة given to him. (TA.) ___ See also 4.

4. أُسْبَلَت الطَّريثُ The road had many pas sengers following, or succeeding, one another, or going repeatedly to and fro, upon it. (M, K.) اسبل إزاره (S, M, K,) inf. n. إسبال, (TA,) He let loose, let down, or lowered, his waist-wrapper; (S, M, K;) and so السَّتْر the veil, or curtain, (Msb.) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:) the former act is forbidden in a trad. (TA.) And She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And سبل ثُوبُهُ He dragged his garment [on the ground]; (O;) and سبله significs the same, (O, TA,) inf. n. Ile made his tail اسبل زَنْبَهُ TA.) And اسبل to hang down; he hung down his tail; said of a horse. (M.) __ [Hence,] اسبل الهاء + He (a man) poured forth the water. (Mab.) And اسبل دَمْعَهُ (M, K, TA) ! He shed, or let full, his tears. (K, TA.) = The verb is also similarly used intransitively. (TA.) You say, of a part of It fell, or hung اسبل عَلَى الصَّدَر down, upon the breast]. (Az, O, TA.) _ And The rain let fall a shower, and اسبل المطو became dense; as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, اسبلت السَّهَاةُ the tears. (Ṣ, Ḳ,) — And الدَّمعُ (AZ, S, M, K) + The sky let fall its rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or [simply] the sky rained. (K.) And أَرُواقُ العَبْنِ The sides of the eye shed tears. (O, K, TA, all in art. He poured forth his إسبل عُلْيَه And ___(روق speech against him abundantly, [or in torrents,] (A, K, TA,) like as rain pours. (A. TA.) سُنُبُل The seed-produce put forth its اسبل الزَّرْمُ [or ears]; (Ṣ;) and so أَسُنْبَلُ ; (Ṣ, Mgh, Msb;) or put forth its سَبِل, (Mab in explanation of the former,) which is syn. with بننبل, (S, M, Msb, K,) or its سبولة: (K in explanation of the former:) [Mtr says,] ا تَسَنَّبُلُ اللهِ I have not found. (Mgh.)

Q. Q. 1. سُنْبَلُ: see 4, last sentence: and art. سنبل.

Q. Q. 2. تَسَنْبُلُ: see 4, last sentence.

A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on signifies "a thing that نَشُرٌ signifies "a one has spread" &c.: whence the trad., مَنْ جَوْر He] سُبِّلُهُ مِنَ الخُيَلَاَّةِ لَا يَنْظُرُ ٱللَّهُ إِلَيْهِ يَوْمَ القَيْهَة who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]: (O:) or imeans garments made to hang

whence جُر سَبَلَتُه, (TA,) which means [He dragged his garment; though said to mean,] his garments. (K, TA.) __Also ! Rain : (S, M, K:) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or flowing rain: and likewise flowing blood. (Ham p. 359.) __[Hence, app., as indicating swiftness,] is the name of † A certain mare, (S, K,) an excellent mare, said by As to have been the mother of see, and to have belonged to [the tribe of Ghance. (S, TA.) _ And ___ [or as a fem. proper name] is a name for + A ewe, or she-goat: and such is called to be milked by saying سَبُلُ سَبُلُ (Ibn-'Abbad, TA.) Also i. q. ۴ سنبل (Ş, M, Msb, K,) which signifies The ears of corn: (MA: [and in like manner both are expl. in the KL, but as singulars, app. because fised as gen. ns.:]) n. un. of the former with \$5, and so of \$ the latter: and the pl. of * سَنَابِلُ which is of the measure سُنْبُلُ , is سُنَابِلُ : CK (crroneously) signifies an ear of corn [so I render أَرْعَةُ (in the CK (زُرْعَةُ)] that is bending, or inclining, as also أَرُعَةُ [mentioned] in one of my two copies of the S as syn. with but not in the other copy] and ♦ سُبُلُةُ \ (M, K) and أَسَبُلُهُ; (K;) or, accord. to Lth, أَسَبُلُهُ signifies an ear (سُنْبُلُهُ), and of rice, and the like, when bending, or inclining: significs spreudor ears of استبل of the استبل [or ears of corn]; (M, TA;) or the extremities thereof; (TA;) and the pl. is "..."; (M;) or is syn. with سُنْبُلُ , in the dial. of إِبْنُو هَمِيان [?]. (TA.) السُنْبُلُةُ (TA.) السُنْبُلُةُ المَ of the Zodiac [i.e. Virgo]: (S in the present art., and K in art. نسبل:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also ([.سهك . [See art السَّهَاكُ الرَّعْزُلُ called is A well-known plant, [spikenard, which is called in the present day إِنْ النُّنْدَى [,السُّنُبُلُ النُّنْدَى brought from India. (O. [See also art. انتبل])
— Also sing. of أنبال, which signifies + The uppermost parts of a bucket, (O,) or the lips thereof: (\$:) or الشَّبَالُ is the sing. of أُسْبَالُ in these senses; and signifies the head of a vessel [like as it signifies the "ear," which is the "head," of a culm of wheat &c.]. (TA.) You say, مَلَاهًا إِلَى أُسْبَالِهَا He filled it (i. e. the winecup, الدُنُو , M, TA, or the bucket, الكَأْسُ , O) to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely Bá'ith Ibn-Şureym El-Yeshkuree, (TA,)

> إِذْ أُرْسَلُونِي مَاتِمًا بِدِلَاثِهِرْ فَهَلَاثُهُا عَلَقًا إِلَى أُسْبَالِهَا

[When they sent me drawing with their buckets, and I filled them with blood to their brins]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العلق meaning

"blood." (S, TA. [See also Ham p. 268, where] some different readings are mentioned; and it is may mean the hnots that are connected with the cross-pieces of wood of the bucket.]) __And + A number of spears, few or many. (K. [Perhaps because their heads are likened to the heads of corn.]) = Also The nose: (K:) pl. سَبَالٌ: so in the Moheet. (TA.) One Bays, أَرْغُو الله سَبِلَه [May God make his nose to cleave to the earth, or dust: or + abase, or humble, him]. (TA.) = And Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so Viiii [if one of these words be not a mistranscription for the other]. (TA.) = And A certain disease in the eye, [thus ريخ is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (\$:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the Line, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a neb, or thing woven, between the two, [i. e. between those veins and the white tunic, like smoke: (K:) or a film covering the eye; as though from إسبال meaning the "letting down" of a veil, or curtain. (Mgh.) Also A reviling, or vilifying. (K.) One says, Also A reviling, or vilifying. reviling, or vilifying: so in the Mohcet. (TA.)

is app. a possessive epithet, meaning سَبلُ Having length and flaccidity]. خصية سيلة means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)

† A rain of wide extent. (IAar, O, K.)

: see سَبَلَة : see سَبَلَة , in five places. __ Also + The [or mustache]: (S:) or the أَارُونَ [or small protuberance termed مُرْمِعُهُم , q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the غارب; (M, K;) whence the saying, طَالَتْ سَبَلَتُكَ فَقُصْهَا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his "Khalk el-Insán:") or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the سَبَلَة, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of the hair of the side of each cheek and the Lie [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th,

K,) [to which 5 is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبُلَات, occurring in the saying, إِنَّهُ لَذُو سِبَلَاتٍ, mentioned by Lh, in which is made to apply to every separate سَبِلَة portion [so that the meaning is, Verily he has a أسبكة (M.) One says, of enemies, سبكة † [They are red, or reddish, in respect of the mustaches, &c.: see art. _____]. (TA.) And of a man who has come threatening, one says, Such a one came بَجَّاءُ فُلَانٌ وَقَدُّ نَشَرَ سَبَلْتُهُ having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dlu-th-Thudeiyeh, [see عَلَيْهِ شُعَبْرَاتٌ مِثْلُ سِبَالَةِ السَّنَوْرِ art. (,ثدى ,] it is said, مُعَبِّرَاتُ مِثْلُ سِبَالَةِ السَّنَوْر [app. meaning + Having upon him small hairs سَبُلَةُ البُعير ـــ (. TA.) ... like the whishers of the cat means + The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تُريبَة: (T:) or the fur that flows down upon that part of the camel is erroneously put مُنْخُره (M, K. [In the CK, مُنْخُره for رُتَبَ في سَبِلَة النَّاقَة You say رُتَبَ في سَبِلَة النَّاقَة meaning + He stabled, or stuch, the she-camel in the part above mentioned: (M in art. نتب: [in the K, in the present art., ختَّتُ is erroncously put, in this phrase, in the place of الله :]) Az heard an Arab of the descrt say أَنْتَمَرُ فِي سَبَلَةٍ بَعِيرِهِ, [which means the same as ,j and he supposes the to be hairs in the part above mentioned. meaning , بَعيرُ حَسَنُ السَّبِلَة , meaning +[A camel goodly in respect of] the thinness of his shin (جلده): so in the O and K: but accord. to the T, of his cheek (فده); and this is probably the right explanation. (TA.)

أُسْبَلُ 800 : سَبَلُاني

A way, road, or path; (S, M, Msb, K;) and what is open, or conspicuous, thereof; (M, Ķ;) and Er-Rúghib adds, wherein is easiness: (TA:) and بنيلة ♦ signifies the same: (Ibn-Abbad, K:) the former is mase and fem.; (S, M, Mgh, Msh, K;) like زُفَقْ (Msb;) made fem. by the people of El-Hijáz, and mase. by Temeem ; (Aklı, Ş voce زُفَاقْ;) but mostly fem. ; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سبل, (M, K,) or, accord. to ISk, it has this pl. when mase., and عُنُوق when fem., (Msb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] وَعَلَى آللهِ قَصْدُ السَّبِيلِ, TA.) In the saying) أَسْبِلُهُ [And upon God it rests to show the right way (see art. قصد)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, means + The إِبْنُ السَّبِيلِ __ (M, K.) . وَمِنْهَا جَائِرٌ son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Msb:) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse of the Kur, (M, Mgh, Msb,) the beard altogether: (M:) the pl. is ..., (S, ix. 60, (M,) it means the person to whom the way

has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Msb:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafeh, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.) , وَتَقَطَّعُونَ السَّبِيلَ لِلهِ , in the Kur [xxix. 28], means + [And yo cut off] the may of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.) __[J_... wi means + The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.] It is said in the Kur [ii. 191], مُأَنْفَتُوا في سَبِيلِ ٱلله , meaning and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, آتُذِينَ تُتَلُوا في سبيل الله, meaning [Who have been slain in the cause of God, or of his religion, i.e.,] for the sahe of the religion of God. (Jel.) And you say, مَعْلُ ضَيْعَتُهُ فِي سَبِيلِ ٱللهِ to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.) also signifies + A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29], يَا نَيْتَنِي ٱلنَّفَاتُ مَعَ ٱلرَّسُولِ سَبِيلًا + [O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Mab, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.) __ [Also, in the present day, applied to A public drinking-fountain.]

and مُبَلُّ see سُبُولَة, in three places.

. see سَبيلَة, first sentence.

and سُوَابِل . Travelling upon a road: pl سَابِل and [coll. gen. n.] سَابِلَة (TA:) this last signifies travellers, (S, M, o) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, $(M,\,K,)$ for the accomplishment of their wants: it is made fem. as denoting a ** (Mgh.) ____ ,سَبِيلٌ سَابِلَةٌ TA in art. سَبِيلٌ سَابِلَةٌ, (TA in art. سَبِيلٌ (M, K, TA,) A travelled road; (M, K, TA;) a beaten road. (TA in art. غَيْثُ سَابِلِ ___ (شغر † Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.)

شَابُكُة: see the next preceding paragraph, in

and سُبُلُ see سُبُلُ , in five places : and Bee also art. سنبل.

the name of A certain fountain in Paradise: determinate; [without tenween;] but occurring at the end of a verse of the Kur [lxxvi. 18], (Akh, Ş, K,) and being with fet-h, (Akh, S,) i is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art.

إِنْبَالُ A man long in the النَّبَلُ [q. v., here said in the TA to mean the beard, but this is questionable], as also أُسُبِلُ \$ and مُسْبِلُ \$ and ا كَيْسَمْ and لا كَيْسَمْ and لا كَيْسَمْ. (M, K, TA.). And the fem., , + A woman having hair in the place of the mustache. (TA.) - And + An eye having long lashes. (M, K.)

: see the next preceding paragraph.

A man lengthening his garment, and making it to hang down to the ground. (IAn, TA.) [And in like manner,] applied to a woman, [though without \$,] Who has made her skirt to hang down [app. to the ground]. (M.) __ See also النَّسِل signifies 1 The penis: (M, K, TA:) because of its pendulousness. (TA.) __ And + The [lizard called] (K.) __ And the fifth of the arrows used in the game called اليَيْسو: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. النَّسَائِل. is one of the names of Dhu-LHijjeh; (M, K;*) of the time of 'Ad. (M.)

مُسَبِّلُ: see أُسَبِّلُ. Also An ugly old man: (K:) app. because of the length of his beard. (TA.) أَسْبَلُ عُود مُسَبِّلُ.

1. وَغَيْرُهُ (X, M, Mab, K,) وَغَيْرُهُ (M,) aor. (ق, M, Msb, K) سبى (Ş, M, Msb, K) and مباً: , (S, M, K,) or the latter is a simple subst., as also اسبى or سبا, (Mab,) He made captive, captived, or took prisoner, [the enemy, and other than an enemy;] (S, K;) as also تَسْبِي قَلْبُ [Hence,] ... (Ş, Mab, K.) † [She captivates the heart of the man], said التبيَّتُهُ * and سَبَيْتُ قَلْبُهُ And السَبَيْتُ عَلَيْهُ اسْتَبَتْ * قُلْبَ I captivated his heart. (M.) And بالكتّى, said of a girl, or young woman, i. q. منبّة. e. + She captivated the heart of the youth, or young man.] (TA.) _ One says also, إِنَّ اللَّيْلُ nnd عَلَيْلُ وَلَا أَشْبَى له and طَوِيلٌ وَلَا أَشْبَ لَهُ authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made (\$, M, K,) aor. as above, (M,) inf. n. and سباد, (T, M, K,) though J says only the latter,

to another; (S, K;) or he brought wine from one land to another; as also استياها الستياها (M:) [and] so مُبَأَمُّ , with hemz : (Msb :) or سُبَأُمُّ , with hemz means "I bought" (S, M) wine, to drink it. (S. [See art. أَسَبَاهُ ٱللهُ __ (ISk, Ṣ, M, Ķ,) aor. as above, (Ṣ,) inf. n. سَبَى, (Ṣ, M,) God estranged him; (ISk, Ṣ, M, K;) removed him far away; (S,K;) and cursed him: (M:) or it is like the saying العنه الله: (Ş:) [or may God estrange him; &c.:] one says, مَا لَهُ سَبَاهُ ٱلله [What ails him? May God estrange kim; &c.]. (TA.) = سَبَى المَاءُ, (M, K,) aor. as above, (M,) inf. n. سنى, (TA,) He dug until he reached the water. (M, K.)

5. أحبى له + He manifested, or showed, love, or affection, to him; and became inclined to him.

6. Liney made one another captive. (Az, Ķ.)

8: see 1, in four places.

i. q. أَ مُسْبَى [i. e. Made captive]; (M;) or السَّبَى signifies السَّبَى signifies السَّبَى captive; but I rather think that the right explai.e the person who is made captive; agreeably with what follows]: pl. تُبنى: (M, K:) one says قُومُ سَبْق [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: is [also] applied to a سَبِيٌّ † [but] مُبِيِّيًّا (Mṣb, TA:) single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ", (M,) as meaning made captive: (K:) or is applied to a boy, or young man, or male slave, as also via ; and is to a girl, or young woman, or female slave, as also ومُسْبِيّة; (Msb;) or to a woman, in this sense: (S:) and the pl. of وسُبِيّة, (M, K,) or of مُسْبِيّة, (Msb,) is سُبِيّاً (M, K,) applied to women. (M.) __ Also Women, (IAar, M, K,) universally; (IAar, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

: see سُبِّى: Also A tribe of El-Yemen; regarded as a , perfectly decl.; and regarded as a and therefore a fem. proper name,] imperfeetly deel. [and written سبا : (M, TA:) or, as is said in the Msb, it is the name of a town, or province, in El-Yemen; mase., and therefore perfectly deel.; and fem., and therefore imperfectly deel.; called by the name of its builder: (TA:) [hence,] one says, أَيَادِي سَبًا and ذَهَبُوا أَيْدِي سَبًا [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. They went away scattered, or dispersed: (S, M, K:) J says, (TA,) they are two nouns made one, perfeetly deel. because not oecurring otherwise than as a denotative of state, (K,) He conveyed wine from one town, or country, | [and therefore indeterminate,] whether you make | places.

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (§, TA. [See also art. سبة]) In a verse of 'Alkameh is used for بِسَبًا الكَتَانِ is used for (بَسِّ see : سب الكَتَّانِ (M in art بسَبَائِبِ الكَتَّانِ

or سِبًى: see 1, first sentence.

سَبِي عود : سَبَأَدُ

: see 1, first sentence.

: see سَبِّى, in two places. ___ Also, (从,) or غود سبي, (M,) A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and which signify the same. (K.)—List like slough of the serpent; (M, K;) as also لفيين. (K in art. أبيا [Accord to different copies of the K in the present art., all of which are wrong.]) _ عَبِيةُ [or عَبِيةً A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA.) __Also, [or ____,] Wine brought from one town, or country, to another: (\$, M, K:) if bought to be drunk, it is termed with .: (S, M:) or, perhaps, the former may be an instance of the alleviation of .. (M. [See also in art. أسبأ

The مُشْيِعة [or membrane enclosing the fætus in the womb], which comes forth with the young: $(\S, K:)$ or a thin pellicle over the nose of the factus, which dies if it be not removed from it at the birth: (K:) or the water that comes forth upon the head of the factus, (T, M,) [i.e.] at the birth: (T:) pl. سَوَابِي [or إَسَوَابِ]. (Ṣ.) Hence, as being likened thereto, because of its fineness, (M,) + The dust of the burrons, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbas to be [me] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) - Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord to the K "and") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, رَّلُ فَلَانَ سَابِياً: [To such a one belong] براً فَالَانَ سَابِياً: numerous cattle. (TA.)

A streak of blood; (AO, S, M, K;) as also أَسَابِي (M, TA:) pl. أَسَبِيةً (AO, Ş, M, K.) _ And An extended thread or string of [goats'] hair. (TA.) And [the pl.] أَسَابِيُّ signifies The conspicuous tracks of a road. (TA.)

: see the next preceding paragraph.

in three رَسُبِي and its fem., with : see

1. مُنَّهُ, [aor. 4, accord to rule, and inf. n. app. , q. v.,] He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also عَلَيْه ; Byn. عَلَيْهُ. (TA. The sense in which are is there used is indicated by the context.])

a dial. var. of النَّهُ: see the latter word in art. سته, in two places.

Foul, or evil, speech or language. (IAar, K.) _ And also, [like ,] A fault, or defect, or

see عند. see عند. of which it is the fem. __ يتقى ___ said to a woman means, (K, TA,) accord to the explanation of IAmb, (TA,) يَا سِتْ جِهَاتِي [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAar, TA;) and is correctly سيدتي [my lady, or my mistress]: (K:) it may be regarded as a contraction of سَيْدَتِي, accord. to Esh-Shihab El-Kasimee: (TA:) and Es-scyyid 'Eesà Eş-Şafawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

(Lth, T, S, M) and است الله (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) (Lth, T, سَدْسَةُ signifying Six,) are originally اسْدُسَةُ M) and سَدَسَ ; (Lth, T, S, M, K;) the latter س is changed into , and the is incorporated into it; (Lth, T, S, M, K;) for the dim. of is [and that of سُدُيْسُ is سُدُيْسُ, and the pl. is عِنْدِي سِتَّةُ رِجَالِ ,You say . أَشْدَاسُ [I have with me, or at my abode, six men and nomen], i.e., three men and three nomen: and you may say, وَنْدِى سِنَّهُ رِجَالٍ وَنِسُوةً , meaning, six men, and also women: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., عَنْدِى عَنْدَى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدِى عَنْدَى عَنْدِى عَنْدِى عَنْدَى عَنْدِى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدِى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدِى عَنْدِى عَنْدَى عَنْدِى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدِى عَنْدَى عَنْدِى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدِى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدَى عَنْدِى عَنْدَى عَنْدِى عَنْدَى عَنْ عَنْ عَنْدَى عَنْ عَنْدَى عَنْدَى عَنْدَى عَنْدَ S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which is ستَّهٔ عَشَرً __ [.تُعَمُّ and ثُلَاثَةُ عَشَرً __ [.تُعَمُّ اللهُ imperfectly decl., see [indecl. in every case, meaning Sixteen,] is pronounced by some of the Arabs سَتُهُ عُشُرُ: and [the fem.] ستٌ عَشْرَة, thus in the dial. of El-Ḥijáz [and of most of the Arabs], is pronounced ــــ (عشر in the dial of Nejd. (S in art. عُشْرَةً [meaning Six hundred] should be written thus, without separating the two words; because is originally ست, and the union of the two words is to compensate for the incorporation of

Anthol. Gramm. Ar., p. 72 of the Arabie text.)

[Sixty,] one of the tenfold numbers, (M, manely, that between خَبُسُونَ and رُسُعُونَ and رُسُعُونَ (TA,) is derived from (M, TA.) [Also Sixtieth.]

and جَآءَ فُلَانٌ سَادِسًا ,[Sixth]. You say سَاتًا and سَادِيًا and سَادِيًا [Such a one came sixth] being formed from سِنَّة; and أساتًا, from عَنْدُ and is changed [سارسا of] س the [latter] ،ساریا in :ستّ into 6; for certain letters in other cases are sometimes so changed; as in أَمَّا and أَمَّا and أَمَّا and مَنْ and تَسَنَّى, and تَسَنَّى, and تَسَنَّى, and تَسَنَّى, and تَسَنَّر, and تَسَنَّر, and تَسَنَّر and تَسَنَّر and تَسَعَّم

it is properly : سته and است : see arts mentioned in the latter art., being originally (Ṣ, TA.)

1. سَتُر, aor. بُـ (Ṣ, M) and بر, (M,) inf. n. سَتُر (Ṣ, M) and بِسَر, (M,) He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:) and 🔻 يتر signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "sub velo, obtenso so [sic]. ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:" as on the authority of the KL: in which I find nothing of the kind but to kave) در پرده داشتن expl. by the words تُستير or hold, within a curtain.] ___ + He protected another. (The Lexicons passim.) عَرُبُ اللهِ بَشُرَتُ عِلَى بَاللهِ بَاللهِ بَاللهِ عَلَى اللهِ عَلَى اللهِ عَ سَتَارَةً, She (a woman) was, or became, سَتَارَةً (A,) i.e., modest, or bashful. (M.) __ And inf. n. ستر, † He was, or became, intelligent. (M.)

2: see the preceding paragraph.

3. أَمُا الْعَدَاوَةُ, inf. n. مُسَاتَرَةً, إلا العَدَاوَةُ, 1 [He concealed enmity with him]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

انستر ال and استتر (S, M, K) and استتر ال (IAar, M) It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself. (S, K.) (جبربر) \$\$\tag{Hence,} فَلَانْ لاَ يَسْتَتِرُ مِنَ ٱللهِ بِسِتْرٍ [Such a one does not protect himself from the displeasure of God by piety; i.e.,] such a one does not fear God. (A, TA.)

and سُتُرَةً ﴿ [which latter see also below] and and سَتَرَةً ♦ (K) and) سِتَارً ♦ (Ş, M, K) عِسَارَةً ♦ (M, K,) which last is إِسْتَارَةً * TA) and إِسْتَارَةً only known to occur in one instance, in a trad., (M, TA,) and مُسْتَرُّه, (M, K,) Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:) [and the first and second, anything by which one is protected, or sheltered :] the pl. of ستور is مستور and

the , into the ت. (El-Hareeree, in De Sacy's انتار (S, M, K) [the latter a pl. of pauc.] and ,سِتَارْ السِّر (M, TA;) which last is also pl. of سُتُو (K,) like as خُتُّ is of ڪتَاب; (TA;) and the pl. of استَارُهُ is of ستَارُهُ (Ş, K.) _ [Hence the phrase] هَنَكَ اللهُ سَتُرهُ [lit., God rent open, or may God rend open, his veil, or covering; meaning,] 1 God manifested, or made known, or may God manifest, or make known, his vices, or faults: (A:) [or God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.] And اللَّيْلُ أَسْتَارَهُ (Night spread its curtains). مُدُّ اللَّيْلُ أَسْتَارَهُ (A.) And أُمُدُّ إِلَى اللَّيْلِ اللَّيْلِ اللَّيْلِ أَلْمَتُ سَتَارِ * اللَّيْلِ اللَّيْلِ أَلْمَتُ اللَّهُ يَدَى تَحْتَ سَتَارِ * اللَّيْلِ اللَّيْلِ أَلْمَتُ اللَّهُ لَا اللَّيْلِ اللَّيْلِ أَسْتَارَهُ (A.) I [I stretch forth my hands in supplication to also with also also signifies ! Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And ! Modesty, or bashfulness. (K.) One says, l Such a one has not مَا لَفُلَانِ سَتْر وَلَا حَجْر modesty nor intelligence. (TA.) __ And Intelligence; syn. عَمْل. (M.) In the K it is explained by عَمَل ; but this appears to be a mistranscription, for عَقْل (TA.)

A shield. (M, K.)

Its predominant application : سُتُرَة is to A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity. (Mgh.) [See : and see my "Modern Egyptians," 5th ed., p. 72.] _ Also A parapet, or surrounding reall, of a flat house-top. (Mgh.) _ And i, q. [q. v.]. (Mgh.) ظُلْةُ

ستر Bee : سَتَرَة

in two places. سَتَوَّةُ

in three places. ستَارْ-

(S, M, K) and مُستُورٌ (S, A, K,) applied to a man, (S, A, &c.,) and ستيرة (S, M, A, K) and سَيْرُ (M,) applied to a girl (8) or female, (M, &c.,) [properly Veiled, concealed, or covered. __ And hence,] ; Modest; bashful; (M;) chaste: (Ṣ, Ķ:) pl. of سُتيرُ , as masc., نُسُتَوْاً أ ; مُسَاتِيرُ [and of *مُسْتُورُونَ] ,مَسْتُور * and of (A;) and, app. of سَيْرَة [as fem.] and also, only, accord. سَتِرَاتْ is سَتِرَاةٌ ; and the pl. of to a rule laid down by Sb. (M.)______ ثُجُر سُتير Trees having many boughs or branches. (A.) in فَعِيلٌ applied to God is of the measure the sense of the measure فاعل, meaning + Veiling, or protecting; a veiler, or protector. (TA.)

in two places. __ Also The piece : سِتَارَةً of skin that is upon the nail. (K.)

One who veils, or conceals, [much, or often; or who does so] well. (KL,) [Hence,] God is He wha is wont to veil إلله سَتَّارُ العُيُوبِ BOOK I.]

curtain [that hangs over, and closes, the door of a chamber]. (MA.)

استار see استار Also Four : (Ş, M, A, Ķ :) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. أَسَاتُرُ and أَسَاتُرُ and أَسَاتُرُ (TA.) It is applied to men: (S, M:) and you also say, meaning I have eaten أَكُلُتُ إِسْتَارًا مِنَ الخُبْرِ four cakes of bread. (TA.) __ And The fourth of a party of people. (TA.) __ And The weight of four mithháls (مثاقيل) and a half: (Ṣ, Ķ: [see رطل :]) likewise arabicized: (Az:) [app. from the Greek sarip:] pl. أساتير. (Ṣ.)

مَجَابًا مَسْتُورًا ... see بَتِير, in two places. .. مَسْتُورً in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: in مفعول is here of the measure مستورا in in the sense of the measure فَاعِلْ, like مَأْتِيًا Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure because the veil itself is hidden from man. (M.)

A girl kept behind, or within, the

ا هُو مُدَاجٍ مُسَاتِر [He is a wheedler, or cajoler, who conceals enmity]. (A.)

(Ş, K,) [said to , سُتُّوقْ (Ş, Mgh, Ķ) سَتُّوقْ be] the only instances of the kind except and قدوس and جروح and قدوس and قدوس and with fet-h, (S,) [but see , as also رُتُستُوقٌ ﴿ K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْف (Ṣ, Ķ) and (إن (إلى or برج (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to El-Karkhee, such as consists for the most part of brass or of copper: and it is said in the "Risáleh it is unlawful to سُتُوفَة Yoosufeeyeh" that the which means certain small فلُوس take, as being فلُوس coins of copper; whence it seems that miest has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سه تو, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

see the preceding paragraph. : تُسْتُونًا

مُستَقَدُّ (S, O, K) and مُستَقَدُّ, (O, K,) the latter allowed by Ibn-'Abbad, (O,) A fur-garment, فروة), K,) or one of what are termed فراه, (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. [or app.,

vices, or faults]. (A.) __ And The keeper of the | in the sense above expl., from the Pers. بُتُ ; أَشُتَى, (IKh, S, Mgh, TA,) suppressing the final and in the sense following, from the former Pers. word:] pl. مسائق. (Ş, O.) __ Also An instrument with which the ... [q. v.] and the like are beaten. (K.)

1. سُتُه, (Ṣ, Ḳ,) aor. -, (Ḳ,) inf. n. سُتُهُ, (Ṣ,) He struck his إنت ; (Ṣ, K;) i. e. a man's. (Ṣ. [See ibelow.]) _ And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his النت.

4. أَسْتَهُ He (a man) was, or became, large in the buttocks. (TA.)

and عُثْد: see عُدْم, below.

است: see است: below, in two places.

نسّة: see اسّت: below, in two places. = Also Largeness of the . (S, K.)

and its fem., with ة: see أسته, in two places: and see what next follows.

أَنْت Of, or relating to, the سَتَبِيُّ and in the same sense, if you will, you may say استى المتاق and سته also, with kesr to the ته, like as they said حَرِح (S.)

: see أَسْتُهُ, in three places.

dim. of است , from the original of the latter, i. e. سُتُه. (TA.)

in two places. سُتَاهِيّ

دره عن see what next follows.

ئيتى, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, V (TA;) One who always walks, or goes, at the rear of a people, or party, (IB, K, TA,) remaining behind them, and loohing to their goods. (IB, TA.)

S, Mgh, K, written with the conjunctive اسْتُ hemzeh, Meb in art. سَتُهُ (S, Mgh, K) مَتُهُ (S, Mgh, K) and الست (K) and الله (CK [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,]) signify the same, $(\S, Mgh, K,)$ i. e. The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (Ṣ;) استه being the original form, as is shown by the pl., (Ṣ, Mgh,) which is أُسْتَاهُ; (Ṣ, Mgh, K;) like جَمَل and أَجَمَالُ: it may not of which وَفَقُلُ and جَدْعُ like اِسْتُه وَ and سِتُهُ وَ dike the pls. are also of the measure انغال, because, when you restore the a which is the final radical, and reject the medial radical [which is], you say , with fet-h, (S, Mgh,) which has both of the meanings expl. above, as also ببه, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say

radical [of ...], (S,) i. e., without at the end and without hemzeh [or 1] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., العَينُ وِكَاءُ اللهِ or, as some relate it, السَّت, (S, Mgh, TA,) [The eye is the tie of the anus, meaning that when one [closes the eye and] sleeps, the tie of the au becomes loosed, and the excrement and wind issue. (TA.) And I means He who has large posteriors. (Az, is a phrase of the Arabs signi- بِٱسْتِ فُلَانِ ficant of reviling; (S;) said when holding one in contempt; meaning إِنْ الْعَارُ بِأَسْتِ فُلَانِ † [May disgrace cleave to the - of such a one]. (Mgh.) And إِنْ ٱسْتُهَا [O son of her يَا ٱبْنُ ٱسْتُهَا], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's إحماض [see 2 in art. حمض] of the former's mother; (Z, TA;) and is said to mean and the Arabs called : أَنَّهُ وُلدَ مِن ٱسْتُهَا the sons of the female slave بنُو ٱسْتِهَا. (Sh, TA.) And one says to a man who is deemed abject and weak, است lit. Thy mother's استُ أُمَّكَ أُضْيَقَ اِسْتُكَ أَضْيَقُ مِنْ أَنْ تَفْعَلَ كَذَا too contracted], and اِسْتُكَ أَضْيَقُ مِنْ أَنْ تَفْعَلَ كَذَا Thine است is too contracted, meaning thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. ٱنْتُمْرَأُضْيَقُ ٱسْتَاهًا مِنْ أَنْ تَفْعَلُوهُ Prov., i. 607:] (Prov., i. 607:] [in like manner] is an allusion to inability [mean ing + Ye are unable to do it]. (K.) The saying of a poet,

وَأَنْتَ مَكَانُكَ مِنْ وَاثِلِ

مَكَانُ الْقُرَادِ مِن ٱسْتِ الجَمَلُ

I [And thou, thy place in the tribe of Wail is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اِسْتُ الجَمَلِ, but عُجُزُ الجَمَلِ. (Ş.) One says also to a man who is deemed low, or base, ,أنت الله الشُّفْلَى TA,) and وأنْتَ الإسْتُ السُّفْلَى meaning + Thou art among others in the condition of the " of mankind: (S, TA:) and of low, or base, men, one says, هُوْلَاءِ الاسْتَاهُ; and of such as are excellent, مُؤُلِّدُ الرَّعْيَانُ, and الوُجُوهُ and (TA.) And one says, القيتُ منه آست الكُلْبَة (A, K,) a prov., (TA,) meaning + I experienced from him, or it, what I disliked, or hated. (A, K,TA. [See also Freytag's Arab. Prov., ii. 445.]) بين . see art : أَعْلَمُ ar رَاسْتُ البَائِنِ أَعْرَفُ And Thou hast no one مَا لَكَ ٱسْتُ مَعِ ٱسْتَكَ And [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Şgh, TA.) And تُرُكْتُهُ بِآسْتِ الأرض, another prov., (TA,) meaning + I left him destitute, poor, (K, TA,) possessing nothing: I left him on the تَرَكْتُهُ بِٱسْتِ المَثْنِ TA:) or مَا لَكَ فِي هُذَا hard ground, alone. (Meyd.) And بالأمر أسَّت وَلَا فَمْ + Thou hast not in this thing, or affair, root nor branch: Jercer says,

فَهَا لَكُمُرا سُتُّ فِي العَلَاَّءِ وَلَا َّفَمُر

[And ye have not any root in eminence, nor كَانَ ذَٰلِكَ عَلَى آست الدَّهْر TA.) And كَانَ ذَٰلِكَ عَلَى † That was in the beginning of time: (A, K, TA:) or in the olden time; (AO, S, TA;) as also است .AO, TA.) See also art . عُلَى إِسَّ الدَّهْر [And see other exs. in Freytag's Arab. Prov.i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

أستّه, applied to a man, (ISk, S, Mgh,) Large in the أست, (ISk, S, Mgh, K,) or عُجْز; (S;) as also أَسُتُهُمْ (ISk, Ş, Mgh, K,) and أَسُتُاهِيْ (Ş:) and so, applied to a woman, fiem. of the first], and visit, in which the is augmentative, (ISk, S,) and استههٔ (TA:) pl. [of the مُسْتَهُ * kike سُتُهُ في and سُتُهُ (K:) and مُسْتَهُ applied to a man, signifies large in the buttocks. and سَتِهُ اللهِ and سُتَاهِي اللهِ and سُتَاهِي and , A seeher, or desirer, of the استهر (K;) or one addicted thereto; (TA;) i. q. لُوطِي [one addicted to the crime of the people of Lot]. (TK.)

with which it is syn. اِسْتَى

أَسْتُهُ: see [its syn.] مُسْتُهُ

Large in the posteriors: (K:) accord. to the S, syn. with أَسَنَّهُ; [see this latter, in art. سته, in three places;] and the so is augmentative: (TA:) some explain it as syn. with است: the author of the K [a mistake for the S], in art. as meaning large in the . (MF, TA.)

1. سَتَّى, (K,) aor. سَتَّى, said of a camel, (TA,) He hastened, made haste, or went quickly; (K, TA;) as also شَدَى: mentioned by Az. (TA.)

2: see 4, in two places.

3: مُسَاتَاة, (K,) inf. n. مُسَاتَاة, (TA,) He played with him the [game called] مُفَلَقَة [expl. in art. in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the ستيه, q. v.]. (K.)

M, TA) are ستّاه و (Ş, K) and ستّاه و (M, TA) syn. with اسداه (ك, لإ) and سدّاه, (M, TA,) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; contr. of ,; except that استّی means he did so for himself and for another, whereas سدى means he did so for another, تستى meaning he did so for himself. (TA.)

12 [accord. to the S and K]. اِسْتَاتُتْ, inf. n. استيتاً, said of a she-camel, She became relaxed by reason of lust: (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. الى, in which it has been explained. (TA: see 10 in art. , 31.)

a garment, or piece of cloth; (S, M;) as also أُسْتِى; (K;) both signify [The warp thereof;] the contr. of نُحْدَة ; like سَدّى and ; أُسُدِيَّ (M:) and الشَّاةُ is [the n. un. of the former, or] syn. with سداة, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who مَا أَنْتُ لُحْمَةً وَلَا سَتَاةً * neither harms nor profits, [lit. Thou art neither a moof nor a marp: see also a similar saying voce نير]: (TA: [see also or تُوْبُ مُسْدًى signifies also أُسْتِي and أُسْتِي (accord. to different copies of the K) [lit. a garment, or piece of cloth, having its warp set or disposed; perhaps meaning having a good, or strong, warp; in art. اسد written, as from the L, مُسُدى, for which I find no other authority] ; so expl. by AHeyth: but accord to others, it is what the weavers term سُتَّى, as mentioned above, i. e. the warp. (TA. [See also أُسْتِي in art. الت and in art. المدى and in art. المدى and أمدى as meaning A favour, bene- معروف Also i. q. معروف fit, benefaction, or the like]; (K;) in this sense also a dial. var. of سَدَى. (TA.) = Also a dial. var. of سَدَى signifying Dates while continuing green and small; syn. بلتي. (TA.)

: see the next preceding paragraph, in two

المتى: see سَتَى, above, in two places.

1. ____, aor. -, inf. n. ____, (so accord. to the L, and the text of the K followed in the TA,) or ____, (so accord. to the CK and my MS. copy of the K,) and ..., [which last suggests that also may be used in the sense here following,] said of a check, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See below.]) ____, inf. n. is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see ____, voce below :)] and one says, عُلْمَهُ وَفِي خُلُقة [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) عبد i. q. تعبد [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also ♥ ---: (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. signifies The pardoning, or for-

is syn. with سُدّى, (S, M, K,) relating to to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Aisheh to 'Alee on the "Day of إِذَا سَأَلْتُ (O.) And one says also, إِذَا سَأَلْتُ When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (Ş.)

> 7. إِنْسَهَتْع i. q. إِنْسَهَتْع [app. syn. with , or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing]. (K.)

: see ____, in five places.

Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side to side in pride. (T.) And ا خُلُق سَجِيح A gentle, or an easy, natural disposition. (L.) And A man easy and good in natural disposition: (Har p. 314:) and جَعْتُ النُّلُقِ (which means the same]. (A.) = Also The middle of a road, (S. A, K,) or its main part, or beaten track; (A, K;) and so : (S, A, K:) because of its evenness. (TA.) One says, Leave thou for him the أسجع الطريق or الطّريق middle of the road]. (Ş, accord. to different copies.) And مُنْ طَلَبَ بِالحَقِّ وَمَشَى فِي سَجْحِهِ الْ [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) And Measure, size, or proportion; (S, K;) as also بني القُومُ بيُوتَهُمْ عَلَى سُجُح (S, A, K:) so in the saying, يَنَى القُومُ بِيُوتَهُمْ عَلَى سُجَح (S, K°) and سَجِيحة (S) and سَجِيحة (S, K°) واحد (S, A) [The people, or party, constructed their tents, or houses, of one uniform measure

مُحِبُّدُ: see مُحِبِّدُ

The air. (O, K.) [Perhaps a mistranscription for المناط

i.q. غُدَاً: (Fr, O, K:°) so in the saying, giving, with goodness. (S, O, K.) One says, أَعُدُتُ سِمَاحُ وَجُهِهُ [I sat over against, or front-

see , in four places. __Also Natural disposition; (S, A, K;) and so (K, in the TA,) and and and and (K) (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, مُو كُوبُ السَّبِية He is generous in respect of the natural disposition. (A.) And رُكْبُ لُلانْ سَجِيحَةً رَأْسِهِ Such a one followed his own opinion. (AZ, TA.)

Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (Ṣ,) or to a man: (L:) or a face equable in form. (A.) And رَجُلُ أُسْجَعُ النَّدِيْنِ (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) __ Also A camel thin in the lip. (Ham p. 283.) __ And the fem., , A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.)

جَهُ : see مُسَجُوح . _ Also i. q. عَهِدَ [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)

. سَجِيحَةُ 800 : مُسَجُوحَةُ

1. سَجَدَ (S, A, Msb, K, &e.,) [aor. عرب) inf. n. , (Msh,) He was, or became, lovely, humble, or submissive; syn. (S, A, K, TA,) or يَطَامُنَ and نَطَامُنَ: (Msb:) or he bent himself down towards the ground: (Aboo-Pekr, TA: [and such is often meant by خَضَعُ and by [: تَطَامَنَ:]) [or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, hending himself down; fo.] the primary signification of تَذَلُلُ is تَذَلُلُ together with اسجد † Bḍ in ii. 32.) And [تَطَامُنُ or] تَطَأَمُنُ He lowered his head, and bent himself; (AA, S, Mgh, K;) said of a man; (AA, S Mgh;) and put his forehead on the ground: (Igh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also , (A, Mgh, Msb;) meaning the lowered his head (S, A, Mgh, Msb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Msb.) __ The week of reaver is in the first of the senses extl. above; (S;) and means The [prostrating onescly;] putting the forehead on the ground: (S, Mgh:) , (ISd, Msb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forchead on the ground: (ISd, Mab, TA:) but شُبُود to Gcd denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forchead of prostration of myself]. (Msb.) on the ground, the former first, between the two hands]. (Msb.) __ It is said of Kisrà, it a trad., i.e. He used to lower him- (A, TA.)

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) _ And [as salutation is often accompanied with a bending of the body,] also signifies + The act of saluting. (L, TA.) [You say, + He saluted him. And also + He paid respect, or honour, to him; or magnified him; see Ham p. 294.] __You say also, The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفينَةُ تُسْجُدُ للرِّيحِ † The the Kur [lv. 5], means, accord. to Fr, + [And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) = Also He stood erect: (Lth, Msb, K:) so in the dial. of Teiyi. (Msb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety سُجدَتْ == (MF.) الانتصاب and الخُصُوع رجلة, nor. -, : His leg became inflated, or swol-

4. اسجد: see 1, second sentence. __ Also, (K,) inf. n. إسجاد, (S,) ! He looked continuedly and tranquilly: (TA:) or he looked continuedly, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there -expl. by ([,إدامَةُ النَّظُرِ وَإِمْرَاضُ الاَّجْفَانِ expl. by ing the eyelids [&e.], (K, TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or he had a اسجدت languid, or languishing, eye. (L.) __ And \$ She lowered her eye. (A, TA.)

as meaning سُجُود A single act of سُجِدَة prostrating oneself in prayer or the like: pl. أَسَجُدُاتُ : so in the phrase سَجُدُةً performed a prostration of myself]: (Msb:) and [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S,* Msb.)

a subst. from بسجد ; (S;) A species, or sort, [or kind,] of سجود [as meaning prostration of cneself in prayer or the like]: so in the phrase [I performed a long hind سَجُدُتُ سُجُدَةً طُويلَةً

A man who prostrates himself رُجُلُ سَجَادً much, or frequently, in prayer or the like].

مُعَرَة A [small mat, such as is termed] مسجارة (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called اسجارة المجادة المسجدة المسج (A, L, TA.) You say, سُمُّا سُجَّادُتُهُ &c. [He spread his prayer-mat, or prayer-carpet]. (A.) And The mark of [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.)

see the next preceding paragraph.

act. part. n. of سَجِد (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &e.: and hence, prostrating himself in prayer; putting his forchead on the ground: &c.:] pl. مُجُدُد (S, A, L) and مُجُدُد (L.) أَبُابُ سُجُدًا (L.) أَبُابُ سُجُدًا (L.) and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) __ And سُجُدًا لله, in the Kur xvi. 50, means # Humbling themselves to (TA.) _ You say also شَجَرُ سَاجِدٌ and سُجَرُةٌ سَاجِدٌ الله last word being pl. of سَاجِدَة,] إ A tree, and trees, bending, or inclining: (A:) and نَخُلُ سُوَاجِدُ t palm-trees bending, or inclining: (AHn:) and † palm-tree bent by its fruit. (K.) [But it is said that] عُلْبُ سُوَاجِدُ, occurring in a verse of Lebced, means + Firmly-rooted [tall] palm-trees. (IAnr.) _ And فُلُونَ سَاجِدُ الكنفر Such a one is abject, low, humble, or submissive. (A, TA.) __ And عين ساجدة languid, or languishing, eye. (A, K.)

1 Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.)

(S, O, K,) الإسجاد (S, O, K,) , دَرَاهم الأسجاد thus some relate it, with kesr to the ., (O, K,) in the saying of El-Aswad Ibn-Yanfur.

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i.e., of a foreigner: he brought it for what are termed وراهم الاسجاد, (S,* O, K, but in the copies of the [which I think a mistranscription,]) کدراهم means dirhems whereon were effigies to which people performed the act of : (S, O, K:) it is said that upon them was the effigy of Kisra, and he who beheld them lowered his head to them and shored humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الأسجاد means the tax called (O, K:) so says AO, (O,) or A'Obeyd: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ., and expl. as meaning the Jens, (O, K,) by IAar. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

The forehead, (S, K,) where is the

mark made by the special for prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord to the A.] And sing of which signifies The parts of a man that are the places of special; (Lth, Mgh, Msh, L;) meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven file. (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. file.) such, accord to some, is its meaning in the Kur lxxii. 18. (L.)—See also the next paragraph, in two places.

[Any place in which one performs the act of ..., or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of act; (IB;) a house of prayer; (Mgh, Msb;) any place in which one performs acts of worship or devotion: (Zj:) a word of well-known meaning; (K;) sing. of مُسَاجِدُ; (Ş, Mgh, K;) and also pronounced *: (S, K:) this latter word signifies, accord. to IAar, the معراب [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the منعل of every verb of the class of نَعَلُ having its aor. of is with fet-h to the medial يَغْمُل is with fet-h radical letter, whether it be a subst, or an inf. n., (S, K,) without any difference, so that you say, مُذَا مَنْعُلُهُ and مُنْعُلُهُ; (Ṣ;) except some words (S, K) among substs., (S,) as and مَسْقِطُ and مَشْرِقُ and (\$) مَغْرِبُ (\$, K) مَطْلِعْ and مَشْرِقُ and مَشْكِنْ and مَجْزِرْ and مَخْرِدُ أَنْسَكُ and مَنْبِتُ and مَنْبِتُ and مَنْبِتُ and مَنْسِكُ and مَنْسِتُ and مَنْسِتُ (Ṣ, Ḳ) from مَنْسَكُ aor. يُسَكُ ; (Ṣ;) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: مُسكن have been transmitted; and هُسكن have been transmitted; and we have heard السَّبِدُ and السَّبِدُ, and السَّبِدُ, and السَّبِدُ, and السَّبِدُ, and السَّبِدُ fet-h is allowable, (Ṣ, K,) in all of these, (Ṣ,) even if we have not heard it: but when the verb is of the class of نعل having its aor. of the measure يفعل, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, نَزَلُ مُنْزُلُا meaning مُذَا مُنْزِلُةٌ, meaning مُذَا مُنْزِلُةٌ, and مُذَا مُنْزِلُةً K.) _ [Hence مُسْجِدُ جَامِع A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] [The sacred mosque of Mekkeh]. (Mab in art. السَّعِدُ الأَنْصَى (معرم.) The furthest mosque [which is in Jerusalem]. (Mab in art. مصعد الخيف [q. v.] in Mine. (Ş &c. in art. المُسْجِدُانِ See also 1, throughout.

سَجًارَةً عود : مسجَدة

سجر

1. (S, A, Msb, K,) aor. , (Msb,) inf. n. رسجره ال (TA;) and نسجور (Mab, TA) سجره inf. تُسجير; (TA;) He filled it; (S, A, Meb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also بَكُوْ ; (TA;) with water. (S.) You say, سَجُوْ السَّيْلُ الآبَارُ [The torrent filled the wells]. (A.) And سُجُرَت الشَّادُ The [see its sing. أثبَد became filled by the rain. (Ṣ.) In the Kur [lxxxi. 6], وَإِذَا ٱلْبِحَارُ سُجُرَتُ ; (Zj;) and some read thus; and others, أُسُبِرُتُ ; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA:) or signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the Kur, which see below. _ سَجَو الماء في حَلْقه He poured the water into his throat. (K.) مجر التنور (S, A, Msb, K,) aor. ، inf. n. ; (S;) and المعروبة ; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Msb:) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of are said , واذا البحار سُجِرَتْ, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Katádeh,) or shall be dried up, by the hindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaab.) You say also, مَجْرُ الْوَقُودُ بِٱلْسُجُرَةِ [He stirred the fuel with the أَسْجُرُتُ النَّاقَةُ (A.) ... (S, A, K,) aor. ـــ, (S,) inf. n. سُجُورُ (S, Á, K) and ; سُجُورُ (S, K;) and أنسجير, inf. n. تُسجير; (A;) ‡ The she-camel prolonged her yearning cry (خنین, Ş, A, K) after her young one, (As, A,) and filled her mouth with it. (A.) inf. n., inf. n. [and أَوْجَرُهُ , and أَوْجَرُهُ ; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA. [See also أَشُوَرُهُا).]) ; (A, K;) and اسحره (A,) inf. n. (IJ, A, K;) He ; سُوجَرَهُ * (TA;) and تُسجير put a ساجور upon, or around, his (a dog's) nech : (A:) or he bound him (a dog) with a ... (K.)

2. بَجُو الْكَاّ, inf. n. بَجُو الْكَاّ, He opened a way to the water; made it to flow forth, (Aboo-Sa'eed, K,) whithersoever he would. (Aboo-Sa'eed.) _____ See also 1, throughout.

3. مُسَاجِرة, (A,) inf. n. مُسَاجِرة, (A, K,) ! He aeted or associated with him as a friend, or as a true friend; (A, K, TA;) mixed, or held intercourse, with him: from مُسَرِّت النَّاقة (A.)

[It (hair) hung down. (See the part. n., voce [It (hair) hung down. (See the part. n., voce المسجود)]. The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K: [but in some copies of the K, for المسجود المس

Q. Q. 1. نوجزن: see 1, last two sentences.

(T, S, M, K, &c.) and (T, M, K)
Turbidness, or dinginess: this is the primary
signification: and hence, (TA,) t an intermixture
of redness in the white of the eye: (S, K:) or
redness in the white of the eye: (T:) or redness
inclining to whiteness: or redness inclining to
blueness: or redness in the black of the eye: or an
intermixture, or a tinge, of redness in the black
of the eye: or a slight redness mixing with the
blackness: or an inclining of the black to redness:
or a slight whiteness in the black of the eye: or a
dinginess in the interior of the eye, arising from
neglecting, or leaving off, the use of collyrium.
(TA.)

عَبُرُةُ: see مَجُرُّةُ. __ Also [A fall of] rainwater which fills what are called ثِهَادُ [pl. of رُبُدُ (Ş.)

A full well. (TA.)

Fuel with which an oven (تَنُور) is heated; (Ṣ, A, Mgh, K;) as also سَجُرُةً (K) and أَسَجُرُهُ (TA). [See also مُسَجُرُةً below.]

t A man's friend, or true or sincere friend: pl. غَبُرَت النَّاقة: (Ṣ, A, K:) from غَالَاً: because each of two friends yearns towards the other. (A.) And hence, † A sword. (Ḥam p. 265.)

A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure فاعل in the sense of the measure مُعْدُولُ . (TA.) — See also

المجود A wooden thing, or piece of wood, (Ṣ, Ķ,) that is put, (Ṣ,) or hung, (Ķ,) upon the nech of a dog: (Ṣ, Ķ:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the nech of a dog: (A, TA:) [pl. مواجر or سواجر or سواجر or سواجر or سواجر or يواجر or a collar o

torrent (غريز), † Having mud unmixed with sand; or having good mud: (S,K:) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidness and redness. (A.) 1 A man having what is termed or eyes: fem. (TA.)

I An eye of which the white is intermixed with rodness: (Ṣ, A, Ķ:) an eye in which is what is termed سَجُواً اللهِ [q. v.]. (TA.) مُنْجُونًا مُنْ بُدُونًا لِي turbid drop: (A, TA:) and in like manner (TA.) . نطقة

: see : and also what here follows.

[مسجّر * see . مسجّرة . . Also [and app. A piece of wood, or stick, with which the fuel in an oven (تَنُّور) is stirred. (A, L, TA.)

Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K: [in the after البُحْر it is وَٱللَّبَن after وَٱللَّبَن, it is made to signify "a sea of which the water is more than it is itself;" a meaning which, as there remarked, is not found in other lexicons:]) and مسجور بالنار filled with fire: ('Alee:) and مُسَجُورَةً, and أُمُسَجُورَةً, a full eye or source; syn. مُنْعَمَّةً. (A, TA.) __ Milk of which the water is more than it is itself. (Fr, S, K.). Made to flow forth. (TA.) __ Empty. (AZ, Aboo-'Alee.) Thus it bears two contr. significations. (TA.) __Kindled. (K.) __Still, or quiet; (K;) as also ساجو : (TA:) or still, or quiet, and full at the same time. (A'Obeyd, TA.) .. Pearls strung and hanging down: (A'Obeyd, S, K:) or that have fallen and become is نُوْلُؤُهُ مُسْجُورة and فَيُولُؤُهُ مُسْجُورة said to signify a pearl of much brilliancy. (TA.)

— مُسُوجُر (TA,) and مُسُجُر , and مُسُجُور , (K,) and V,, (S,K,) Hair made to hang down; (K;) hanging down. (S,K.) مُسُوجُر, (AZ, A,) and مُسُجُور, (A,) and مُسُجُور, (S, A,) A dog having a سَاجُور (q. v.) upon his neck. (AZ, S, A.)

in three places. __ Also, Dried up; of which the water has sunk into the ground. (TA.)

in two places. .مَسْجُورْ Bec : مُنْسَجِرُ

1. سُجِسْ, (Ṣ, A, K,) aor. -, (K,) inf. n. بُسِيْر (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغْيَرُ: (IAar, A'Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISk, A, K:) or it became corrupted, and stirred

2. أسبيس, inf. n. تبين, He made it (namely, water,) turbid, thich, or muddy. (K, TA.)

see the next paragraph, in five places.

Water that is altered, changed in odour, or stinking; syn. : turbid, thick, or muddy: as also ♥ , (K, TA,) and ♥ , , , and (TA:) or corrupted, and stirred up; as also or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is . but Aboo-Sahl says is the form learned by him in reading under Aboo-Usameh in the Musannaf; and as to سُبُسْ, it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeyà.) -Hence the saying, (TA,) إِذَ اتِّيكَ سَجِيسَ ٱللَّيَالِي I will not come to thee to the end of nights: رِيسَ اللَّيَالِي as also اللَّيَالِي (TA:) or ever; (Ş, Ķ;) as also (Ş, K,) and رَسْجِيسَ الأُوْجَسِ, (Ṣ, K,) and (Ş, ـK:) : سَجِيسَ عُجَيْسِ and (¸¸¸, سَجِيسَ الأُوجُسِ or while time lasts; as also سَجِيسَ الدَّهْر, and mean سَجِيسَ (A:) it is from سَجِيسَ الأُوجَسِ ing "turbid," because water thus termed is the last that remains: عُجِيس is a corroborative; and signifies "the last part of the night:" (TA:) or سَجِيسَ اللَّيَّالِي means while the nights glide along continuously. (Ham p. 243.)

A ram having much wool: fem. with 3: (A:) or a ram having white wool, good for tupping, or covering, and of excellent breed. (K, (TA.) And Certain sheep [i.e. a breed of sheep] belonging to the Benoo-Teghlib, (K, TA,) in El-Jezeereh. (TA.)

سجس: هود سجس

1. غض, aor. =, inf. n. He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; الى or لِ hut is sometimes used as a trans. verb, being perhaps understood; as in the following phrase;] نبغ ذلك السبع He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) __ And It mas even and uniform, one part thereof being like another. (TA.) _ [Hence,] أسجعت الحيامة (IDrd, S, Mab, K,) aor. -, (Mab, K,) inf. n. , (Mbr, TA,) and quasi-inf. n. المجمع, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mhr, in the "Kamil;" and TA:) or cooed: or reiterated its voice or cry: syn. رِدْدَتْ Meb:) or : صُوتَتْ Meb:) or مُدَرَّتْ رُ (IDrd, K.) It is said in a prov., كُوتْهَا [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, راتناقهٔ, (Ṣ, TA,) inf. n. راتناقهٔ, (TA,) The shecamel prolonged her yearning cry in one uniform manner. (S, TA.) __ And يَسْجُعُتُ القُوسُ The bow prolonged its twang in one uniform manner, monotonously. (TA.) __ And hence by way of comparison to the تَجْعُ كُلَامَهُ, of the pigeon, خُكُومُهُ t He (a man) made his speech, or language, [to be rhyming prose, i.e.,] to have be the rhymes of verse, without its being measured. (Msb.) And ______ [alone], (S, K,) aor. -, (K,) inf. n. بُنجع; (Ṣ, TA;) and سَبّع , inf. n. يُسْجِيع; in the two words as well as the letter of the

(S, TA;) ; He (a man, S) spoks, or uttered, [or composed,] (S, * K, TA,) rhyming speech or language, (Ṣ,) [i.e., rhyming prose, i.e.,] speech, or فواصل K, TA) like the فواصل of verse, without measure: as is said in a descrip-مَا وُهُمَا وَشُلُ * وَلِصُّهَا بَطُلُ * وَتَمْرُهَا ,tion of Sijistan دَفَلُ * إِنْ كُثُرُ الجَيْشُ بِهَا جَاعُوا * وَإِنْ قَلُوا ضَاعُوا * [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سجع بالثي , meaning He uttered the thing in the manner above described. (TA.) [See also , below.]

2: see the preceding paragraph.

; [originally inf. n. of , q. v.;] (S, Msb, K, &c.;) or, as some say, but the former is that which commonly obtains, the latter being said to be a subst. like meaning "what is slaughtered," unknown, however, in the lexicons, and probably one of the instances of the elicitations of the foreigners, (MF, TA,) the object of him who says that it is being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of said of the pigeon; [see (8,° أَسْجُوعَةً \$ TA;) and (جُمَّوَعَةً إِنْ الْحَمَامَةُ K;) ! Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فواصل like the rhymes of verse, without being measured; so called as being likened to the of the pigeon; (Msb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one con [which is the principal, or only, rhymo-letter]: (Jm, K:*) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قواف) [of verses]: (Mbr, in the "Kamil;" TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also ا (Ṣ) and گُذُر مُسْجُوعُ, meaning the same as خار مُسْجُوعُ (Ṣ, Ķ) and, accord. to IJ, مُسْجُوعُ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِعُ , (Ṣ,) or this last is pl. of المُجُوعَةُ (K) [and is also a pl. pl., i. e. pl. of أُسْجَاعُ أَلْهُ اللهُ of زهر, and many similar instances might be added, such instances being numerous app. because is properly a measure of a pl. of paucity]. is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the but not in measure; as الزُّمَر and الرَّمَة and السَّبْغ is that in which the measure is observed

القَسَرُّ and القَسَرُّ (ĶT.) It is said in a trad., that Mohammad forbade in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are , and the Kur-an is a composition of the same kind, though some do not allow this term to be applied to it, because is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in رَسَائل and رَسَائل. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعَ اللَّهُ إِن [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, المنبوعة [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.)

. سَجْعُ see الْمَهَامَةُ and see : سَجْعُ : ـ and see : سَجُوعُ : سَجُوعُ : سَجُوعُ : سَجُاعُ : سَجَاعُ : سَجَاعُ : سَجَاعُهُ : سَجَاعُهُ : سَجَاعُهُ : سَجَاعُهُ

Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, Ṣ, K, TA,) in going, or journeying, (AZ, Ṣ, TA,) [and] t in speech, &c. (K, TA.) Dhu-r-Rummel says,

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدِ [turning axide from the right course, (or rather turned aside, unless, which is not improbable, the right reading be , not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَبُرُ عَنِ التَّصَدِ [which is cvidenily a inistranscription; the right reading being غَيْرُ اللهِ عَنِي التَّصَدِ or the like]. (TA.) سَاجِعِ أَيْ جَائِرًا عَنِ القَصْدِ _[Hence,] A face justly proportioned; [sym-without 5, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سجع and [of the former] سجع (K.)_ And Lati A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copics of the K مُطَرّبة, but correctly أمطرّبة, in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) [And hence,] also signifies t[A rhyming-proser, or rhyming-prosaist;] one who speaks, or utters, [or composes,] : and in like manner, [vertical in the manner, [vertical in the manner, [vertical in the manner] is and in like manner, [vertical in the manner, [vertical in the manner] is and it,) meaning one who speaks, or utters, or composes, who does so very much: the three epithets being similar to jet, and jet and jet. [K, TA.)

in three places.

A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn.

شحف

1. تَجُفُ البَّتُ: see 2. عَجُفُ البَّتِ , aor. -, inf. n. , She (a woman) was, or became, slender in the maist: and lank in the belly. (TK.) [See also سَجُفُ, below.]

2. تَسْبَعْ الْبِيْتَ, (K,) inf. n. تُسْبِعْ الْبِيْتَ, (TA,)

He let down the curtain (السَّبْءُ) upon [the
entrance of] the tent, or chamber; as also

v مُعْنِيّ (K, TA:) accord. to the
T, السِّبْءُ : (K, TA:) accord. to the
T, تَبْعُنْ isignifies the letting down of the jide, of
a curtain]: accord. to the M, the letting down
of the curtain. (TA. [See also what next
follows.])

4. السَّنُونَ He let down the curtain. (Ṣ, K, TA.) — [Hencc,] السَّنُولُ (Ṣ, K, TA,) i. e. The night became dark. (TA.) — See also 2.

: see the next paragraph.

and viii [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also أنه مجانة (TA:) سجَانة (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also اسجاف ؛ (K, TA:) this last is not a pl. of .: (TA:) thus signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábighah Edh-Dhubyanee cited in the second paragraph of art. is سَجْفُ and سِجْفُ is (Ṣ, TA:) the pl. of جَاكً * and the pl. of أُسْجَاكً is سُنُّهُ (TA.) [Hence] one says, النَّيْلُ (TA.) المُنْفُ اللَّيْلُ (TA.) يُسُوفُهُ 1 The night let down its curtains. (TA.) also signifies The part that is behind a door or an entrance. (O, TA.)

Slenderness of the waist: and lankness of the belly. (K.) One says في خصو سَجَنُ In his waist is slenderness: and في بطنه سَجَنُ In his belly is lankness. (TA.) [See also سَجَنُتُ, in the first paragraph.]

مُجْفَةً A period (سُاعَةً) of the night; (ق) like سُجْفَةً. (TA.)

The thing [i.e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

السm-Selcmeh to 'Aisheh, مُنَّتُ سَرَانَةُ i. e. وَجَبَّ سَبَائَتُهُ اللهُ ال

pair of curtains (عبنان) upon its entrance, or door. (As, TA.) El-Farezdak applies this masc. sing. epithet to a pl. n., saying العبال السبال السبال المسبال المسبال

سجل

1. سَجُلُ الْهَاءُ, (Ṣ, Ķ,) inf. n. سَجُلُ الْهَاءُ, (TA,) He poured out, or forth, the water, (Ṣ, Ķ, JM, TA,) continuously. (JM, TA.) — Hence, سَجُلُ الْقُرْآنُ He read, or recited, the Kur-án continuously. (JM. [See also 2: __and 4.

2. تَسْجِيلٌ, inf. n. رَسْجِيلٌ, (Ṣ, Mṣh, Ķ,) said of a judge, (Ṣ,) or kadee, (Mṣh,) He wrote a بسجل [q.v.]: (Ṣ,• Ķ:) or he decided judicially, and recorded his sentence in the نبجل : (Meb :) and , تَسْجِيلٌ may be syn. with إِسْجَالٌ ♦ Mtr says that signifying the mriting of سجلّات [pl. of سجلّا], though not found by him in the lexicons: (Har p. 473:) [but I have found it, for Sgh says,] the are one [in تُسجِيل of the kadee and his إسجال meaning]. (O.) You say, بقر He decided it judicially, [and recorded it in the نسجل;] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Inayeh, he established it and re-سجّل القاضي TA.) And إسجّل corded it [in the إسجّل]. The hadee secured to such a one his لغُلَان بهاله property [by a judicial decision recorded in the The سَجَّل عُلُيَّه القاضي TA.) And [سجلً kadee decided judicially against him, and recorded his sentence in the سجل]. (Mgh.) __ And سجل He rendered him notorious by reason عُلَيْه بِكُذًا of such a thing, and stigmatized him with it. (Z, TA.) — And سجّل به He threw it from above; as also أَسْجُلُ, inf. n. الله (K.) == And , inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)

3. مُسَاجَلُة, (K,) inf. n. مُسَاجَلُة, (Ş, IB, TA,) [and app. also, (see ,)] He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, IB;) each of them bringing forth in his ____ [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, + in running: or in watering. (S.) Hence, فلأن يساجِل bý t Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.) El-Fadl Ibn-'Abbas Ibn-'Otbeh Ibn-Abce-Lahab says,

مَن يُسَاجِلْنِي يُسَاجِلُ مَاجِدًا يَمْلَأُ الدُّلُو إِلَى عَقْد الكَرَّبُ

[He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars]: and hence the saying, الحرب سجال. (Ş. [See .])

4. IIe gave him a bucketful (المحلة) or two bucketfuls (سَجْلَيْنِ): (Ķ:) or, as some say, the gave him much. (TA.) __ And ___ الحوض He filled the watering-trough, or tank; (Ş. لَّهُ عَلَيْ البَيِيمَةُ عَلَى البَيِيمَةُ عَلَى البَيِيمَةُ اللَّهِ عَلَى البَيِيمَةُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللِّهِ الللِّهِ الللِّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ The beast was sent forth, or set loose or free, with its mother. (TA.) It is said in a trad., پُنْسَامُوا أَنْعَامُكُمْ, meaning Set not loose your cattle in men's fields of seed-produce. (TA.) __ And you say, اسجل النَّاسَ He left, or left alone, the people. (K.) _ And المر الأمر † He made the affair free, or allowable, to them. (K.) _ And مُنجَلْتُ الكَلامَ + I made the speech, or language, to be unrestricted. (S.) = اسجل He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.) الرَّجُلِ, inf. n. اسْجَال, I wrote a writing for the man. (Msb.) __ See also 2.

6. تساجلوا They vied, competed, or contended for superiority, one with another; cmulated, or rivalled, one another; or imitated one another; [originally, in the drawing of mater: and hence, tin other things: (see 3:)] (S, TA:) and They two vie, &c., each with the other. (K.)

7. انسجل It (water) poured out, or furth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]

A full bucket : so accord. to Az and El-Fárúbee and others: (MS:) or a buchet containing water, whether little or much: such as is empty is not called سُجُلُ nor مُنْوِبُ : (Ṣ:) or a great bucket: (Msb: [see also سجيل:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دلو (the most common word for "a bucket") is generally † A share, or portion; (Msb;) like Which

likewise originally signifies "a bucket"]. (Ş in art. دلو.]) And hence is derived the saying, الحُرْبُ سِجَال, [as though meaning † War is an affair of shares, or portions;] i. e. the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from النُسَاجَلَة, and that is hero an inf. n. like مُسَاجِلَة, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: means الحرب بينهم سجال or the saying الحرب بينهم † [War between them consists of portions, in such a manner that] a Life [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.) You say also, اَعْطَاهُ سَجْلَهُ مِنْ كَذَا He gave him his share, or portion, of such a thing; like as one says, ذُوبَهُ. (Ḥar p. 19.) The phrase لَهُمْ مِنَ المُجْدِ سُجُلِّ سَجِيلٌ in the saying سَجِيلٌ ا (K, TA) has an intensive signification; (K, TA;) [the saying app. meaning + They have, of glory, a large share.] - Hence likewise, metaphorically applied to signify ‡ A gift: one says [A bountiful man who is جَوَادٌ عَظَيمُ السَّجِلِ large in gift]. (Har ibid. [The first word in this saying is there written جوّاد.]) One says also, † (الله بِرُ فَائِثُ السَّبَالِ † (He has overflowing good ness or beneficence]. (TA.) __ Also + A bountiful man. (Abu-l-'Omeythil, K.) _ And + A great udder: pl. and . (K.) = See also سجل, in two places.

see the next paragraph.

A writing; or paper, or piece of skin, written upon; (K, TA;) as also مُجْلُ (TA) and المُجْلُ (K, TA) [and المُجْلُ , as appears from what follows]: or a طومار [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. صَكَ : (S, TA : [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of :]) the record of a hadee, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh:) [see also :] pl. سِجِلَاتْ] pl. سِجِلَاتْ (Msh, K.) السِّجِلِّ الْكِتَابِ (Msh, K.) علومار xxi. 104, means Like the folding of the [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجِلُّ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.) __ And A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.) __ And السِّجِل A certain scribe of the Prophet. (K.) _ And A certain angel, (K,) who folds the written statements of [men's] norks. (Bd ubi supra.) _ And, without mirror: (MA:) [said to be] a Greek word (رُومي),

the article, A man, in the Abyssinian language. (K.) In the verse cited above, I 'Ab read السجل, and explained it as meaning A certain man: but it is also said to mean a certain angel: and another reading is الشُجُلّ, a dial. var. mentioned above. (TA.)

a name for The ewe. (Ibn-'Abbad, O.) i.e. سِجَالٌ سِجَالٌ , so in سِجَال سِجَالِ my MS. copy of the K, but in the CK نسجال,] is A call to the ewe to be milhed. (Ibn-Abbád, O, K.)

A she-goat abounding in milh: thus correctly, as in the O: in the copies of the K, in making the meaning عَيْنُ is put عَنْزُ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)

مجيل, applied to a bucket (دلو), Large, or big; as also with 5: (K:) or سَجِيلُة (alone, i. e. as a subst., rendered such by the affix a,] signifies a large, or big, bucket. (S.) __ And, applied to an udder (ضرع), Long: (\$:) or pendent and wide; as also النَّهُ (Kː) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (ISh, TA.) ___ And, with 3, applied to a testicle (خصية), Flaccid and wide in the scrotum. (K.) - See also J -... Also Hard, and strong. (K.) = And A share, or portion: (K:) IAar says, it is of the measure نعيل from شخل meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)

in a testiele, Flaccidity and wideness, in a testiele, in the scrotum. (K.)

.سَجِيلُ 800 : سَجِيلُة

Stones like lumps of dry, or taugh, clay: arabicized from إنْكُ وكُلْ (K,TA;) which are Pers. words, meaning "stone and clay;" tho conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (Ṣ:) or مِنْ سِجِيلِ in the Kur means مِنْ سِجِلِّ, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سِجِين means the same as سِجِين, mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that من سجيل means many und hard; and that سِجِّينُ is syn. with in this sense: (TA:) it is also said to be from meaning Hell; the & being changed into J: (Bd in xi. 84:) also, to be from meaning "I sent forth him or it:" or from meaning "I gave;" and to be from السَّجِلُ. (TA.) = Also i. q. زَانِّر, and so بِيَّانِ [q. v.]. (L in art. سجن)

A mirror: (S, K:) or a Chinese

(Ṣ, Ķ,) arabicized: (Ṣ:) and some say أَجُنُبُلُ (Az, TA.) [Pl., accord. to Freytag, أَسُنَاحِلُ And † Pieces such as are termed بُسُانُك (Ķ, TA;) as being likened to the mirror. (TA.) — And Gold. (Ķ.) — And Saffron. (Ķ.)

one; (Ṣ, Ķ;) not denied to any one. (Ṣ.) ___ Moḥammad Ibn-El-Ḥanaseeyeh said, in explaining the words of the Kur [lv. 60], مَن مُسَلِّمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ

1. بُسَجَمُ الدَّمْعُ (Ṣ, Ḳ, JM,) aor. الدَّمْعُ (JM,) inf. n. مُجَمَّ and مُجْوَمُ (Ṣ, Ḳ;) and السَّجُومُ ; (S, JM;) The tears flowed: (JM:) or poured firth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.)__ And مُنْ عَنِ الأَمْرِ # IIe held bach from the thing, or affair, delaying to do it; (A, K, TA;) and shrauh from it. (A, TA.) سُجُومُ (S, K,°) aor. and ; inf. n. مُعْمَا and and , The eye shed its tears in drops : or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, The cloud poured forth the السَّعَابَةُ البَّاةُ water, (K, TA,) little or much: (K:) and 1 + The cloud rained continually; as also اثجبت: (IAar, TA:) and الساء The sky poured forth [rain]; as also الساء (S.) And [He poured it forth, app. meaning cither رَمْعَهُ or اللَّهَ ; and [so] بيجهه †; and [app. in an intensive sense] بيجهه أن inf. n. and تُسجير. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. الكَرُمُ الكَرُمُ اللهُ الل

and (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].

And Water: (so in copies of the K:) i. e. the Msb.)

nater of the sky: (TA:) or mater that is apparent, or manifest. (CK.) Also The leaves of the [tree called] Also The leaves [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

an inf. n. used as an epithet: see مَجَامُ. (TA.)

used as an epithet,] you say also Lyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i.q. [pl. of tem. of which last, accord. to Freytag, is a pl.]. (TA.)

† Clouds pouring forth much rain. (TA. [See also بُحُومُ))

and its fem., with 5: see سُجُوم.

A certain dye. (K.)

أَسْجَمْ A camel that does not utter the grumbling cry termed وَغَادَ : (Ṣ, TA:) or that does not bray clearly: (TA:) i. q. أُزْيَدَ (K.)

. سَجُومُ 800 : مسجّامُ

Land watered by rain. (S, TA.)

جن.

1. سُجُنَهُ, (Ṣ, Mṣb, K,) aor. عُ, inf. n. سُجُنهُ, (Ṣ, Mṣb,) He imprisoned him. (Ṣ, Mṣb, K.) — [Hence,] it is said in a trad., مَا شَى أَحَقَ بطولِ † [There is not anything more descriving of long restraint than a tongue]. (L.) — And سُجُنَ البُهُ # Le secreted anxiety; did not reveal it. (L, K.) A poet says,

وَلَا تَسْجُنَنُّ الهَّرِّ إِنَّ لِسَجْنِهِ
عَنَاةً وَحَبِّلُهُ الهَهَارَى النَّوَاجِيَا

‡ [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.)

2. مُنْجِين, inf. n. تُسْجِين, i. q. مُقْفَهُ [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — And سَبِين He made the palmtrees to be such as are termed سُنِين [or سُنِين] i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.)

A prison; (Ṣ, L, Mṣb, Ķ;) as also ... (Mgh, شجون : (L:) pl. of the former ... (Mgh, Msb.)

is sim. mith مُسَجُونُ [Imprisoned]; pl. مُسَجُناً: and is applied to a female likewise, as also مُسَجُناً: , pl. مُسَجُانُ and يَسْجُنانُ . (K.)

The heeper of a prison. (K.)

سجين: Eee سجين: ___[In the Kur lxxxiii. 7,] A certain place in which is the record [of the deeds] of the wiched; (S, L, K;) or, as I'Ab says, in which are their registers: AO says, it is of the measure نعيل from السَّبِين , like from الفستى: (Ṣ, L :) or a certain valley in Hell: or a certain stone, [or roch,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L,K:) [these explanations are given by those who hold مَا كُتَابُ in the next verse is for مَا سَجِينَ or it there means a register comprising: the deeds of the miched, (Bd, Jel,) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel:) or ما سجين in the next verse is for ما كتاب سجين, and the meaning is the place, (Bd, Jel,) which is beneath the serenth earth, the abode of Iblees and his forces: (Jel:) IAth says, it oeeurs in a trad. with the article ال ; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also اسجيل.] = Also Anything hard: (L:) and hard, rehement, or severe; (S, L, K;) applied to a beating. (S, L.) _ And Continuing, lasting, or everlasting; syn. دائم ; (L, K ;) as also سجيل: so accord. to El-Muarrij. (L. [See, again, الْبِيْلُ (L, K:) so in the saying, غَمَلُ ذَلِكَ سَيَّنا [He did that openly, or publicly]. (L.) = Also Palm-trees (نَعْل) such as are termed مثنين (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say بِلْتِين in the place of بِلْتِين, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. سلتن.)

i. e. أُنِيت Iron such as is termed أَنِيت [i. e. femule, meaning suff]. (L.)

[عُنْسَنَة, accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of مُعْبَنَة and مُعْبَنَة &e., and to signify a cause of imprisonment.]

.سَجِينْ عدد : مُسَجُونَ

1. (S, Msb, K, &c.,) aor. (S, Msb,) inf. n. (S, K, TA) and (TA,) said of the night, (Fr, 1Aar, Msb, TA,) &c., (TA,) It was, or became, silent, quiet, or still: (Fr, 1Aar, S, K, TA:) and darh: (Fr, TA:) or its darkness became extended: (IAar, TA:) or it covered, or concealed, by its darkness. (Msh, TA.)

(IAar, Zj, S, Jel:) or when it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from البَّذِيّر, inf. n. بُبُرِيّر, The sea became calm. (Bd.) And one says, البَّذِيّر The wind became still. (TA.) آلانة [or cry of yearning towards her young one]. (K.) See also 2.

4: see 2. عن النَّاقَةُ The she-camel had much milh. (Ṣgh, Ķ.)

A sincere companion and friend. (Golius, from Meyd.)]

A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. غريزة, and غيية, (S,) or غريزة: (Mab:) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. شبكاً. (Mgb.)

A she-camel still, or quiet, when being milhed. (M, K.) — And A she-camel whose fur is unruffled: and أَنْ مَ عُدُونَ مُ مُنْ مَ عُدُونَ الطَّرْفُ A gentle wind. (TA.) — And مُنْ مُنْ مُنْ مُنْ أَنْ الطَّرْفُ , (K,) meaning A woman languid, or languishing, in the eye. (TA.)

1. a, (S, A, TA,) aor. 1, (S, TA,) inf. n.

1. (S, K, &c.,) He poured out, or forth, (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, in consecutive quantities: or, accord. to the Msb, [but this art. is not in my copy of that work,]

the pouring forth much, or abundantly; and the like is said in the Jami' of Kz. (TA.) You say also, استَّة مَطَرَهَا [The sky poured forth tts rain]. (A, TA.) See also an ex. of the inf. n. voce أحمد , below. [Hence,] one says, التنشديُّةُ قَصِيدةً فَسَمَّا عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِي recite an ode, and he poured it forth to me; lit., upon me], inf. n. as above. (A.) — [Hence likewise,] نام significs also † The act of flogging. (K, TA.) One says, منته مائة سُوط (S, TA,) aor. and inf. n. as above, (TA,) + He inflicted upon him a hundred stripes of a whip. (S, TA.) _ And + The act of beating, striking, or smiting. (K.) __And † The act of thrusting or piercing [with a spear or the like]. (TA.) = , (S, A,) sor. 2, (S,) so says Fei, or, accord. to some, 7, agreeably with analogy, (TA,) inf. n. (S, K) and , (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) It flowed from above; (S, K;) [i. e. it flowed down;] said of water, (S,) and of rain, and of tears; (S, A;) as also if and if and if tears; (K:) or signifies, or signifies also, it poured out, or forth, vehemently: (TA:) and it flowed; said of water, (S, TA,) and of a thing. (TA.) __ [Hence,] أَنْتُتُ الثَّاةُ (Ş, A, TA,) and الْبَقْرَةُ (TA,) aor. تَرْبَعْ (Ṣ, TA,) or, accord. to Lh and Z, تَرْبُعْ (TA,) inf. n. يَرْبُعْ (Ṣ, A,) or both, (TA,) and , (S, Ibn-Et-Teiyance, TA,) † The sheep or goat, and the animal of the ox-hind, became fat: (AZ, AḤn, S, TA:) or became fut to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.)

5: see 1, in the latter half of the paragraph.

7. انستے عَرَقًا It (a camel's arm-pit) poured with sweat. (TA.)

R. Q. 2. : see 1, latter half, in two places.

Rain pouring abundantly and extensively: (K in art. انبط:) and المشاع (Ş, K) and (K) rain pouring vehemently, (S, K, TA,) paring the surface of the earth: (TA:) and , applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, (حُنَّانَة, i. e. رَعُدُ فِيهَا رَعُدُ , [or, accord. to the S and A, to any cloud, سَحَابَة,]) pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and عين سَحسَاحَة , so in a copy of the K, [and thus in my MS. copy of it,] in other copies Vicin, but the former is the right, (TA,) an eye pouring forth tears abundantly, or much: (K, TA:) and Va dish (S, TA) [a spear-wound, or the like,] flowing [with blood]. (TA.) _ [Hence,] حُلْنُ سُعُ + A swearing in which oaths pour forth consecutively. (L.) Also † i. q. قُسُبْ [i. e. Dry, or tough, dates, that crumble in the mouth and have hard stones]; (K:) Az relates his having heard the Baḥránees thus term a certain kind of i. (TA:) or t scattered dates: (A:) or t dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA) upon the ground, not collected in a receptacle, and not packed; (TA;) as also i. (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

: see what next precedes.

The air. (Fr, T, O, K.) [See also which is perhaps a mistranscription.]

a fem. epithet, an instance of فعَلَاقُ having no أَنْعَلُ for the masc. form], occurring in a trad., in which it is said, يُمِينُ ٱللهِ سَحَّاءُ لَا يِغِيضُهَا شَيْءٌ ٱللَّيْلَ وَٱلنَّهَارَ (,TA) (A, TA) i.e. ! The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is ايمين الله مَارَى سَمَّا [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) ___ You say also غَارَةٌ سُمَّاءٌ (A, TA) 1 [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. (TA.) __ [Goius explains سُمَّة, on the authority of Meyd, as signifying † A hot mind: it is probably a mis-

: see علم المنافع: see علم المنافع: see علم المنافع: see علم المنافع: but IDrd says, I know not the truth of this. (TA.) Also, and المنافع: A court, or a spacious portion in which is no building or that is vacant, of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAar as meaning a man's quarter, or tract, in which he alights. (TA.)

see what next precedes.

see also the fem. in what here follows.

sessive noun, (TA,) and L, (K,) the latter occurring in a trad., or, as some relate it, which means the same, (TA,) † A sheep, or goat, that is fat: (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says it hen it has become a little.

i. q. غَشَاوَة [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Decwan el-Hudhaleeyeen, as meaning oculorum caligo]. (K.) __And Remains of water in a pool left by a torrent; as also نسمابة الله : (K, TA:) dim. of the former (TA.)

> A man who takes, or carries, or sweeps, away everything by which he passes. (K.) __ [Golius explains سحيان, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think

> as رَسَحَابَة termed in the S and K pl. of سَحَابَة, as also and أسكانب and jis, accord. to As, [correctly,] a coll. gen. n., used alike as mase. and fem. and sing. and pl.; (MF, TA;) and is its n. un.; (MF, Msb, TA;) and is pl. of سُحَانِهُ or of عُرَاسُة (L, Msb, MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَابٌ is pl. of سَحَابَةٌ absolutely, and of سَحَابُهُ when used as fem.: (MF, TA:) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.;) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their مَطَرَتُهُم ,One says (TA in art. حبو) ___ (A.) __ [The cloud rained upon them]. السَّحَابَةُ I remained أُفَيْتُ عِنْدُهُ سَحَابَةً نَبَارِي at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زَلْتُ أَنْعَلُهُ سَحَابَةً يَوْمي And do it the whole of my day. (K, • TA.) ______ [properly The water of the clouds] is a السَّحَابُ __ (TA in art. السَّحَابُ is a name of + The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the of the rain because of its being drawn along in the air. (TA.) — Also the name of Λ sword of Dirar Ibn-El-Khattab. (K.)

(q. v.]. (As, Msb, &c.) سَحَابُةٌ شَحَبَة see أَسَحَالَة

dim. of أُسْمِية, q. v. (TA.)

المون I A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is is اسحوب with ت; but that perhaps allowable. (L, TA.)

A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. - see Har p. 78.]

1. (aor. 2, inf. n. He extirpated dog, and of wine, and of a pig; (TA;) any pro-

utterly; as also اسحته (Ş, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سُحَتُ النَّتَانَ, inf. n. as above; and است ; He performed the circumcision so as to remove the prepuce utterly. (TA.) And He removed his hair utterly in shaving and cutting: (A:) and أَسُتُ رَأْسُهُ, inf. n. as above; and است ; He shaved his head so as to remove the hair utterly. (Lh, TA.) And عَدَدُ (Lh, TA.) الشَّمُ عَنِ اللَّمِيرُ off the fat from the flesh; (S, A, K;) as also مُحَفُّهُ. (S.) And أَحُتُ شَيًّا aor. and inf. n. as above, He pecled, or pecked off, a thing by little and little. (L, TA.) And سَحَتُ وَجْهُ الرَّرْضِ He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) وَفَيَسْحَتَكُمْ بِعَذَابِ in the Kur xx. 64, means Lest He destroy you [hy a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read أنستكمر (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or ! lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or + lest He pare you [from the surface of the earth thereby]. (TA.) and أُسْتَنَاهُمُ both signify ! We harassed, or distressed, or afflicted, them: and [and], He slaughtered them. (TA.) = See also the next paragraph, in two

it, eradicated it, exterminated it, or destroyed it

4: see above, in six places. _ [Hence,] said of a man, † His property went away. (Lh, TA.) = IIe gained, or earned, what is termed [i. e. gain that was unlawful, &c.]; (S, A, K;) as also Vine: (K:) or he carned little. (Msb.) You say, تَجَارَته IIe carned such gain in his traffic; (S, A;) as also : (TA:) or he carned little therein فيها: and so أَتَّارَتُهُ (Mṣb.) And اسحت تَجَارَتُهُ Tis traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.)

inf. n. of 1 [q. v.]. (L, TA.) __ Also † Vehemence of eating and drinking. (TA.) __And and see the paragraph here following, in two

(S, A, Msb, K) and , (S, Msb, K,) the former a contraction of the latter, (Mab,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K "or") what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a

fat ; then مَنُونُ ; then سَمِينٌ ; then مَاتُ ; and then إَ أَسُمَبَتُ فِيهَا ذَلَا ذِلُ الرِّبحِ إ , which means fat in the utmost degree: (Aboo-Ma'add El-Kilábee, TA:) pl. رُحُاح, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or (IKtt, K) and , which is extr. [in form]. (K.)
And + Fat flesh-meat; as though, by reason of its fatness, it poured forth grease. (As, S, TA.)

\$ أَوْسُ مِسَاعٍ \$ A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سُمْ عَنْهُ مُسَمِّعَةً . sce عُنْهُ مُسَمِّعَةً

1. (Ṣ, A, Mṣb, Ķ,) aor. -, (Mṣb, Ķ,) inf. n. , (Msh, TA,) He dragged it, or drew it along, (S, A, Msb, K,) namely, his زيل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Mah, K, TA.) One suys of a woman, آتُسَعُبُ وَيْلُهَا [She drags, or draws along, her shirt upon the ground]. (TA.) And سَحَبَتِ الربيح التَّرَاب [The wind drew along the dust upon the ground]. (TA.) _ [Hence,] الْمِيَاحُ أَذْيَالُهَا [The winds dragged their skirts upon the ground; i. c., blew so as to efface the traces upon the ground]. (A: in the TA, أَسْحَبُ زَيْلُكَ عَلَى مَا كَانَ مِنَّى And الرَّيحُ [Dray thy skirt over that which has proceeded]: from me; i.e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he مَا ٱسْتَبْقَى رَجُلْ وُدَّ صَاحِبِهِ And مَا مَنْ مُعُلِّ وُدَّ صَاحِبِهِ walks]. (A, TA.) And بِمِثْلِ مَا سَحَبُ الذَّيْلَ عَلَى مَعَايِبِهِ not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.) _ [Hence likewise, as will he shown by what next follows,] , aor. -, (K, TA,) inf. n. as above, (S, TA,) means also t IIe ate and drank vehemently. (S, K, TA.)

\$ I took, or ate أُسْحَبُتُ مِنَ الطَّعَامِ وَالشَّرَابِ .4 and drank, much of the food and beverage; as also المُعَاثِثُ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: sec 4. __ عَلَيْه + He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishnces, and feigned opposition. (Az, MA, TA.) and [a woman named] Arwa, means + She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.)

7. انسمب It was, or became, dragged, or drawn along, (S, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) __ [Hence,]

perty that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read ; and some, عند (Bd, TA;) and it has also been read as the inf. n., السّعة: (Bd:) the pl. is (K.) _ Also Little, or small, in quantity or number; paltry, mean, or inconsiderable. (Msb.) (accord. to different copies of the K [the former the better known]) His property may be taken and destroyed with impunity: and in like manner, دمه سحت His blood may be shed with impunity. (K, TA.) -

see the next preceding paragraph.

An old and worn-out garment or piece of cloth; as also المنتى and المنتى (K.) — [A mess of] سُويق [or meal of parelicd barley, &e.,] having little grease or grary [mixed with it]; as also المنازة; (K;) the latter a dial. var. of (مَعَازَةُ) of which the earth is soft. (K.)

: see the next preceding paragraph.

in two places. __ ai. A cloud that carries away, or sweeps away, that by which it passes. (TA.)

أَرْضُ سَتَاءً and عَامُ أَسَتَ، † A year, and a land, in which is no pasture. (K.)

see the following paragraph.

or depart; made away with, made an end of, or destroyed; as also \(^\infty\), (S, K,) as in a verse cited voce \(^\infty\), (S,) and \(^\infty\) and \(^\infty\) and \(^\infty\) as also \(^\infty\). (TA in the present art.:) and \(^\infty\) signifies [the same, or] a man who eats and drinks much. (Az, TA voce \(^\infty\), (P. v.) And \(^\infty\) having a capacious belly, (K, TA,) and who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion. (K, TA.) And \(^\infty\). A man having a greedy, or gluttonous, stomach. (A, TA.)

much bitten, &c. from objecting a for similar inf. in the Kur [xxx] and the scratched him; or wounded him in the outer integration of the scratched him; or wounded him in the outer integration.

skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الوجى. (TA.) You say, منافعة I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And أَصَابُهُ شَيْ: فَسَحَجَ وَجَبُهُ [A thing hit him, and abraded the cuticle of his face]. (S.)

And المجروب He abraded the outer

part of the wood, or piece of wood, or stich, with

the file. (TA.) And المحروب الأرض بعقة, referring to a camel, (S, K, TA,) He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole. (TA.) And استجت الرّباع الأرض [The winds pared the surface of the earth, removing the dust him so as to make a mark, or marks, upon him; [or so as to lacerate his shin;] used especially in relation to wild asses; and so , [but in an intensive sense, i. e. he so bit him much, or many times, (see ______,)] inf. n. _____ and ____ and graph]. (TA.) _____ also signifies The combing gently upon the shin of the head: (K, TA:) [combing the hair with a gentle pressure upon the shin of the head:] one says, inf. n. He combed his hair [pressing the comb] yenthy [upon the shin of his head]. (TA.) And The going quickly [as though paring the surface of the earth with the feet, or making marks upon it]. (O, K.) You say, if passed along going quickly: and [so] السير. (O, TA.) __ And A running of beasts falling short of such as is vehement. (K.) -And [hence, app.,] رَسَعَجُ الأَيْمَانُ (TA,) aor. as above, (K, TA,) + He made the oaths to fullow one another with little, or no, interruption. (K, TA.) = Sec also 7.

2. (S, K,) inf. n. and and, [of which latter, see an ex. in what follows,] (TA,) He abraded, or otherwise removed, its outer integument, or superficial part, much, or often. (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the "Jeemeeyeh" of El-'Ajjáj:

جَأْبًا تَرَى بِلِيتِهِ مُسَحَّجًا

[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard hy AḤát from the mouth of AZ, and thus recited by the former to As, who disallowed it, and said, عَلَيْكُ [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of المائية إلى المائية ألى المائية ألى

5. It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often: (S, K:) said of the skin [&c.]. (S.)

Thad its outer integument, or superficial part, abraded, or otherwise removed: (Ṣ, K:) said of the skin: (Ṣ:) [and it seems from the phrase الفندين موسطة من من من من المناب الم

inf. n. of ... (TA.) And [hence, Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.) You say, ... (S) i.e. In him is the disease above mentioned. (PS.)

.سَحَّاج 800 : سَحُوج

Having its outer integument, or superficial part, abraded, or otherwise removed; as also . (TA.)

A camel that parcs the surface of the ground with his foot, (S, K, TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — Also † A man who makes oaths to follow one another with little, or no, interruption: (TA:) and so applied to a woman. (K, TA.) And the factorial in which the oaths are made so to follow one another. (TA.)

act. part. n. of : fem. with i : pl. of the fem. برياح سواحي. Hence,] وياح winds paring, or that pare, the surface of the carth, removing the dust and pebbles]. (A, TA.)

Henee,] one says, of an ass, (A,) i. e. a wild ass, (TA,) with a limit are the marks, or scars, of the biting of other asses. (A, TA.)

The [instrument called] with which one pares, or shapes, wood. (O, K.) — [And hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, occurs in this sense in the Deewan of Jercer: pl. — hut the correct word is evidently — Also, and — (O, K, TA,) A wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA,] an ass [i.e. a wild ass] that runs a pace falling short of such as is vehement. (O, K.)

An ass [i. e. a wild ass] much bitten.

مسحب ، هود : مسحوب .سَحِيج ، 800 : مُسحوب - and see also ---.

1. He, or it, hit, or hurt, his ... [or lungs, &c.], (Mgh, TA,) or his ... [i. e. heart]. (TA.) __ And the same, aor. -, inf. n., (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb MF,) إِنْعُلُ , inf. n. وَعُلُ , (MF,) إِنْعُكُل , aor. وَعُكُل it, (T,) or him, (TA,) عَنْ وَجِيه [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The مَا سَمَرُكَ عَنْ وَجِهِ كُذًا وَكُذَا مِهُمَا Arabs say to a man, مَا سَمَرُكَ عَنْ وَجِهِ كُذًا What has turned thee from such and such a course? (Yoo.) عُمْرُ and مُعْرُ are syn. [as meaning ! He was turned from his course &c.]. (TA.) - And I He turned him from hatred to love. (TA.) __ Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also, (KL, TA,) † He enchanted, or fuscinated, him, or it; (S, K, KL, PS;) and so سخره (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and IIe enchanted, or fuscinated, his eye. (MA.) You say, meaning ‡ He (an enchanter, ماحر) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really mas. (T, TA. [See سُحُر below.]) And المُرْأَةُ تَسْحُرُ النَّاسُ بِعَيْنَهَا t [The woman enchants, or fascinates, men by her eye]. (A.) And + IIe caused him, or enticed him, to incline to him by his soft, or elegant, specch, and by the beauty of its composition. (Msh.) __ ! He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K;*) as also أستره , [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تُسْعِيْر. (TA. [Aecord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) ___And in like manner, † He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milh; syn. عُلْلَهُ; as also أَسُمِهُ, inf. n. تُسْمِيرُ (S, TA.) One says, سَمَرُهُ بِالطَّعَامِ وَالشَّرَابِ, † He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) _ And الفضّة + I gilded the silver. (Ḥam p. 601.) ــ is also syn. with فَسَادُ [as quasi-inf. n. of as is indicated in the TA; thus signifying, as is The act of corrupting, marring, spoiling, &c.: see the pass. part. n. [مُسْحُورُ]. (TA.) [Hence,] one says, سَحَرُ المُطُرُ الطِّينُ and سَحَرُ المُطُرُ الطِّينَ

rain spoiled the clay, and the earth, or dust, so

says of the adhesion of the lungs to the side by reason of thirst, يُسْمَرُ أَلْبَانَ الغَنَي, meaning + It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) = also signifies He went, or removed, to a distance, or far away; syn. تباعد; (T, K;) said of a man. (T, TA.) , aor. -, + He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكُر. (O, K. [See also 4.])

2. عند , inf. n. تُسْعِير: see 1, in four places. Also I He fed another, or others, with the food, or meal, called the .: (M, Mgh, TA:) or signifies he gave to them the meal so called. (Mgh.)

4. اسحر He was, or became, in the time called the بَسَعُر; (Ṣ, A, Ķ;) as also استحر. (TA.) And I He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so استحرا: (TA:) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.])

قر السَّعُورُ (A, Mgh, Meb) and تستر (Az, TA) ! He ate the food, or meal, [or drank the draught of milk,] called the . (Az, A, Mgh, Msb, TA.) __ And the ate it, (S, K, TA,) namely, food, or سويق [q. v.], [or drank it, namely, milk,] at the time called the (TA.) سَحَر

8. استحر: see 4, in two places. __ Also † He (a cock) crowed at the time called the : (S, K:) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)

, and سُمَرُ , (Ṣ, Mgh, Mṣb, K,) sometimes thus because of the faucial letter, (S,) and , (Ṣ, Mṣb, Ḥ,) and, accord. to El-Khafajee, in the 'Inayeh, , but this is not mentioned by any other, and therefore requires confirmation, (TA,) The lungs, or lights: (S, A, Mgh, Msb, K:) or what adheres to the gullet and the windpipe, of [the contents of] the upper part of the belly: or all that kangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:*) and signifies also the liver; and the core, or black or inner part, (, well,) and sides, or regions, of the heart: (TA:) and المسرة, the heart; (El-Jarmee, K;) as also مسرة (TA:) the pl. (of بسرة, S, Msb) is مسرة, and (of المسرة, S, Msb, and of بسترة, Msb, المسترة, (S, Msb, K.) — Hence, المسترة, (S, A, K,) and (A, K,) t His lungs became inflated, or swollen, by reason of timidity and cowardice (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says انتفنع سحره, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and

that it was not fit for use. (TA.) __ And one heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxiii. 10] المُقَطَّعَةُ And __ (.TA.) . وَبَلَغَتِ القُلُوبُ الحَنَاجِرَ الأستار, and السفور, †[She that has her lungs burst asunder], an appellation given to the [i. e. hare, or female hare], (S, K,) or to the swift ارنب, (TA in art. قطع,) by way of good omen, meaning that her lungs will burst asunder; like المُقَطَّعَةُ النَّيَاط: (Ṣ:) and some (of those of later times, S) say المُقَطَّعَة , with kesr to the b ; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (\$;) or because she bursts the lungs of the dogs by the vehenience of her running, and the lungs of him who pursues her. (ISh, Sgh.) __ And I demaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيمِ سَحْدٍ I am not in despair of him, or it. (A, B.) is also expl. as signifying \$ Having his hope cut off: and tanything despaired of. (TA.) And means ! His hope was cut off. (TA.) Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) = And The upper, or highest, part of a valley. (TA.) See also سُمَّر And see سُمَّارَة, in two

> : see the next preceding paragraph, in three places.

inf. n. of , meaning t The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord to the A, tropical:]) and hence, (T, TA,) tenchantment, or fascination: (T, S, MA, KL, PS:) for when the enchanter (التَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhred-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أَخْذَة [meaning a hind of enchantment, or fascination, which captivates the eye and the 'like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخُذُهُ) is subtile: (S, K:) accord. to Ibn-Abee-'Áïsheh, is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to ehange hatred to love: (see 1:)] pl. مُعَار and . (TA.) __ Also t Shilful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is in the whose lungs are inflated, or swollen, so that the saying of Mohammad, اِنْ مِنَ البَيَانِ لَسَعْرا

1 [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by . or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to properly so called: and it is said to be السَّحْرُ العَلال [or lawful enchantment]. (Msb.) The saying of Mohammad mentioned above was uttered on the following occasion: Keys Ibn-'Asim El-Minkaree and Ez-Zibrikan Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibrikán; whereupon he spoke well of him: but Ez-Zibrikán was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as plcased; then he angered me, and I spoke as angered:" then Mohammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سُـُورِ (TA.) — Also † Shill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ lHe who learneth a process تَعَلَّمُ بَابًا مِنَ السَّحْرِ of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) -Also ! Food; aliment; nutriment: so called because its effect is subtile. (TA.) ____غَيْثُ ذُو سِنْدٍ means + Superabundant rain. (TA.)

: see مُحْرُ , in two places. — Also, (S, A, Mgh, Mab, K, &cc.,) and أسمراً, (TA,) and (Msb,) and استریة (K,) : The time a little before daybreak: (S, K:) or [simply] before daybreak: (Mab:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of (Mgh) and of (TA) and of سُمُّر, (Msb,) is أُسُمَارُ (Msb, K, TA:) the is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مُتَنَفُّس [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is

ارسحر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier is also called المسرة: (S, K:) or the is the same as the المسرة or it is the last third of the night, to daybreak. (TA.) Using indeterminately, you make it perfectly decl., and say, اَنْ اَلْهُ بِسَمَر [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, ابستوة [in the earlier سَدُوا]: (S, K:) you also say اسَدُر, and مَا زَالَ and : سَحَرًا مِنَ الأَسْحَارِ (A,) and مَا زَالَ (A,) and مَا زَالَ (A,) and مَا زَالَ مُنْذُ السَّمَرةُ السَّمَا at our abode, from a little before daybreak]: and and ,بَأَعْلَى سَحَرَيْنِ and ,نَقِيتُهُ بِالسَّحَرِ الأَعْلَى , and ,في أَعْلَى السَّحَرَيْنِ , وفي أَعْلَى السَّحَرَيْنِ (A, TA,) [I met him in the earlier ;] but a phrase used by El-'Ajjáj, is erroand لَقِيتُهُ سَمَرِيٌّ ﴿ هَٰذِهِ اللَّيْلَةِ and هَا عَرِيٌّ ﴿ هَٰذِهِ اللَّيْلَةِ I met him in the time a little before سَحُرِيتُهَا daybreak of this last night]. (TA.) When, by alone, you mean the mof the night immediately preceding, you say, الْقَيِتُهُ سَحَرَ يَا هٰذَا I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from الشَّعَر, (Ṣ,) or because it is for بالسَّمَر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say : بسَحَرُ: (TA:) and you say, Go thou on thy] سِرْ عَلَى فَرَسِكَ سَحَرَ يَا فَتَى horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سير I find سر : you do not make it to terminate with damm, [like فَبُلُ and هُدُد.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: لَقَيْتُهُ سُمُونَةً ₹ , (Ş:) and [in like manner] you say of this last یا هذا night, O thou man]. (TA.) If you make the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, [Go] سِرْ عَلَى فَرَسِكَ سُحَيْرًا ؟ you say, الْحَرْ [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سر I find you do not make it to &c.,] because its قبل terminate with damm, [like being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) ____ also signifies ! Whiteness over spreading blackness; (K;) like; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حَارُ أَصَدُو (TA;) and signifies the same; (TA;) i. q. (K.) _ And ! The extremity (T, A, K) [specially] called السَّعْرُ الأَعْلَى, [or the earlier of a desert, (T,) and of the earth or a land, (A,) (S, TA.)

or of anything: (K:) from the time of night so called: (A:) pl. أَسْحَارُ. (T, A, K.)

. سَحِير عود : سَحِر

see سُمُّر, first sentence. in two places.

in five places. سُمْرُ see سُمْرُ : = and سُمْرُ

and عَرْفَة ; each in two

A meal, or food, (Mgh, Msh, TA,) or [generally meaning meal of سُوِيق [particularly] parched barley], that is eaten at the time called the ; (S, Mgh, Msb, K, TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramadán, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with damm, [i. e. , which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَعُرُ], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called the سحور [q. v.]. (Msb, TA.)

-And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) __ And A horse large in the belly, (K,) or in the [which often means the chest]. (TA.) = [And An arrow wounding the lungs: so accord. to Freytag in the "Deewan el-Hudhaleeyeen."]

: see , in the latter half of the para-

The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throns away, (TA,) consisting of the lungs, or lights, (,,,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

in two places.

A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A,* TA:) it is also called and whatever resembles it is called by the former appellation: so says Lth. (TA.)

\$ [An enchanter;] a man who practices ; as also سُمَّارٌ [in an intensive sense, or denoting habit or frequency]: pl. of the former مُسَورُون and بُسُعُورُ and مُسَورُون ; and of the latter, سُمَورُون only, for it has no broken pl. (TA.) [Hence,] one says, اَلَا عَيْنُ سَاحَرَةُ [She has an enchanting, or a fascinating, eye], and عُبُون سُوَاحِرُ [enchanting, or fascinating, eyes]. (A, TA.) And ارض [A land of delusive mirage]. (A. TA.) __ And + Knowing, shilful, or intelligent.

of which the pl. occurs in the Kur xxvi. 153 and 185, means Having or ji. e. lungs]; (Bd, TA;) or created with ___ [or lnugs]; (S;) i. e. a human being: (Bd:) or directed [from want] with food and drink: (S,* TA:) and this seems to be implied by the explunation in the K; which is hollow; from Fr: (TA:) or enchanted time after time, so that his intellect is disordered, or rendered unsound: (A, TA:) or enchanted much, so that his reason is overcome : (Bd, Jel :) [see also ومستور :] or deceired, deluded, beguiled, circumvented, or outwitted. (TA.)

استور (ستونة), or his heart (ستورة), hit, or hurt; as also إستورة), hit, or hurt; as also (TA.) _ [! Enchanted, or fascinated.] _ † Deprived of his reason or intellect; corrupted or disordered [in his intellect]. (IAar, Sh.) [See also صَحَر) __+ Food (طُعَامُ) marred, or spoilt, (K, TA,) in the making thereof. (TA.) + Herbage marred, or spoilt. (TA.) + A place marred, or spoilt, by much rain, or by scantiness of berhage. (K.) The fem., with 5, accord. to Az, signifies + Land (أرض) marred, or spoilt, by superahumlant rain, or by scantiness of herbage: necord. to ISh, + land in which is little milh; i. c. [because] without herbage: accord. to Z, [in the A,] I land that produces no herbage. (TA.) _ And the fem., upplied to a she-goat, # Having little milh: (A, TA:) or large in her udder, but haring little milh. (Ham p. 26.)

second sentence. مُسَاحِرُ sec

1. مُحَفّه, (Ṣ, Ķ, TA,) aor. -, (Ķ, TA,) inf. n. (S, TA,) He pared it, or pecled it, off; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fut from the back (S, K) of the slicep or goat, (S, TA,) not of the slic-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. c., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISk. (S, TA.) __ And ___, (Lth, TA,) inf. n. as above, (Lth, K, TA,) He removed it, or stripped it off, namely, hair from skin, so that none of it remained. (Lth, K, TA.) - Hence, (TA,) The camels ate what they would. (K, TA.) __ And السَّحَابَ الرِّيعُ السَّحَابَ † The wind removed the clouds; (Lth, K;) as also السَّعَانَةُ (Zj, K, TA: in the CK اسْتَحَانَةُ اللهِ)__ رُأْسَهُ رَأْسَهُ, (S, K,) inf. n. as above, (TA,) He shaved his head (S, K, TA) so as to remove the النُّخُلَةُ and سَحَفَ الشَّيْءَ ــ (TA.) بَحَفَ الشَّيْءَ رغيرها , (K,) aor. and inf. n. as above, (TA,) He hurned the thing, and the palm-tree &c.; (K, TA;) in the case of the palm-tree, by hindling fire at the stumps of the branches, being unable to strip them off. (Aboo-Nusr, TA.) _ And He (i. e. God) caused him to be affected nith .i. e. consumption, or ulceration of the lungs. (TA.)

4. اسعف He sold the fat termed مُسَعَلَد (K.) See also 1.

آمن Fat, as a subst.: pl. سَحَانٌ. (TA.) An Arab of the desert said, أُتُونًا بصحاف فيها لحام , An Arab They brought us bowls in which were sorts of flesh-meat and of fat. (IAar, K, TA.)

A piece, or portion, of fat; in a general sense: (TA:) or the portion of fat that is upon the back, (S, K, TA,) sticking to the skin, in the part between the two shoulder-blades, extending to the haunches: so says ISk: (S, TA:) or that is upon the two sides and the bach: and it is never but from fatness: accord, to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) __ And [the dual] سَحْفَتَان The two sides of the tuft of hair that is between the lower lip and the chin: (Aboo-Sa'ced, K:) pl. سُمَفَاتُ. (TA.) = Sce also سُحيف. == [Freytag makes it to be also syn. with , as on the authority of the K, in which I do not find it in this sense.]

: see what next follows.

(in which the ن is augmentative, TA) A man having the head shaven; (IB, K, TA;) as ال, What one has shaven off: thus it is sometimes a subst.; and sometimes, [i. c. in the former sense,] an epithet. (IB, TA.) \Longrightarrow Also A certain beast, or creeping thing: (Seer, TA:) [SM says,] I think it is the سُلُحَفَية [or tortoise]. (TA.)

Consumption; or ulceration of the lungs; вуп. ". (S, Ķ.)

A bucket (دُلُو) that takes, and bears away, the water that is in a well. (Seer, K.) Also, applied to a she-camel, Of which the fat has gone away. (ISd, TA.) __ And, applied to a slicep or goat, or to a ewe or slie-gout, (شَاة,) Having a portion of fat such as is termed or two such portions of fat; as also المنوف! (TA:) or, so applied, (S,) and applied to a shecamel, (S, K,) and to a he-camel, (K,) having abundance of سَمَانُف, (Ṣ,* K, TA,) pl. of [q. v.]; or having abundance of the fat termed (TA.) __ Also A she-camel long in the teats. (IDrd, K.) __ And A she-camel narrow in the orifices of the teats. (IDrd, K.) _ And A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along; (K, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زُحُوف. (TA.) __ And A sheep, or ewe, thin in the wool of the belly. (K.) __ In the K, three other meanings are erroneously assigned to this word; one of them belonging to and each of the others to . (TA.) سُحِيفَ

رسيف, (ISk, S, Sgh, TA,) accord to the context in the K سحوف, which is wrong, in this and the next sense, (TA,) The sound of the mill when one grinds. (ISk, S, Sgh, K.*) And The sound of the streaming of milk from the udder; (O, K, TA;) as also value. (K, TA.)

_ And sing. of سُمَائِف, (Lth, TA,) which signifies The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin. (Lth, K, TA.) __ Also A rain (مُطَرَة) that sweeps away that along which it passes: (S, O, L, TA:) in the K, by the omission of كُسُفِينَة, this meaning is erroneously assigned to . accord to As, a sharp rain, that sweeps away everything: and , with ق, a vehement rain, consisting of large drops, but of little width: pls. مَمَانَفُ and (TA.) . سَحَاثُق

(,K,) أَسْحُوفُ الأَحَالِيلِسَحُوفُ see : أَسْحُوفُ mentioned by ISh, on the authority of Aboo-Aslam, (TA,) and إِسْحُونُ الإحاليل, (K,) thus accord. to Sb, (TA,) A she-camel wide in the orifices of the teats: (Aboo-Aslam, K:) or having much milh, the streaming of which causes a sound to be heard. (Aboo-Málik, K,* TA.)

The mark, or trach, of a serpent, upon the ground; (Ibn-'Abbad, K;) as also مَزْحَفُ.

with fet-h [to the , or perhaps to the and], A land of which the herbage is thin [or scanty]: mentioned in the K in art. مُحْسَنَة, as being [written مُحْسَنَة,] like مُحْسَنَة

A thing with which flesh, or flesh-meat, is pared. (Ibn-'Abbad, K.)

A man affected with مستوفى, i. c. consumption, or ulceration of the hings; (S;) syn. (K.) .مُسلُولُ

1. مُنَفَّة, (Ṣ, Mgh, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. مُنَفِّة, (Mṣb,) He bruised, bruyed, or pounded, it; syn. دُقّه; (Mgh, Ķ;) namely, a thing, (S, TA,) or medicine: (Mgh, Mab:) or i. q. as meaning he bruised, brayed, or pounded, it coarsely; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] less than what is meant by .: (Lth, K:) or [he powdered, or pulverized, it; i. e.] he bruised, brayed, or pounded, it finely: or he bruised, brayed, or pounded, it time after time. (TA.) [Henee,] ,سَحَقَتِ الرِّيحُ الأُرْضَ [K,) aor. and inf. n. as above, (TA,) \$ The wind effaced the traces of the ground, (K, TA,) and carried amuy the broken particles [that were upon it]: (M, TA:) or passed along as though it were bruising, or braying, or pounding, (كَأَنَّهَا تُسْمَنُّ) the dust : (O, K:) or pared, or abraded, the surface of the earth by its vehement blowing; as also [q. v.]. (T, A, TA.) __ And ___, (K, TA,) aor. and inf. n. as above, (TA,) ! He wore it out; namely, a garment. (K, TA.) And The course of time rendered it (a garment) thin and worn out. (O, TA.) And The fat called عُنِينَ that one has pared البلا +[Wear wasted it]; namely, a garment. off from the bach of a sheep or goat. (ISk, S.) | (TA.) _ Also He, or it, rendered it soft, or

*mooth; namely, a hard thing. (K.) — And † He destroyed it; and so † ii. (Har p. 257-8.) — قَلَمُ القَبَلَةُ He killed the louse. (K.) — سَحَقُ رَأْسَهُ He shaved his head. (K.) — النَّهِ العَيْنُ وَمُعَيَّا العَيْنُ وَمُعَيَّا لَا العَيْنُ وَمُعَيَّا العَيْنُ وَمُعَيِّا اللهَ العَيْنُ وَمُعَيَّا العَيْنُ وَمُعَيِّا اللهَ العَيْنُ وَمُعَيِّا العَيْنُ وَمُعَيِّا اللهَ العَيْنُ وَمُعَيِّا اللهَ اللهُ اللهُ العَيْنُ وَمُعَيِّا اللهُ الل (K, TA;) shed them, or let them fall. (TA.) -See also 4. سُمُوقَةً , aor. ، inf. n. أُسُمَّقُ , † It (a garment) was, or became, old, and worn out; (K;) [and so, app., سُحَقّ, inf. n. سُحَق, accord. to a usage of this noun, in the Deewan el-Hudhaleeyeen, mentioned by Freytag, and agree-ably with the phrase بُوْبُ سُمِقٌ, mentioned below;] as also اسمق (Yaakoob, S, Msb, K,) inf. n. (Mab.) . (S, Mab, K,) aor. عناق and بَسُنَّة, aor. -; (K;) inf. n. (Ş, Mşb, K) [and app. شَدُّةً also]; It (a thing, S, or a place, Mab) was, or became, distant, or remote; imprecation, (Msb.) meaning May God alienate him, or estrange him, from good, or prosperity! or curse him! i.e. may he not be pitied with respect to that which has befallen him! like the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, مُعَدُّ لُهُ, and شَعْدُ. (TA in art. مُعَدُّ النَّفُلُةُ (بعد.). tall: (K:) or tall with smoothness [of its trunk]. (TA.) ... أَسُمَّقُ ,[inf. n. أَسُمَّقُتُ الدَّالِيَّةُ ... ,] The beast ran vehemently: or ran a pace above that termed and below that termed مُشْی, (K, TA,) agrecably with what is said in explanation of in the S: or below that termed above that termed . (TA.)

3. أمساحقة النسآء [meaning 1 The mutual act, of women, indicated by the epithet 25 (q. v.), as also أَنَسَاحُتُن ,] is post-classical: (T,TA:) such it is said to be. (Mgh.)

4. عند السعقة: see 1. _ Said of God, (S, TA,) He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity; syn. ابعده; (S, O, K, TA; [accord. to the CK انسحقه, which is wrong;]) as also اسمق: or, from his mercy. (TA.) = اسمقه as intrans. : see 1, in two places. __ Also, [in the CK, erroneously, انسمق,] said of a camel's foot, It was, or became, smooth, with a degree of hardness; syn. مرن. (ISk, S, O, K.) __ And said of an udder, It lost its milk, and became wasted, and clave to the belly: (ISk, S, O, K:) or it dried up: (As, TA:) or it went away; and wasted. (A'Obeyd, TA.) __ And اسحقت الدلو The bucket became empty of what was in it. (TA.)

The act of rubbing together. (KL.) See also 3.

7. انسمتر [It was, or became, bruised, brayed, or pounded: &cc.:] quasi-pass. of as expl. in the first sentence of this art. (S, O, K.) _ Said of a garment, It was, or became, [norn out; or thin and worn out; (see 1;) or] threadbare,

or napless, while new. (TA.) ... And [said of a along which it passes: (K:) or, accord to As, place,] It was wide, or ample. (O, K.) __ See also 1. انستى الدّمع The tears were shed.

An old and morn-out garment, (S, Mgh, O, Msb, K,) that has become thin, (O,) and threadbare; (Ham p. 591;) also used as a prefixed noun, (Mgh, Msh,) so that you say an سَمَقُ بُردِ meaning as above], (Mgh,) and) تُوبِ old and worn-out اَبْرُد, and مَامَة [an old and norn-out turban]: (Mgh, Msb:) and one says رُوْبُ سَعْنَ (using it as an epithet,] (O, TA,) and رُوْبُ سَعْنَ (Ḥar p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and ا تُوْبُ مُنْسَعِقُ likewise signifies an old and worn-out garment: (TA:) applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is شُوق. (TA.) Hence one says سُدُن, meaning ‡ A [bad] dirhem [or] such as is termed زَانْف. (Mgh.) __ Also A pastor's bag (ڪنف): so in a verse cited voce بنة. (Ş in art. خف.) _ And \$ Thin clouds: (K:) likened to an old and worn-out garment. (TA.) __ And The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white: (TA:) [.سَلَق and سَلْق [like

see the next preceding paragraph.

Baldness: of the dial. of El-Yemen. (Freytag, from IDrd.)]

Tall; applied to a palm-tree; (S, Mab, K;) as also ; (S;) and to a he-ass and to a she-ass; (S, K;) and by some, metaphorisignifies سُوحَقُ لا cally, to a woman; (TA;) and the same, (K,) applied to a man; (TA;) and long in respect of the legs: سُوحَقُ ۗ الرَّجَلَيْنِ (IB:) or سُحُوقٌ applied to a palm-tree signifies tall so that its fruit is far above the gatherer; As says, I know not whether that be with a bending: or, accord. to Sh, so applied, smooth and tall, having no stumps of the branches remaining [upon the trunk]; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, tall, and advanced in age: (TA:) pl. رُسُلُ, (Ṣ, O, Mṣb,) like رُسُلُ, (Mṣb,) or (So in the K.) One says also , meaning A garden of tall palm-trees. (TA.)

Bruised, brayed, or pounded: (Mgh:) [&c.: (see 1, first sentence:)] i.q. v (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) _ And Distant; remote; (S, Mab, K;) applied to a thing, (S,) or to a place; (Msb, K;) as also أُنْحَقُ ; (IB, TA;) in the same sense, applied to a place, is allowed in poetry. (TA.) One says, إِنَّهُ لَبُعِيدُ [app. meaning Verily he, or it, is very distant or remote]. (TA.)

, with ف, has this meaning; and the former word signifies a vehement rain, consisting of large drops, (TA in the present art.,) but of little width: (اسعف .TA in art سُحَانُفُ and سُحَانُثُ (TA in art

Fricatrix; quæ confrictu libidinem سُحَاقَةُ alterius explet: (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. تَحَالَاتُ: of such it is said that they are cursed by God. (Mgh.)

رُسُمَّقُ سَاحِقُ You say also سَحِيقُ see . سَحِيقُ You say also . سَاحِقُ meaning Great distance or remoteness. (TA.)

in two places.

أَحْتُنُّ: see أَحْتُنَّ. __[Also Bald: of the dial. of El-Yemen. (Freytag, from IDrd.)]

An instrument with which one bruises, brays, or pounds: &c.: (دُيْسَتُّى بِهِ) [see 1, first sentence.] (TA.)

.سَحِيقُ 800 : مُسَحُوقُ

. __ Also Wide, or ample. (TA.) _ مُعْمَ مُنْسَدِّقُ __ (Tars pouring forth; syn. (: TA) : مُنْدَفَع , Lth, Az, TA :) in the K : مُنْدُفَّق pl. مَكَاسِير which is extr.; (K;) like مُسَاحِيق, pl. (TA.) .مُنْكَسرُ of

1. مُسَمَّلُه , aor - , (Ķ,) inf. n. سُمَّلُه , (Ṣ, TA,) He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off: (S, K, TA:) this is the primary signification: (S:) and he filed it. (TA.) It is said in a trad., i. e. And she betook herself to paring off from it the flesh that was upon it for him: or, as some relate it, which الرِّيَالُم تَسْمَلُ [Hence,] ___ [Hence,] The winds strip off what is upon the earth, (K, TA,) or the surface of the earth. (TA: and the like is said in the S.) __And (Ç, K,) inf. n. as above, (TA,) سَمَلُهُ مَائَةً سُوطً He struck him a hundred lashes, or strokes of a whip, (S, K, TA,) and pared off his shin, (TA,) or as though he pared off his skin. (S.) _ And + Such a one reviled [another], and blamed [him: like as you say, قَشُرُ بِاللَّسَانِ]. (K. [See as meaning "a tongue."]) One says, He found the people re- وَجَدَ النَّاسَ يَسْحَلُونَهُ viling him, (K, TA,) and blaming him, and speaking evil of him behind his bach, or in his مَكُلُتُ الشَّيْءَ ــ (TA.) ــ فَعَلْتُ الشَّيْءَ السَّيْءَ السَّيْءَ السَّيْءَ السَّيْءَ السَّيْءَ السَّيْءَ i. q. [I bruised, brayed, or pounded, the thing: or pulverized it: &c.]. (Ṣ.) ___ شَمَلُ وَاللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ He washed the clothes, [beating them in الثَّيَابُ doing so,] and removed [or rubbed off] from them the soils. (TA.) __ المُرَاهر I made the A great rain that sweeps away that pieces of money smooth. (S.) Accord to ISk,

though I rubbed them, one against another. (S.) [Or] مسكل الدراهي, aor. as above, (K,) and so the inf. n., (TA,) i. q. انْتَقُدُهَا [which signifies He picked the pieces of moncy, separating the good from the bad; or examined them to do so: and also he received the pieces of money]. (K.) And I paid him a hundred dirhems مائلة درمير سَحَلَ الغَريرَ مائلة درهم [Or] أَنَّهُ (أَنَّهُ وَيُعَمِ in ready money. He paid the creditor a hundred dirhems in ready money. (K.) سَحَلَ الثُّوْبُ (K,) aor. and inf. n. as above, (TA,) He wove the garment, or piece of cloth, of spun thread not formed of two twists: (K:) or he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists]. (TA.) - And I formed the rope of a single twist; (S, TA;) and accord. to some, one says also valla, but the former is the chaste exis سُملَتْ مَريرَةُ فُلَانِ [Hence,] مُريرَةُ فُلَانِ said of one whose strength has become weakened; meaning 1 His well-twisted rope, or rope of two twists, has become a rope of a single twist. (TA.) __ أَمْ الْعَرَاءَةُ , inf. n. سُحُلُ الْعَرَاءَةُ reading, or recitation, in consecutive portions, continuously: and some relate it with - [i. e. is syn. with , signifying the making [a thing] to be consecutive in its parts, or portions. (TA.) __ بُاتَت السَّمَاءُ تَسْحَلُ لَيْلَتَهَا 1 The sky continued pouring forth mater that night: (As, S, TA:) inf. n. as above. (TA.) And رُسُمَلْتِ العَيْنُ, (K,) aor. as above, (TA,) inf. n. مُعُلِّ and بُسُولُ, t The eye mept; (K;) poured forth tears. (TA.) , aor. - (S, K) and -, (K,) inf. n. , and inf., (S, K, [the latter inf. n. erroneously written in the CK ارسمال,]) He (an ass) made a rolling sound in his chest; whence the ass of the desert is called ا فسمل : (Ş: [see also مسمل below:]) he (a mule, K, and an ass, TA) brayed. (K, TA.)

3. إساحاء, (Ṣ, K,) inf. n. مُسَاحَلَة, (TA,) † They took, (Ṣ,) or came, (K,) to the ساحل [or shore, &cc., of the sea]. (Ṣ, K, TA.) Hence, in a trad. respecting Bedr, مُسَاحَلُ مُا مُسَاحَلُ بُالْعِير And he brought the caravan to the ساحل of the sea. (TA.) عمساحلة, inf. n. مُسَاحَلُة and مُسَاحَلُة, He contends, disputes, or litigates, with him. (TA.)

such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise. (TA.) See also 1, in the latter half of the paragraph.

It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, ruhbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off. (K.) It is said, in this sense, of the surface of the earth [as meaning + It was stripped of what was upon it by the wind: see 1, third sentence]. (TA.)

I poured out, or forth, the pieces of money; as though I rubbed them, one against another. (S.)

[Or] معنى من , aor. as above, (K,) and so the inf. n., (TA,) i. q. انتقاد [which signifies He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money]. (K.) And so the received the pieces of money]. (K.) And hesitation, therein. (TA.)

A white garment or piece of cloth: (Msb:) or a white, thin garment or piece of cloth: (TA:) or a white garment or piece of cloth, of cotton, (S, K,) of those of El-Yemen: (Ṣ:) pl. [of mult.] مُعُولُ and الْمُعَالُ (Ṣ, Mạb, Ķ) and [of pauc.] أُمُعالُ (Ķ. [See also ثُيَابُ , below.]) _ And A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also المنازة: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nunr, it (the latter) is applied also to a garment, or piece of eloth, of which the spun thread is a single yarn: is that of which the spun thread is twisted of two yarns: and the متآم is that of which the warp and the woof are each of two yarns. (Ṣ, TA.) __ Also, (Ķ,) or أُسُمِيلُ \$ (Ṣ,) or both, (TA,) A rope that is of a single strand; (K, TA;) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the is that which is composed of two twists مبرم twisted together into one: (Aboo-Nasr, S, TA:) such a rope is also termed المستول ; but not , for the sake of [analogy to] مُسْمَلُ , (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also انحيلُ * [see also] [se signifies thread not twisted; (Aboo-Nasr, S, TA;) or spun thread not composed of two twists. (TA.) = Also Ready money: (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

الْمَالُ 800 عَمَالُ الْمَالُ 800 عَمَالُ ...

One who beats and washes and whitens clothes: hence, accord. to some, ثَيَابُ سَـُولِيَّةً [q. v.]. (TA.)

: see , in three places. Also, and [both mentioned above as inf. ns., (see 1, last sentence,)] The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass. (TA.)

the like, (\$,) or of anything. (TA.) — The hushs of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called]: accord. to Az, the particles that fall off of rice and of millet (\$\vec{i}\vec{j}\vec{j}\) in the process of bruising, or braying, or pounding, like bran. (TA.) — And [hence,] \$\vec{t}\ The refuse, or lowest or basest or meanest sort, of a people or party of men. (IaAr, K, TA.)

Certain garments, or pieces of cloth, (S, Mgh, Mab, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to , (S, Mgh, Meb,) a place, (S, K,) or town, (Mgh, Msb,) of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought : (Msb:) some say سُمُولِيَّة, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from بُسُول, pl. of بُسُول, (Mgh, Msb, TA,) meaning "a white garment or piece of cloth (Mgh, TA) of cotton;" (TA;) but this is [said to be] a mistake; (Msb;) or it is allowsometimes occurs as the فعُول able because measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to meaning "one who beats and washes and whitens clothes." (TA.)

Msb, K, TA) [and] of a river (أَرَبُرُ) like بَجْرُ; (Msb, K, TA) [and] of a river (رَبُرُ) like بَجْرُ; (Mgh in art. جَبُرُ) [generally, a sea-shore, seacoast, or seaboard;] and a tract of cultivated land, with torms or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مُعْمُولُ, (IDrd, K,) of the measure فَاعِلُ in the sense of the measure مُعْمُولُ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like المُعْمُولُ and المُعْمُولُ when the tide flows and ebbs and so sweeps away what is upon it. (K.) And The side (سَيْفُ) of a valley. (K in art. سَوَاهُلُ. (Msb.)

the [species of tamarish called], and growing in the places where the [trees called] if grow, in plain, or soft, tracts: (AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K, TA:) and Imra-cl-Keys likens the fingers of a woman to tooth-sticks (...) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except it and it and it. (TA.)

[a pl. of which the sing. is not mentioned] Water-courses, or places in which water flows. (Ibn-'Abbad, K.)

اسمل вее اسما

An implement for cutting, hering, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] † The tongue, in an absolute sense: (K, TA:) [see مَرْدُ or as being an instrument of reviling,] from "he reviled." (TA.) J explains السَانُ العَلَى العَلَمِينَ العَطَلِي as meaning — السَّانُ الذَّى العَلَمِينَ العَلَمِينَ العَلَمِينَ العَلَمِينَ العَلَمِينَ العَلَمِينَ العَلَمِينَ العَلمِينَ العَلمُ العَلمُ

also signifies i. q. + [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent ; (K, TA;) one who scarcely, or never, stops short in his speech; excelling such as is termed . (TA.) -† One who is skilled in the reading, or reciting, of the Kur-án: (K:) from meaning the "making" [a thing] "to be consecutive in its parts, or portions;" and the "pouring forth" [water &c.]. (TA.) _ A copious rain: (K:) from ____ meaning the act of " pouring forth." (TA.) __ A water-spout (ميزاب) of which the water is not to be withstood [so I render كُو يُطَاقُ app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) _ The mouth of a مزادة [or leathern water-bag]. (O, K.) __A brish, lively, sprightly, or active, waterer, or cup-bearer. (O, K.)-Extreme (نباية) in bounty, or munificence. (O, K.) _ A courageous man, who acts, (Jesu, 80 in the M and K, TA,) or charges, or makes an assault or attach, (j., so in the O, TA,) alone, or by himself. (M, O, K.) __ The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the Sultan. (O.) = I. q. Les meaning The bridle, or headstall and reins with the bit and other appertenances]; as also استال † (K;) like as you say مِنْزَرُ and مِنْزَرُ and مِنْطَقُ and إِزَارٌ and (TA:) or its فَأَس ; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the " Book of the Saddle and Bridle:" (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the of the bridle is a piece of iron which is beneath the lower jaw; is the piece of iron that stands up in فأس the عَمْيهُ; and the عَمْيهُ is the piece of iron that lies crosswise in the mouth: and the pl. is مُسَاحِلُ: (TA:) or the are two rings at the two [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the خدان [lit. two cheeks] of the bridle: (TA:) the is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce and (. فَأَسُ One says of a لَجَامُ See also . قَيْقَبُ horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] + He (a man, TA) followed his error, not desisting from it: (K, TA:) signifying طُعَنَ فِي and [in like manner] طُعَنَ فِي means + He hastened, and strove in his error. (TA.) Also, the former of these two phrases, † He resolved, or determined, upon

therein: (O, TA:) [for] signifies also † decisive resolution or determination. (O, K, TA.) And + He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) __ Also, [from the same word as meaning the "bridle," or "headstall &c.,"] The side of the beard: [like as it is called عنار because it is in the place of a horse or عذار of that of the عذار the like: (جانب in the CK is a mistake for or the lower part of each عذار [or side]: جانب of the beard], to the fore part of the beard; both ingether being called مُسْفَلُ: (K, TA: السَفَلَ: in the CK is a mistake for المُشْفَلُ) or the place of the عَذَار (Az, TA:) or the temple; عَذَار meaning the two temples: (TA:) and (K) the or side of the cheek] of a man. (Ibn-'Abbad, O, K.) One says, شَابُ مِسْمُلُه, meaning The side of his beard became white, or hoary. (TA.) = A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also ____.]) __ A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. c. with another strand,] it is termed مُبْرَم, and مُغَار (TA. [Sec, again, مُبْرَم)) A sieve. (O, K.) The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) _ A brisk, lively, sprightly, or active, ass. (O.) __ A low, vile, mean, or sordid, man. (O, TA.) __ A devil. (O, TA.) __ The name of The نَابِعَة (S, O) or [familiar] jinnee or genie (K) of [the poet] El-Aashà. (S, O, K. [In the K it is implied that it is with the article ال: but accord. to the S and O and TA, it is without ال.])

A ball of spun thread. (AA, TA.)

[Pared, peeled, &c.: see 1. __ And hence, because abraded by the feet of men and beasts,] A road. (TA in art. رفخ.). __ And An even, wide place. (O, K.) __ See also __ . __ As an epithet applied to a man, Small and contemptible. (O, K.) __ And the name of A camel belonging to [the poet] El-'Ajjáj. (O, K.)

1. , aor. =, inf. n. ; and ; He, or it, was, or became, black. (Msb.)

2. شموا وجهه They blachened his face; syn. منتبوه as also منتبوه. (A, TA.)

4. The sky poured forth its water: (K:) mentioned as on the authority of IAar: but it has been mentioned before, on his authority, as with ... (TA.)

authority, as with ... (TA.)

: see A sort of tree; (S, K;)

like (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the in and in and it is taller; the inc. the single plant of this species being sometimes as tall as a man,

the [or his] affair, and strove, or exerted himself and larger. (TA.) Also Iron: (IAar, K:) therein: (O, TA:) [for] signifies also n. un. with 5; meaning a lump, or piece, of iron. the decisive resolution or determination. (O, K, TA.)

[a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAar, K.)

[mentioned above as inf. n, of _____,] and v _____; (K;) like [_____ and] _____: (TA in art _____:) a blackness like the colour of the crow to which the epithet v _____ is applied. (Lth, TA.)

: see the next preceding paragraph.

: see the next following paragraph.

in art. إَسْخَر; (Ṣ, Mṣb, K;) like اَسْخَر; (TA (Lth, TA:) fem. ; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and partiwhen it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense : (TA:) and signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only i. (ISd, TA.) _ [Hence,] is the name of A certainidol, (K, TA,) which was black. (TA.) __ And The night. (TA.) _ [Hence likewise,] signifies also Clouds (حُمَابُ): (Ṣ, K:) or, as some say, black clouds: and significs a black cloud. (TA.) _ Also Blood into which are dipped the hands of persons smearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of El-Aasha,

> رَضِيعَىْ لِبَانِ ثَدْيِ أُمِّ تَحَالَفَا بِأَسْحَمَ دَاجٍ عَوْضُ لَا تَتَفَرَّقُ

[Two foster-brothers by the suching of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (عَيِكُ) or a company of men (عَيكُ), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed si, for wine: (S, K:) because of its blackness: and value also signifies a sij. (TA.) — Also A horn: (S, K:) thus in the saying of Zuheyr,

وَتَذْبِيبُهَا عَنْهُ بِأَسْحَمَرَ مِذُودِ

[And the frequent repelling of her, or them, from him with a horn; so that منود is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (Ṣ, TA:) or [مناه is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase بَنْب, so in the TA, app. a mistranscription for بَنْب, i. e., [reading بَنْب, She repels] with a pair of horns; using the fcm, as meaning;

as though he said بصيصيتين سَحْمَاوَيْن [with two black horns]. (IAar, TA.) __ The fem., also signifies The دبر [here meaning anus]: (K:) because of its colour. (TA.) __ For another signification of the fem., see ____.

here app. أَدْمَةُ Of the colour termed أَسْتَمَانُ meaning tanniness] in an intense degree. (TA.) __ Also A sort of tree. (M, K.) A poet uses the phrase الأسمان الأسم [The black, or dark, اسعمان]. (M, TA.)

first sentence. أُسْحَهُ : 8ce

1. سُحُنْ, (Ṣ, L, Ķ,) aor. -, (Ķ,) inf. n. سُحُنْ (L,) He broke a stone. (S, L, K.) And He crushed, bruised, brayed, or pounded, a thing. (L.) __ Also He rubbed [in the CK 41) is erroneously put for وَلَك] a piece of wood so as to make it smooth, (L, K,) with an instrument called , without taking anything from it. (L.)

مُسَاحَنَةً . Bee 5. __ The inf. n : ساحن الهَالَ signifies also The meeting [another] face to face. (L, K.) __ And you say, سَاحَنْتُك , (L,) inf. n. (S, L, K,) I mixed with thee in familiar, or social, intercourse: (L:) and did so in a good manner. (S, L, K.) And سَاحَنهُ الشَّيْ He joined, or took part, with him in the thing. (L.)

or استاناً، IIe looked at the الستان الهال .5 aspect &c.] of the II. e. cattle, or other property]; as also اساحنه (L, K.) You say, I looked at تُسُمُّنُتُ الهَالَ فَرَأَيْتُ سَمْنَاءَهُ حُسَنَةُ the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L.)

A numerous congregation: so in the phraso يوم سحن [A day of a numerous congreyation]. (K.)

. كنف Quarter, shelter, or protection; syn. so in the saying, هُو في سمنه [He is in his quarter or shelter or protection]. (K.)

and Vaii, (L, K,) or the latter, and, as sometimes pronounced, aii, (S,) and Viii and valiam, (S, L, K,) pronounced by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Keysan to be thus pronounced because of the faucial letter, (S, L,) but is better, (L,) Aspect, appearance, or external state or condition: (S, L, K:) and simply state, or condition: (L:) and colour: and softness, or smoothness, of the external skin: and i. q. is meaning softness, or delicateness: in the CK, النعبة is erroneously put for النعبة]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَة (L) and (S, L) [Verily he is goodly in aspect, السَّمْنَاءُ اللهِ (S, L) and مُؤْرَّةً فُومْ مُسَنَّ سَمَنَتُهُمْ &c.]: and people, or party, whose aspect, &c., is goodly]. (S, L.) And is also expl. as signifying The beauty of the hair, and of the complexion, and of the external skin, of a man. (L.) And it occurs in a trad. as meaning The external shin (TA,) He shaved off the hair; as also Visionia.

and is also called the . (L.)

: see what next precedes.

in two places.

and flia: see fine; the former in four places.

A horse goodly in condition; as in the The horse came goodly جَاةَ الفَرْسُ مُسْحِنًا, in condition]: fem. with 5: (L, K:) you say copies,]) a mare goodly in condition and in aspect, (L,) or goodly in aspect. (S.)

An instrument with which wood is rubbed so as to make it smooth without taking anything from it. (L.)

A thing with which stones are broken. (S, L, K.) I. q. مَكْرَةُ [i. c. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. is erroneously put الصَّلابَة (L, K. [In the CK, for الصَّلانة or its var. الصَّلانة.]) A thing with which gold is rubbed so that it becomes smooth and glistening. (Skr pp. 154 and 155.) And its is said to signify Stones with which are crushed, or brayed, the stones of [i. c. containing] silver. (Skr, L.) And Mill-stones with which one grinds. (Skr.) And Thin stones with which iron is made thin, (L, * K, [in the former of which یببی is erroneously put for یببی (,یمبری) like [as is done with] the مسن. (L.) And Stones of [i. c. containing] gold and silver: (Skr, K:) so says Ibn-Habeeb. (Skr.)

مسحن هود : فَرَس مسحنة

سحى and سحو

1. سُحُوتُ (Ṣ, Mab) سُحُوتُ (Ṣ, Mab) بَسَحًا الطَّينَ and _____, (S,) aor. _____, (S, Mab, K,) and (Mgb, مَسْدَى, and رَسْدَى, (Ṣ, Ķ,) inf. n. TA) and ,(K, TA,) He scraped off, (S, K,) or cleared away, (Msb, K,) [the clay, soil, or mud,] عن وجه الأرض [from the surface of the earth], (S, Msb,) with the olimpia [q. v.]. (Msb.) He cleared, or swept, away the live, or burning, coals: (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with . (TA. [Sec i...]) سُخُو , inf. n. سُخًا الشَّحْرَ عَنِ الإهَابِ. He scraped, or pared, off the fat from the skin, or hide. (TA.) It is said in a trad., as some relate it, أَسْحَلُهُا , or, as others relate it, وُجِعَلُت تُسْحَاهَا ,it both meaning the same, i. e. And she betook herself to paring, or stripping, off from it the flesh that was upon it. (TA in art. ...) And signifies He pared, or stripped, off the flesh. (TA.) سما الشعر (K,) aor. سَحَى [and يَسْجَى and يَسْجَى and يَسْجَى

of the face; and is sometimes pronounced المُعَيِّنَهُ به , القَوْطَاسُ _ (K.) مَعَيْنَهُ به , and مُعَيِّنَهُ I scraped off, or otherwise removed, the superficial part of the paper. (8.) [And] He took a little from the paper. (K,* TA. [See قالم , second sentence.]) مراكة and مراكة , (Ṣ,) aor. and يسمو and يسمو , (TA,) He bound the writing (Ṣ, K) with a قالم (K) or with the [q. v.]; (Ṣ;) and so أمالة , (K,) inf. n. (K;) as in the اسجاهٔ (TA;) and تُسُمية M. (TA.)

2: see the next preceding sentence.

4. اسحى He (a man S) had many [pl. of مُعَامَّةً, (q. v.,) n. un. of اسحَامَةً also 1, last sentence.

7. انسمى It was, or became, pared; or pared off. (TA.)

8: see 1, in two places.

: see the next paragraph, in two places.

[or covering, integument, peel, قَشْر The تَسَاةً or the like,] of anything: pl. [or rather coll. tain thorny tree; (K, TA;) the fruit thereof is white: it is a herb in the spring-scason, as long as it remains green: when it dries up in the hot season, it is a tree. (TA.) = A bat: (ISh, S, K:) pl. 1 (K;) or [rather] it is the n. un. of استا, which is syn. with استا [used as a gen. n.]: (ISh, S:) and is a dial. var. of used in this sense, accord. to Az. (TA.) I. q. Li. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, رَ أُرْيَتُكَ بِسَحْسَجِي [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I.q. [A side, region, quarter, or tract, &c.]. (K.) ناحيّة

: see أَذَٰكُ , in two places. - Also A certain plant, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the بهرنة [app. a mistranscription for : (TA:) the bees feed upon it, (S, K,) and their honey in consequence thereof becomes sweet (S, K*) in the utmost degree. (K.) = Sce also

of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, []) and (TA,) or [rather] the former is the n. un. of the latter, (S,) A certain thing with which a writing is bound; (S, K, TA;) called in Pers. مَهُو نَامَه (PṢ,) or بَنْد نَامَه (Adillet el-Asmà of Meyd, cited by Golius;) and in Turkish (Mirkat el-Loghah, cited by the same;) ; نامه باغی [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kadee to another kadee is perforated for the it, and is then scaled [upon this strip:] (Mgh in art. غزم:) pl. (S.) [The same seems to be meant by what here follows:] سَمَاءَةُ القَرْطَاسِ, (K, TA,) ([. and و (K, TA,) with و (TA,) and رسكاؤه ال (K, TA,)

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(TA,) or المَالَثُة, (so in the CK,) or this last also, like sloe, is a dial. var. of the first, (TA,) and مَا يَتُهُ , (K, TA, [in the CK written with fet-h to the س, but it is]) like كتَابَة, with رى, (TA,) What is taken from paper; (K;) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. appl. [as above]. (K.) Also, (§, M,) or \$..., (K,) A portion (K) of cloud. (Ṣ, K.) One says, مَا فِي السَّاءِ مِنْ سَادَةُ [There is not in the sky a portion of cloud]. (Ṣ.) مِنْ سَادَةُ السَّاءَةُ السَّاءَةُ على السَّاءَةُ السَّاءَةُ السَّاءَةُ على السَّاءَةُ السَّاءُ السَّاءَةُ السَّاءَةُ السَّاءَةُ السَّاءَةُ السَّاءَةُ السَّاءُ ا signifies أمَّ الرَّأْس [q. v.], (K, TA,) [app. here meaning The meninx; for SM adds,] in which is the brain; (TA;) as also السَّمَايَةُ with kesr [to the س]. (K.)

but it is] سَمَايَةٌ, (K, TA,) [in the CK, سَمَايَةً with kesr, (TA,) Anything that is pared, or pecled, from a thing. (K, TA.) __ See also , in three places. Also The art, or craft, of making the kind of implement called :: (K, TA:) in this sense, likewise, with kesr agreeably with analogy. '(TA.)

A maker of the kind of implement called (T, K.) منسحاة

applied to a [lizard of the species called] ضب, That feeds upon the plant called فب . (S.)

باحية, (S, K,) [from إساحية,] the s denoting intensiveness, (TA,) A torrent that carries away everything; (K;) that pares and sweeps away everything. (TA.) __ And A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.)

(with damm, TA) Any integument of skin upon the portions of flesh that are on bones. (Az, K.)

أَسْمُوانْ, with damm, (S, K,) A man (S) that eats much. (S, K.) _ And (K) Beautiful, or comely, (K,) so expl. by AO, (TA,) [and] tall, (K,) thus expl. by Fr, likewise applied to a man. (TA.)

A shovel, or spade, of iron; (MA, PS;) an implement (S, Msb, K) like the 15, except that it is of iron, (S, Msb,) with which clay, soil, or mud, is cleared away (Msb, K) from the surface of the earth: (Msb:) a since [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot : (K, voce عَنْو :) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. كُنْدُ: (S:) pl. مُسَاحِ (S, M.sb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) مسكاة النّار means [The fire-shovel;] a thing with which the fire is stirred. (.محرات TA voce)

1. بُخْتُ [inf. n. of بُخْتُ] i. q. بُخْتُ [inf. n. of صخب], (A, K,) signifying The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. ص for س Mgh, MF, TA.) The substitution of is allowable in every word containing :: [for instance,] in a trad. [cited voce , q. v., as some relate it], the hypocrites are described as (TA.) خُشُبْ بِاللَّيْلِ سُخُبْ بِالنَّهَارِ

made of [the composition termed] 🚣 and of other things, without any jewels: (Ṣ:) or a قَلَادَة of cloves and سُك and [q. v.], without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord to Az, it is, with the Arabs, any قُلُارَة, whether with jewels or without: accord. to IAth, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. بُسُخُبُ (Ṣ, Ķ.) [Hence] one says, الشَّحُاتِ وَارِثُ السَّحَابِ [I have found thee to be the inheritor of the _____], meaning, ! like the boy that has no knowledge. (A, TA.)

A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down; [a coll. gen. n.;] n. un. with 5: (TA:) it resembles the إذخر; (K;) or it is like the أنام [or panic grass], and has a [root such as is termed] its branches, or twigs, are, in abundance, lihe the كراث app. كَرَاث, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) serpents make their abodes at its roots. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, لَا تُطُرِقُ إِطْرَاقَ الْأَفْعُوانِ, that he said to Mo'awiyeh Do not thou look down upon في أَصُولِ السُّخْبَر the ground like as does the male viper at the roots of the sakhbar]; meaning + do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. (TA.) One says also, رُكِبُ فُلَانُ السَّغَبَر, meaning, + Such a one acted perfidiously, treacherously, or unfaithfully. (S.) And a poet says,

وَالْغَدُرُ يَنْبِتُ فِي أُصُولُ السُّخْبَرِ

† [And perfidy grows at the roots of the sakhbar]: (\$:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

(S, K,) originally Pers., (TA,) Vehe-

and أَنْ مَثْنَ (S, K.) One says, مُنَا حَرُّ سَخْتَ (Lh, S,) or Lit Line, (TA,) This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, بَلَاس for كَذِبْ Vehement swearing. (Ş.) And A vehement lie: and a pure, or an unmixed, lie. (TA.) __Also, from the Pers., Anything hard and thin or fine. (TA.)

: see the preceding paragraph : __ and that here following.

see the first paragraph, in three places. Also Dust rising very high: (S, K:) and likewise signifies [the same, or] dust rising high; (TA in art. ;) as also and شَيْتُ and بُخْتِيتُ (K in that art.;) said to be arabicized words from the Pers. سختیت: (TA in that art.:) and the first (سخت [and app. the others also]), fine dust. (TA in the present art.) And Anything fine; as, for instance, flour, or meal. (AA, TA.) Fine [or meal of parched barley, &c.]: (Ag, TA:) or سويق that is not moistened with any seasoning, or savoury admixture: (Ṣ:) or سويق having little grease or gravy [mixed with it]; as also and . (K and TA in the present art. and in art. _____.) And Fine _____ [or white flour]. (As, K.)

and مختیان (K, TA) and accord. to some شنتیان; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shihab [El-Khafajce], in the "Sharh esh-Shifa," mentions only the form with kesr to the w and fet-h and kesr to the ت; and Ibn-Et-Tilimsanee mentions only the form with damm to the unand fet-h and kesr to the , adding that it is also written with ;; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with , which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] tanned goat's skin; an arabicized word, (K,) from the Pers.: expl. by IAth as jujube-coloured [or dark dull red] skins (جُلُود عتابية); not [such as from their red colour are termed] ادم. (TA.)

منتیان A preparer and seller of سنتیانی (K, TA.)

[The matter contained in the secundines;] a yellow, thick water [or fluid], that comes forth with the fætus; (S, M, K;) as also :: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, upon the face: (S,*L:) or blood and water in the membrane that envelops the fætus of a beast: or what comes forth with ment, or intense; (S, K;) as also (K) the membrane that envelops the feetus: said to be

human species and beasts: (L:) or the water [or fluid] in that membrane; as also and and and : فقا: (IAar, TA in art. فقا:) or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fætus of a beast: sometimes children play with it: or that membrane itself: and i. q. رهل , and it is also the inf. n. of رَهْلُ, q. v.]: and is a dial. ver thereof is a dial. var. thereof in all its senses, those above mentioned and those following. (L.)-Also The urine of a camel's fætus (فصيل) in its mother's belly. (L.) __ And + Yellowness in the face [as in the trad. above mentioned]. (L.)

+ Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)

1. سُمُر منه , (Fr, Akh, Ṣ, A, Meb, K,) and به (AZ, Akh, S, Msh, K,) like as one says فَحَدُ and منه and منه and منه and منه and منه the former is the more chaste, (En-Nawawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.,] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. -, (S, Msb, K,) inf. n. (S, Msb, K) and (K) and (K) and and مُسْخُرُ (Ş, K) and سُخُرُة (K) and مُسْخُرُ, (Ş, K,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him; (S, A, Msb, K, &c.;) as also تُسْخُرُونَ ال (A, " K:) and استخرا Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummanee, they invite one another to mock, scoff, deride, or ridicule. (TA.) _ It is said in a trad., السَّعْرُ مِنِّى وَأَنَّ الْمِلْكُ Dost thou moch at me, or deride me, when I am the king? or, as some say, it is tropical, and means, I dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) __And in another trad. it is said, اَنَا اتُولُ كَذَا وَلَا أَسْخَرُ إِلَا الْمُولُ كَذَا وَلَا أَسْخَرُ إِلَا أَسْخَرُ not jest]; meaning I say not aught but the truth. (A, TA.) The words (of the Kur [xi. 40] إِنْ تَسْخُرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخُرُونَ (TA are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) = سُخَرَتِ السَّفِينَةُ عند . see 2. ___ مُسَخَرَةً , aor. - , The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.)

2. أستير, inf. n. تستير, He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also مَنْرُهُ : (S, Mgh, K:) and [in like manner,] مُنْرُهُ , aor. -, inf. n. منرُهُ and

peculiar to the human species: or common to the not desire; compelled him: (K:) or سخوه, he made use of him without compensation, (A, MBb,) تُسَخَّرْتُ † [in work]. (Mṣb.) You say فِي العَمْلِ رَابَةُ لَفُلَان I rode a beast belonging to such a onc without recompense. (TA.) __ He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (Ş, K.) You say, سخر آلله الإبل God hath made the camels subservient, or submissive, and manageable. (Msb.) And in the Kur [xiv. 37], it is said, And He hath made وُسُخُّرُ لَكُمُ ٱلشَّهُسُ وَٱلْقَهَرُ subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) مُنَّدُّرُ لَهُ [as also مُنَّدُّرُ لَهُ [signifies + Ît (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) رَتُسْخير , inf. n. سخّر الله السّفينَة , inf. n. I God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) مُشَرِّهُا , in the Kur lxix. 7, means + He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power.

5: see 2, in three places.

10: see 1, in two places.

One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also سفری and سفری; (Az, A;) which are used as sing., as in the phrase اتَّخَذُوهُ they made him a laughingstock; (A;) and as pl., as in هُرُكُ سُخْرِيُّة, and also أُسُخْرِيُّة the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with damm and with kesr accord. to different readings. (Az, TA.) __ Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages; (JK, S, * Mgh, * Mab, * K, * TA;) applied to a servant, (JK, S, Msb,) and to a beast; (JK, Msb;) as also سُمَورَى (Msb, K) and سخرى; (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and is also used as a pl., (JK, A,) as in the phrase مُؤْلَاءُ سُخْرَةً للسَّلْطَان these are persons made use of without compensation for the Sultán: (JK, A:) it also signifies one who cmploys any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) __ It is also syn. with تُسخير [inf. n. of 2]. (TA in art. ...)

One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مسخرة.]

سُخْرِيّة and سُخْرِيّة (T, S, Msb, K) and سُخْرِيّة (T, S, K) Mockery; scoff; derision; ridicule. , he constrained him to do what he did (T, S, Msb, K.) _ See also سخرى, in three places.

A certain herb, or leguminous plant, (Sgh, K,) in Khurásán; (K;) accord. to AHn, i. q. (.TA) . [q. v.] سَيْكُرَانَ

مُفُنْ سَوَاعُرُ [pl. of مُفَنَّةُ سَاخَرَةً Ships obeying, and having a good wind. (إل.)

[An occasion, or a cause, of mochery, scoffing, derision, or ridicule]: pl. مُسَاخِرُ. (A.) Many رُبُّ مَسَاخِرَ يَعُدُّهَا النَّاسُ مَفَاخِرَ You say occasions of mockery, Sc., men reckon occasions of boasting, or glorying]. (A.) And هُوَ مُسخَرَة [He is a cause of mockery, &c.]. (A.) [See also آمخسرة Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also .]

Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint. (TA.) _____وَالنَّجُومُ in the Kur xvi. 12 means And مُستَّرَاتُ بِأَمْرِهِ the stars are made subservient, or submissive,] running their courses. (Az, TA.)

1. hai, aor. -, inf. n. hai (S, Msb, K.) [and him, (see him, below,)] He was, or became, displeased, or discontented; (S, K, TA;) as also أَكُرُهُ and حَرِهُ . (K, TA;) syns حَرِهُ [the latter of which, app. referring particularly to , properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred]: (TA:) he was, or became, angry; $(\S, M_{\$b}, TA;)$ and bis signifies the same; or he became مُخطُ عُلُيه , TA.) You say تُغضُّب angered; syn. [He was, or became, displeased, or discontented, or angry, with him]. (Kur v. 83.) And مُخطُهُ He was, or became, displeased, or discontented, تَرُ both expl. by تَسخَّطُهُ و both expl. by تَكَرُّهُهُ Ḥam p. 502;) and the latter by ; يُرْضُ به which signifies as above, like ڪُرِهُه, and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and نريوضه; (TA;) as in the saying, أَكُلُّهَا عَبِلُو تُسَخَّطُهُ as in the saying, [Every time that I did for him a deed, he capressed, or showed, dislike of it, &c.]; and in He gave him أُعْطَاهُ قَلِيلًا فَتَسَخَّطُهُ * like manner, little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] هُ مُطَانَهُ He deemed his gift little, and it did not stand with him in any stead; expl. by أَسْتَقَلُّهُ وَلَمْ يَقَعُ مِنْهُ رَاللهُ يَسْخُطُ كُلُر كَنَا (S, K.) You say also, مَوْتعًا meaning God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it. (TA.)

4. IHe displeased, or discontented, him:] he angered him; made him angry. (S, Msb, K.)

5: sec 1, in seven places.

رُسُمُطُ (S, Msb, K,) a subst. from مُسَمُّطُ (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of رضى; (Ṣ, K, TA;) as also V Lim (Sgh, K) and V Lim (S, K) and (Sgh, K:) [the last two of which are inf. ns. :] anger; (Msb;) as also Via. (TA.)

نَّمُونُ : see مُنَّمُ in two places.

bi: see bi.

La [Displeased; discontented:] angry. (S.)

المخطة : Bee المخط

[A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent: and, of anger: or a cause, &c., of procuring dislike, &c.: pl., app., haling and abaling. Hence البِرُّ مَرْضَاةً لِلرَّبِّ مَسْخَطَةً لِلشَّيْطَانِ [the saying, [Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil]. (TA.)

Disliked, disapproved, or hated: (A, K:) in this sense applied to a gift. (A, TA.) You say also, هُوَ مُسْخُوطُ عَلَيْهِ He is an object of anger. (TA.) __ [Hence,] Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God: and short: but thus applied, it is a vulgar term. (TA.)

1. سَخُفَ, [nor. عُرانَة (Mgh, Meb, TA) and , or, accord to Kh, the former only, (Msh,) said of a garment, or piece of cloth, (Mgh, Mab, TA,) It was, or became, thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (TA.) And بَخُكُ , (TA,) inf. n. سُخَانَة , said of anything, It was, or became, thin, slender, or unsubstantial. And رُسُعُف, inf. n. سُخُف, (K,) or rather accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out. (TA.) __ شُخُفْ, aor. مُخَفُّة, [or مُخْفُ, q.v. infrà,] is also said of a man, meaning He was, or became, slender, or shallow, or weak, in intellect. (S, K...) And it is also said of the intellect, meaning It was, or became, slender, &c. (Ķ,* TĶ.)

2. بندنه, inf. n. تسخيف, [It rendered him thin, lean, or emaciated,] said of hunger. (A, TA.)

8. مُسَاخُفَة , (Ş, K,) inf. n. مُسَاخُفَة , (TA,) i. q. [He aided him in his foolishness, or stupidity]. (S, K.) signifies [also] The showing, or making a show of, foolishness or stupidity. (KL.)

How [slender, shallow, weak,] deficient, or defective, is he in intellect! (Sb, TA.)

[10. He deemed him slender, shallow, or weak, in intellect: but this is perhaps postclassical.]

Slenderness of the means of subsistence. (AA, K.) __ See also the next paragraph.

سَخْفُ (AA, JK, S, Mgh, Meb, K) and (K) Slender سَنْفَةٌ \$ and اسْنَفَةً (K) عَمَافَةً اللهِ ness, shallowness, or weakness, of intellect, (AA, JK, S, Mgh, Msb, K,) &c: (K:) or, as some say, a lightness [of body] incident to a man when he is hungry: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them : (see سُخْفَة, below :)] and some say that signifies weakness of intellect; or deficiency thereof: (TA:) or is in the intellect; and is [thinness, &c., (see 1,)] in everything; (Kh, Mab, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

(JK, K,) مُشْغُنَّهُ الْجُوعِ (Ş, K,) and الْجُوعِ الْجُوعِ The thinness, and leanness, or emaciation, consequent upon hunger. (JK, S, K.) One says, In him is thinness, &c., consequent upon hunger. (S, TA.)

in two places: __ and see the paragraph here next preceding.

applied to a garment, or piece of cloth, (JK, Mgh, Msb, K, TA,) Thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (JK, TA.) It is also applied to anything, as, for instance, clouds (سحاب), and herbage, (JK,) in both of these cases meaning Thin; (TA;) and to a skin for water or milk [as meaning unsound, altered for the worse, old, and worn out; see 1]: (JK:) and to the iron head or blude of an arrow or a spear or the like as meaning long and broad [and app. thin]. (AḤn, TA.) _ Also, applied to a man, Slender, or shallow, or weak, in intellect: (JK, S, Mgh, Msb, K:) and, thus applied, (K,) or رَسَخِيفُ الْعَقَّل, (TA,) lightwitted; or light, or unsteady, in intellect: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Msb.)

in two places. [And see also 1, of which it is an inf. n.]

: A land in which is little herbage أرض مسخفة (ISh, K:) from as an epithet applied to a garment, or piece of cloth. (TA.) [See also ارض [.سحف .in art أمسحَفَة

1. مُخَلِّم, aor. عَر (K,) inf. n. مُخَلِّم, (TA,) He drove away, repelled, or banished, them: (K, TA: [in the CK, sale is erroneously put 4. أسنان, inf. n. إسنان, said of a man, His for مسلكم signifies the same. (TA.)

(K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلَسَ, like as they said جُذَبُ and جُدُنبُ, and بَضُبُ and جُبَدُ. (TA.)

2. أَنْسَعِيلُ , inf. n. سَخَلت النَّخَلَة , The palmtree bore dates such as are termed [سُخُل, i. c.] شيص: (Ṣ, TA:) so in the dial. of El-Ḥijáz: (TA:) or it was weak in its date-stones and its dates: or it shook off its dates. (K, TA.) And سخّل النَّخْلَةُ (K,) or سخّل النَّخْلَة, (TA,) said of a man, He shooh the palm-tree in order that its dates might fall off. (K, TA.) = And ..., (S,) or , inf. n. as above, (K,) He attributed, or imputed, to him, or them, a vice, fault, or defect, (S, K, TA,) and rechoned him, or them, meak: of the dial. of Hudheyl. (S, TA.)

4. اسخله It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him. (Ķ, TA.)

انت : Bee عُنْتُ. _ Also † An infant that is an object of love to his parents: (IAar, O, TA:) originally, the "offspring of the sheep or goat" [app. as a sing. as well as a coll. gen. n.]. (TA.) _ See also سُخُلُ, in two places.

A lamb, or kid, in whatever state it be; (K;) male or female: (TA:) or a lamb, or hid, when just born; male or female: (S, M, O, Mab, K:) or, accord to some, peculiarly applied to a lamb; and this is affirmed by 'Iyad and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also ,, in three places:] pl. اسْخُلْ , (S, O, Meb, K,) [or rather this is a coll. gen. n.] like as تُعْرُقُ is of رُمُونُهُ (Msb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالُ (Ṣ, O, Mab, K) and مَخَالُ which is extr. [as a pl. form, so much so that Sh holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce (K.)

(Az, S, O, K) and استال (Az, O, K,) applied to men, Weak; (S, O, K;) bad, vile, or base; (K;) or low, ignoble, mean, or sordid: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is اَسْفُلُ : (K, TA: in the CK [like the former pl.]:) so says Khalid. (IJ, TA.) Also رُسُتُلْ, (CK,) or أَسُتُلْ, (TK,) [in the TA without any syll. signs,] Anything not completed. (IJ, K.) __ Also the former, (S, O, K,) in the dial. of the people of El-Medceneh, (S, O,) The sort of dates termed , (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord to 'Eesà Ibn-'Omar, dates of which two or three grow together in one place, intermingling. (O, TA.)

ينكالة الله و Refuse; syn. نُفَايَة (JK, O, K, TA: in the CK نقاية.)

بُنْمُلُ see اسْخَالُ

Pronounced to be low, base, vile, mean, property became little, or scanty. (TA.) ___ __ And نَفُولُ He took the thing by deceit or contemptible: (K:) like منشول (TA.) ___

Unknown: (S, O, K:) and so مُنْوَلُ (O.) A malevolence, malice, or spite; (S, K;) and anger poet says,

in the soul: (S, TA:) pl. of the former مُنَالُدُ

• وَأَنْتُمْ كُواكِبُ مَسْخُولَةُ • ثُرَى فِي السَّمَا وَ وَلَا تُعْلَمُ • وَأَنْتُمْ كُواكِبُ مَسْخُولَةُ • ثُرَى فِي السَّمَا وَ وَلَا تُعْلَمُ • [And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَنْ سُولَةً (S, O.)

سخير

2. (inf. n.). He blackened his face (S, Mgh, Msb, K) with him, i. e. crock of the cooking-pot, (Msb,) or it is from (Mgh;) like (Z, TA,) which is from (Mgh;) like (Z, TA,) which is from him. (Mgh.) 'Omar said of him who bears false witness, (His face shall be blackened]. (TA.) And one says, i. e. May God blacken his face: (S:) [or † may God disgrace him:] or ‡ may God hate him, or hate him in the utmost degree; and be angry with him. (Msb.) ... He heated the water, (IAar, K, TA,) and made it to boil. (IAar, TA.) ... And ... And ... He heated the water, (IAar, K, TA,) and made it to boil. (IAar, TA.) ... And ... (K.) ... (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.)

5. عليه خاليه † He became affected with rancour, malevolence, malice, or spite, against him:
(K:) or he became angered against him. (TA.)

: see what next follows.

tag, in the first of the following senses, in the first of the f

Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Mab, K.) __ And Charcoal: (K:) heard in this sense from a man of Himyer. (As, TA.) لَيْلُ سُنَامِ [Hence,] Black hair. (TA.) And لَيْلُ سُنَامِ and V Black night. (Ham p. 38.) Also Soft feathers beneath the upper feathers of a bird: (K, TA:) n. un. with s. (TA.) __ And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] ; and cotton; and the like: (K, TA:) you say ثُوْبُ سُخَامُ الْمَسِّ garment soft to the feel; such as يُغَوِّ and ريش أَطُنْ سَخَام feathers soft to the feel : and [cotton soft to the feel]: it is not from the signification of "blackness." (S.) And hence, (S,) Wine that descends smoothly and easily [down the throat]; as also \$... (\$, K) and المتامى, (K,) or, accord. to 'Alee Ibn-Hamzeh, only the former of these two: (TA:) and [in like manner] طُعَامُ سُخَامُ food that is soft, or smooth, and easy in descent. (IAar.)

as also مُخيرُ. (AA, L in art.).

(§, K) and Vicin (K) Rancour,

One in whom is Li, i. e. rancour, malevolence, malice, or spite. (K.)

thereof, is intermixed with what is rugged. (K.)

سخن

1. سُخُنّ, (JK, Ṣ, MA, L, Mṣb, K,) sor. 4; (TA;) and سُخُنْ, (Ṣ, MA, L, Mṣb, Ķ,) aor. ٤; (TK;) and سُخِن, (L, Meb, K,) which is of the dial. of Benoo-'Amir, (L,) aor. :; (TK;) inf. n. رَسُخُونَةٌ, (JK, Ṣ, MA, L, Mṣb, Ķ,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سُنُنْ, (JK, L, K,) which is of the first, (JK,) and سُنُنْ, (MA, L, K, [accord. to some copies of the K, in which after these three بِضَهِّينَ is put instead of بِضَهِّينَ inf. ns., (,,)) which is likewise of the first, (MA,) [or of the first and second,] and ail (L, Mab, K,) [also of the first accord. to general analogy,] and سُخُن, (K,) [which is of the third verb;] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Meb,) &c. (Ş, MA, L, Mşb.) And سَخَنُت النَّارُ, and and سُخُنَّ , [and أَسُخُنَّت, aor. ء , inf. n. القَّدُرُ بنيونة, [The fire, and the cooking-pot, became خَنْت and سَخُنْتِ الزَّرْضُ and سَخُنْتِ الزَّرْضُ [The ground became hot]. (L.) And The sun became hot upon الشَّغْنَتُ عَلَيْهِ الشَّهْسُ him]: in the dial. of Benoo-'Amir شخنت. (L.) , aor. 4, سَخَنَ البَوْمُ And رَسَخُنَ البَوْمُ (L, Mab,) and and some say سُخْن, aor. -, inf. n. and [The day was, or became, hot, or warm.] (L.) And سَخُنَت الدَّابَّة The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also (L.) And سُخنت عَيْنه, with kesr, (JK, S, MA, L, K,) and , (JK, L,) or the former only, (L,) inf. n. نَّنَةُ (JK, S, MA, L, K, [in the CK, erroneously, سَنْنَةُ (JK, L, K) and سُنُونُ (JK, L, K) and سَخُنّ, (L, K, [accord. to the CK سُخُنّ, but this ів a mistake,]) contr. of قرت (Ṣ,* L, K*) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.)

2: see the next paragraph.

4. استند (L, Meb, K;) inf. n. استند (S, L,) He heated it, or warmed it; made it hot, or warm; (S, L, Meb, K;) namely, water, (S, L, Meb,) &cc.; (L, Meb;) as also استند (L, Meb, K,) inf. n. تستين (S, L.) And المنت الله عند (S, L.) And المنت الله عند (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.)

"calor aquæ aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

an inf. n. of 1 [q. v.]. (MA, L, K.) Also Hot, or marm; (MA, PS;) i. q. عُارِ ; (S, MA, Mgh, L, K;) contr. of بارد; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Msb;) as is also (in the same sense, JK, MA, Mgh, L) بندين (JK, S, MA, Mgh, L, Mgb, K,) and أَعُنْ (Mgb,) and أَعُنْ أَنْ اللهِ المَالمُولِيِّ اللهِ اللهِ اللهِ المَا المُلْمُ الله Byn. with مُبْرِيرٌ like as مُبْرَرُ is with سَخِينٌ, &c., (IAar, S, L,) or مُسَنَّنُ , [which is syn. with as meaning heated, or warmed,] like in measure], (K,) and أمعظر (L, K,) and أمعظر which is the only instance of the measure, (S, L, K, [which measure is said in the S to be , فُعَالِيلٌ, but in the K إُنْعَالِيلٌ, and which is also applied to food; (L;) syn. خَارُ: (L, K:) or, accord. to AA, سننين, applied to water, means neither hot nor cold; as also سُخير.
(L.) And يُومُ سُخْنُ and يُومُ سُخْنُ (Ş, L, Msb, K) and أَسُخْنَانُ or أَسُخْنَانُ (accord. to different copies of the S,) or both these, (K,) and لسننان , (L, K, [in the CK and in my MS. copy of the K written سُخْنَان, which is incorrect, and in like manner is there written أَسُنَانُ, but this, as well as سُنَانُ, may be correct, for it appears that سُنَانُ has أَسُنَانُ for its fem. as well as سُخَاعِينٌ † and (رسَخْنَانَةٌ signifies the same, [i.e. A hot, or warm, day,] or, accord. to IAar, أيوم سُخَاخينُ Bignifies a day that is [so hot as to be] hurtful, and painful: سَاحِنَةُ * Ş, L, Meb, K) and لَيْلَةُ سُخْنَةُ (L:) and (L, Msb, K) and المُغْنَانَةُ vor اللهُ (S, accord. to different copies,) or both, (K,) and المنانة (L, K,) [i. e. a hot, or warm, night,] or ایوم سخنان signifies a day intensely hot, and [سَخْنَانُ the latter word being fem. of اَ يُلْلَةُ سَخْنَانُ اللهُ a sultry night, or intensely hot so that it takes away the breath: (JK:) and it is said in a trad. of Mo'awiyeh Ibn-Kurrah, ♦ رُشُرُ الشُّنَاءُ السَّحٰينُ meaning [The worst of winter is] the hot in which is no cold; in the "Gharech" of El-Harbee, السُغَيْنُ , expl. as meaning the same, but this is probably a mistranscription. (L.)

an inf. n. of 1 [q. v., last sentence]. See also مُنْذَنْ

: see the next paragraph.

an inf. n. of 1 [q. v.]. (JK, Ṣ, &c.) [Hence,] one says, أَنَى لَاجَدُ فِي نَشَى سَنَةُ (Ṣ, L, K, the only form mentioned in the Ṣ in this case) and أَنَّ (L, K) and أَنَّ and أَنَّ (L, K) and أَنَّ (L) and أَنَّ (L, K) [and أَنْ (L, K) [and his (L, K)

See the next preceding paragraph. — One says also, عَلَيْكُ بِالْأَمْرِ عِنْدُ سَنْتُهُ, meaning † [Keep thou to the affair] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.)

عُنْفُ: هوه عُنْفُ.

أَنْنُ [as fem. of اَسُنَانُ]: see مُنْنُ, latter part. — See also

أَسُنُنَانٌ and سُنْنَانٌ and سُنْنَانٌ, and سُنْنَانٌ in two places, and the same with s: see

Broth heated, or made hot. (S, L, K.)

a saying of 'Amr Ibn-Kulthoom eited in the first paragraph of art. عند and المند المال ال

ضَرَّبًا تَرَامَتُ بِهِ الأَبْطَالُ سِخِّينًا لا

[A smiting which the brave men cast, one at another, burning, or painful: the measure (أسيط) requires us to read the last word thus, with tesh-deed to the j. (L.)

سُخِينَةُ see : سُخُونَةُ

an inf. n. of 1 [q. v.]. (JK, S, &c.) See also

A certain thin food, made of flour; (K;) a kind of food made of flour, thinner than [the kind of gruel called] and thicker than [the soup called] iii.; like aii, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called iii: accord. to Az, it is also called iii: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked.

تنين: هوه بنين: and بنين, in two places.

Also, (L, K,) in the S بنين, which is a mistake, (K,) A أحدة [or shovel, or spade]: or a curved أحدة: of the dial. of 'Abd-El-Keys: (S, L:) pl. منافيات. (L, K.) [And] The مرافة [or shovel, or spade,] with which one works in earth or mud: (JK:) or the handle of the [implement called] معزف [q. v.]; (L, K;) i. e., (L,) its مرافة also called معزف. (IAnr, L, And A knife: or a butcher's knife: pl. as above. (IAnr, L, K.)

بناخين: see بناخين, in three places. Also Rain coming in the intense heat of summer. (JK.)

النَّفِين see بُحْن, last sentence.

عَاخِنْ; and its fem., with ة: see أَسُخُنْ, in three places.

أبردة contr. of إبردة: (K:) [see the latter word: and] see

عَنْ and تَسْنَنُ: see the next paragraph; the latter, in two places.

مساخين, accord. to Th, (Mgh, L, Msb,) a pl. having no sing., (S, Mgh, L, Msh, K,) like ِتُسْخُنْ ♦ and تُسْخَانْ ♦ or its sing. is ; (Ş ;) وتَعَاشيبُ (Mgh, L, Mab, K,) Boots; syn. خَفَافْ [pl. of : (JK, S, Mgh, L, Msb, K:) occurring in a trad., in which it is said, مَرْمُهُمُ أَنْ يَهْسَحُوا عَلَى البَشَاوِذِ وَالتَّسَاخِين, (Ş, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.]_ pl. of dill dill dill dill dill dill اطبالس مُمْيُلَسَانٌ, q. v.]: (K:) Ḥamzeh El-Işbahánee says, is an arabicized word from [the Pers.] [?], the name of a certain kind of headcovering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) = Also i. q. مُرَاجِل [i. e. Coohingpots, or copper cooking-pots, &c.; pl. of مرجل, q. v.]. (L, K. [In the CK, المَراحلُ الخفافُ erroneously put for المَرَاجِلُ وَالخِفَافُ. See also ([.مِسْخَنَة

second sentence. شخن see

ا مُسْنَنَة [A cause of heat or warmth]: see an ex. voce مُبْرَدُة [which signifies the contrary].

is also called گذر: accord. to Az, it is also called گذر: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked, the [vessel called] تُور [q. v.], (JK, S, L, K,)

and then eaten [with dates (see غزير)], or supped; in which food is heated: or accord. to ISh, and this is what is called ...: [it is said in the Mgh to be the same as:] accord to others.

second sentence. شخن: see

سخى and سخو

1. اَيْسُخُو , aor. وَيُسْخُو; (Ṣ, Mạb, K;) and aor. يَسْخَى , aor. سَخَى and , هَنَّهُ بَيْنُ بَهُ (Ş, Mşb, K ;) inf. n. تَشْنُو , (Ş,• M, Msb, K, TA,) of the first verb, (M, Msb, TA,) and of the second, (TA,) and , (M, K, TA, [in the CK, ,]) of the first verb, (M, TA,) or of the last, (TA,) and , (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سنعي, (Msb, K, TA,) of the third verb, (Msb, TA,) and سخاوة, of the last verb; (S, Msb, TA;) He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S,* Mab,* K, TA;) syn. بَكُرُمُ and تَكُرُمُ; (TA;) the inf. ns. signifying جُودُ (S, Mab) and كَرَمُ (Mab) [or كَرَمُ (Mab).]. And سَخَتْ نَفْسُهُ came, liberal, &c. (Msb.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

إِذَا مَا البَّآءُ خَالَطَهَا سُخِينًا

means [When the water mixes with it, and we drink it,] we are, or become, liberal, or bountiful, with our riches; and the assertion that is from الشُّونَة, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of As: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es-Safadee says the like. (TA.) [See also 5.] ___ [Hence,] سَخِيَتْ نَفْسى عَنِ الشَّىُّ I left, or re-linquished, the thing. (Ṣ.) And سَخَا بِنَفْسِهِ عَنْهُ He left, or relinquished, it: (TA:) or he held himself far from it; or withdrew his heart from it; as also عُنْهُ عَنْهُ عَنْهُ and يَنْهُ عَنْهُ اللهِ عَنْهُ عَنْ عَنْهُ عَنْ عَنْهُ عَنْ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْ عَنْهُ ع and سَتَّنْتُ لا تَقْسِي عَنْ أَهْذَا الشَّيْءِ and I left, or relinquished, this سخّيت بِنَفْسي عَنْهُ thing, and my soul did not strive with me to incline me to it. (JK.) And مُنَا قُلْبِي عَلَيْكَ [perhaps a mistranscription for Jie] I endured with patience the being debarred from thee. (JK.) نخو , (K,) aor. ينشو , inf. n. بنخو , (TA,) He (a man) rested from his state of خِيهَا AA, Ş, K;) and) ; سَخُو .inf. n. يَسْخُو مَنَّاهَا , inf. n. رَبُّنَى; (AA, S;) and لَمُنَّى , aor. رَبُّنَى, inf. n. رَبُّنَى; (Sgh, K;) He made an opening in the live and extinct coals of the fire which had become collected together after it had been kinelled: (T, S:) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or فَتَحَ عَيْنَهَا signifies سَخَا النَّار c. he mude an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. صخو,) i.e., that had become compacted; in order that it might burn up well]; as also اصخاها: or, as some say, he cleared, or swept, away the

live, or burning, coals of the fire; as also with .inf. n. رُسَخَيْتُ ♦ النَّارُ TA: [see : سَحًا and : ح I opened the heart of the place where the fire was hindled, in order that it might burn up well. (JK.) And one says, اسخ نَارَك meaning Make thou a place upon which to kindle thy fire. (S.) ... And رَسْخُو , (K,) aor. رَسْخُا القِدْرَ, inf. n. , (TA,) He made a way [or vent] for the fire beneath the cooking-pot; (K;) mentioned by ISd, who adds that one says also, سخا الجبر من تَمْت القدر: (TA:) or the former phrase, [and app. the latter also,] he put aside the live coals from beneath the cooking-pot; (JK, TA;) as also أيسْنَى ... (JK.) = رَسْنَى aor. رَسْنَاهَا اللهِ inf. n. , said of a camel, (S, K,) and of a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulderblade: (S:) the epithet applied to the animal in this case is (\S, K) , mentioned by Yaakoob, $(\S,)$ and (\S, K) , this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure , with damm to the medial radical; (TA;) and the pl. of this latter epithet is and (JK.) . سخاوي

2: see above, in four places.

5. تستّی He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) على أصحابه [over and above his companions]. (S.)

Somewhat of speech. (JK.)

: see also 1, last sentence.

Liberal, bountiful, munificent, or generow; (Ṣ, Myb, K;) as also ♥ = and ♥ and ♥ (Mab, TA:) fem. of the first with 5: pl. masc. and أَسْخَيَاتُ and pl. fem. سُخُوَاً and أَسْخَيَاةً إِنَّهُ لَسَخَى (K.) _ [Hence,] one says, النَّفُسِ عَنْهُ [Verily he is content to leave, or relinquish, it]. (TA.) See also 1, last sentence.

A certain plant of the [season called] n. un. with 5: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the ينبوت [which is variously explained], and a heart, or kernel, (بُبَاب,) the grain of which is a remedy for wounds: it is also called; but the more approved pronunciation is with (TA in art. صخو.)

: see the next paragraph.

applied to a place, and سَخَاوِيَّة applied to a land (أرض), Soft in the earth [thereof]; (S, TA;) to which is added in the Ş, وَهِيَ مُنْسُوبُةً [and it is a rel. n.]; but in the handwriting of [i. e. and such as is

even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth [thereof]: or wide, or ample: as also انتفواد : (K:) or this last signifies a soft, or plain, and wide, or ample, land: (Ṣ:) and its pl. is سَخَاوَى and صَخَاوَى [or rather سخاو, when indeterminate]: (S, K: [in the former, these two pls. are correctly written with the article السَّخَاوي and [: السَّخَاوي or, accord. to AA, سخاوى signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner is [but app. as a n. un.]: accord. to As and A'Obeyd, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.)

سَخِي عود : سَاخِي

[More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce إُذَفَا

The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived السَعَادُ meaning إلجُودُ because the bosom becomes expanded on the occasion of giving. (TA.)

1. بَدّ, (Ṣ, M, A, Mgh, Mṣb, Ķ,) aor. - , (Ṣ, M, Mab, K,) inf. n. نت ; (S, M, Mgh, Mab;) and * سدد; (M;) [but the latter has an intensive signification, or relates to several objects;] He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Msb, K,) and the الله. (Ş, Msb.) __ [Hence one says,] سُدت عَلَيْهِ † [The road, or way, became closed, or دُ طَرِيقُهُ مِنْ K.) And فَرَيقُهُ مِنْ stopped, against him]. † [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And المُثَنَّلُ إِلَّا الْمُثَنِّلِ الْمُثَنِّلِ الْمُثَنِّلِ إِلَّا الْمُثَنِّلِ إِلَّا الْمُثَالِّ horizon]; said of a multitudinous swarm of locusts. (S, A, · K.) And مُدَّدُ عَلَيْهِم and أُسُدُ اللهِ It closed, or obstructed, against them, the horizon; being understood;] said of a collection of clouds rising. (M.) And مند ما ورانه [It barred, or excluded, what was behind it]. (M.) -[Hence also,] سُدُرْتُ عُلَيْهُ بَابُ الكُلَامِ [I closed, or stopped, to him the door of speech; i.e.] I prevented him from speaking; as though I closed, or stopped, his mouth. (Msb.) And مَا سَدُرْتُ I never stopped the way عَلَى لَهُوَاتِ خَصِمِ قَطَّ of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.) And مَا سَدَدْتُ عَلَى خَصْرِ نَطُ And أَسَدَدْتُ عَلَى خَصْرِ نَطُ an adversary from speaking; (El-Fáik, Mgh, L;) on the authority of Esh-Shapbee: (Mgh:) occur-هُوَ يَسُدُ مُسَدِّ لا أَبِيهِ And اللهِ مُسَدِّ لا أَبِيهِ ring in a trad. (L.) — And 1 [He fills up, or supplies, the place of his father]: | right thing in the saying. (S, L.) And قد

and يُسُدُّونَ مَسَدُّ أَسُلَافِهِم (They fill up, or supply, the place of their ancestors]. (A, TA.) : Want is supplied thereby يُسَدُّ به الحَاجَة And (M, TA:) [whence the saying,] تُصَدِّقُوا وَلُو [Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jámi' eṣ-Ṣagheer.) And t [It stays, or arrests, the remains of يَسُدُّ الرَّمَقَ life; as though it stopped the passage of the last breath from the body; or] it maintains, and preserves, the strength. (Msb in art. رمق.) _ And + He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; as though he thereby stopped his mouth; (see , aor. سَدَّ عد (.ست . TA in art) .سَتُهُ as also and سَدَادُ . (S, L, K,) with kesr, (S,) inf. n, يَسَدُّ L, the former inf. n. expl. in the S and K as signifying استقامة,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سد, [sec. pers. يَسَدُّ,] aor. يَسَدُّ, with fet-h to the سردُتُ, (A,) inf. n. سَدُدُ (TK, expl. in the S and K as signifying سُدَدُ like سُدَادُ , of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or بَسْدُ and يَسْدُ and بَسْدُ, inf. n. i. c. It was, or be- صار سدیدا (MA;) نسدد came, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA:) and [in like manner] استد الله is syn. with which signifies the same]; (Ṣ, Ķ;) as also استدًا (: TA) : تسدّر ♦ and اسد ♦ also affair signifies it was, or became, rightly ordered or disposed; in a right state. (Msb.) You say, and استدّ ا It was, or became, rightly استد ا سَاعِدُهُ directed towards it. (M.) And and استرا His fore arm was, or became, in a right state, or rightly directed, عَلَى الرَّمَى for shooting]; syn. استقام. (A.) A poet says, • أُعَلِّمُهُ الرَّمَايَةَ كُلُّ يُوْمِ • فَلَمَّا ٱسْتَدَّ لا سَاعِدُهُ رَمَانِي •

[I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: As says that [the reading] اشتد with , is not to be regarded. (S, TA.) _ And (A, Mab, TA, سَدُّ, with kesr to the سَدُّ, (A, Mab, TA,) inf. n. سُدُورُ (Msb) [and app. also, as above, q. v. infrà], is said of a man, (A, Msb, TA,) in like manner meaning صار سدیدا [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A, TA:) or, (Msb,) as also اسد , (S, K, TA,) he hit the right thing (S, Mab, K, TA) in his saying (S, Mab, TA) and in his action : (Msb:) or اسد signifies he said, or did, what was right: (Mab:) or he sought what was right; (L, K;) as also ; (L;) or it has this last meaning also. (S,* L,) Verily he hits the إِنَّهُ لَيُسدُّ ۚ فِي الْقُولِ You say, (Ṣ, L) is said to a man when he seeks [or has sought] what is right, (S,) meaning Thou hast sought what is right; whether the person thus addressed have hit the right thing or not. (L.) One says also, رُسُدُ عَلَيْكُ الرَّجُلُ aor. سد, inf. n. سد, inf. n. پست or سَدَاد or اَسْدُود or اَسْدُود or سَدَاد right [against thee]: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. __ [Hence,] مدد ملاه [He filled it un]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. عنق.) -And الله عَلَيْهُمْ كُلَّ شَيْءٍ قَالُوهُ + He annulled, in opposing them, everything that they said. (Jabir, as related by Aboo-'Adnán.) سدرهٔ (S, A, L, Msb, K,) inf. n. تُسْدِيد, (K,) He directed it, (A, L, Mab, K,) namely, an arrow, (A, Mab,) إلى الصيد towards him or it, (A,) or نَحْوَهُ towards the game; (Msb;) and شدّه, with , with is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عرضه, (Ş, Mab,) or عَرْضَهُ (L.) _ And He taught him the art of shooting. (TA.) __ Also, (M, A, K,) inf. n. as above, (S,) He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions: (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سُدُدُ صَاحِبُك Teach thou thy companion, and direct him to the right course. (Sh, TA.) __ And [hence,] سدد مالك Act thou well with thy property, or cattle. (L.) And سُدّر الإبل, inf. n. as above, He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious. (L.) See also 1, near the end of the paragraph.

4: see 1, near the beginning: = and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. انستر, said of an interstice, or intervening space, It became closed, or closed up; as also استد ان : (M:) and both, said of a breach, or gap, (M, A,) it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A.) and اِنْسَدْتُ signify the same اِسْتَدْتُ الْعُرْزِ [i. e. The punctures made in the sewing of the skin became closed]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: and see also 1, in the latter half of the paragraph, in five places.

and * Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also :]) a dam: (Msb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, Msb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or as some say, anything that faces one, screen, to me, in order that he might not see me:

Bk. I.

or is over against one, and bars, or excludes, (یسد,) what is behind it: whence goats are said to be a barrier behind which أَشَّدُ يُرَى مِنْ وَرَائِهِ الفَقْرُ is seen poverty]; meaning that they are not of great utility: (M:) or is signifies what is made by man; and , what is created by God, (Zj, M, Msb, K,) as a mountain: (Msb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the إُسِدّة pl. is أُسْدَاد, [a pl. of pauc.,] (A, Msb,) or [also a pl. of paue.,] and سُدُود, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أَسَدَةُ) is pl. of سُدُ and شُرِبُ بَيْنَهُمَا سَدُّ You say, سَدَادُ [A barrier, or an obstacle, was set between them two]: and غُربَتْ بَيْنَهُهَا الْأَسْدَادُ Barriers, or obstacles, were set between them two]. (A.) And إِللَّهُ الْأَرْضُ بِالأَسْدَادِ (The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK فُنونَت:) the sing. of أَسْدَادُ [aecord. to general analogy] is also (سَدّ) also (TA.) مِنَّدُ signifies, (Fr, S, M, L, K,) or بدُادٌ (A,) or the former and اسدادة (L,) \$ A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أسدة, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy أُسُدُّو, (S, M, K,) or أُسُدُّو (which is a pl. of pauc.]. (M.) You say, أما به سداد * There is أَلَانَ بَرِي: مِنَ not in him any fault &c.: and الأسدة t Such a one is free from faults &c. (A.) # There مَا بِفُلَانِ سَدَادَةً ♦ تَسُدُّ فَاهُ عَنِ الْكَلَامِ Ānd is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And لَا تَجْعُلُنَ By no means render thou thy بَجُنْبِكَ الرُّسَدَّةَ bosom contracted so that thou shalt be unable to i. e. either سُدٌ or مُنْد,] also signifies + A she camel by which the sportsman conceals himself from the game; also called دَرِيْعَةٌ and دَرِيْعَةٌ: whence the saying, جُمَاهُ في سدّ نَاقَته † [He shot him, or shot at him, bý his she-camel whereby he was concealing himself]. (IAar, TA.) __ And سد , (M,) as menning) ظلَّ (O, K,) is also syn. with) مندّ Shade, or shadow; or cover, or protection]. (IAar, M, O, K, TA.) A poet cited by IAar says,

قَعَدْتُ لَهُ فِي سُدِّ نِقْضٍ مُعَوَّدٍ لذُلكَ في صَحْرَاةً جَذْمِ دَرِينُهَا

I [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. c. I made him a cover, or

and by جذم he means "old," because جذم signifies الأصل, and there is nothing older than the أصل; and he uses it as an epithet because it implies the meaning of an epithet. (M.) also signifies A thing, (S, K,) [i.e.] a [basket such as is called] Li, (M, TA,) made of twigs, (S, M, K,) and having covers (أطباق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سُدُود and سُدَاد (M, TA:) or, signifies [bashets such as are called] سَلَال, [pl. of سُلَة,] made of twigs, and having covers (أطباق); one of which is called [not but] اسْدُة and it is said also on other nu-. طَبُلُ and سَدّة is called سَدّة and مَلْبُلُ (L, TA.)

see the next preceding paragraph, passim. Also + A swarm of locusts obstructing the horizon: (M:) or so : سُدُّ مِنْ جَرَادِ (TA:) and جَرَادُ t locusts (S, M, A, K) that have obstructed, $(\S, \c K,)$ or obstructing, (M,A,) the horizon, $(\S,$ M, A, K,) by their multitude: (S, A, K:) in which case, مَرَادُ is either a substitute for مَرَادُ sig- سُدُور الله therefore a substantive, or it is pl. of nifying that which obstructs the horizon and therefore an epithet. (M.) — And IA black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds : سُدُود rising, obstructing the horizon: (M:) pl. : (S, M, K:) [or] پُتُّ and مُدُّ, but the former is the more approved, signify + a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صد.) _ And A valley: (K:) so ealled because it becomes closed, or stopped up. (TA.) _ And A valley containing stones and masses of rock, in which mater remains for some time, or a long time: pl. سددة: (Ṣ, L, K :) or you say, أُرْضُ بِهَا سَدُدَةُ [a land in which are valleys containing stones and masses of rock, &e.]; and the sing. is المُدَّةُ (L.) ___ And + The departure [or loss] of sight: (1Aar. M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَٰدِيدُ see : سِدّ

عدد: see سُدّة, last sentence.

A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also سُدَاد الله. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سُدُد.] _ See also Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the is what is before the door of a house: (M, A:) or, as some say, a سُقيفُة [i. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: (M:) or a ظلة [i. e. roof, or cover-

ing, for shade and shelter,] over a door: (Mgh:) tion of their land. (A, TA.) _ It is also used as | gone; (A;) that has become white, and with or it is [a thing, or place,] like a مُقَاة [or عَلَيْه الله عَلَيْه الله عَلَيْه] before a ___ [or house, or perhaps here meaning tent]: and a عُلِنَة at the door of a house (دُار): (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a is pertaining to a tent of hair-cloth and the like; and those who make it to be like a die, or like a explain the word accord to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. سدد. (S, L, Msb, [I saw him] رَأْيَتُهُ فَاعِدًا بِسُدَّة بَابِهِ [I saw him sitting in the vestibule of his door]: (S, TA:) and بسُدّة وَاره [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà (Ṣ, L,) ,مَنْ يَغْشَ سُدَدَ السَّلْطَانِ يَقُرُّ وَيَقْعُدُ , (Ṣ, L,) or مَنْ يَأْت الخ , i. e. [He who comes to the vestibules, or gates, of the Sultán] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. قدم:) this he said when he came to the gate of Mo'awiyeh and did not receive permission to enter. (L.) And it is said in a trad., الشُّعْثُ الرُّرُوسِ الَّذِينَ لَا تُفْتَحُ لَهُرُ السُّدَدُ (\$, A,) meaning الرُّبُوابُ [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) -Hence, Umm-Selemeh, addressing 'Aisheh, termed her a باب, i. e. a باب, i. e. a باب, i. e. a بسدة munication], between the Prophet and his people. (L, from a trad.) Also Palm-sticks, i. e. palmbranches stripped of their leaves, bound together, [side by side,] upon which one sleeps. (M.)

see the next paragraph, in four places: __and see also سُديد.

an inf. n. of the intrans. verb سَدّاد; as also Verily إِنَّهُ لَذُو سَدَادِ ,Hence,] one says إِسَدُو ۖ اللَّهُ لَذُو سَدَادِ he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) _[Hence also, as a subst.,] A thing that is right, syn. صواب, (S, A, Msb, K,) and قصد, (S,) of what is said and of what is done; (S, A, Msb, K;) as also سَدُدُ (S, A,) which is a contraction قَالَ سَدَادًا مِنَ القُولِ One says, قَالَ سَدَادًا مِنَ القُولِ He said a right thing [lit. of what is said, i. e., a right saying]; (Ş, A;) as also اسدرا (A.) And يصيب السداد He hits the right thing in speech [or action]. (Ş.) And مُو عَلَى سَدَادٍ مِن and امره [He is following a right course of action in respect of his affair]. (A.) And The affair of such أَمْرُ فُلَانٍ يَجْرِي عَلَى السَّدَادِ a one goes on according to that which is right. an epithet, syn. with بنديد, q. v. (L.) __ And [as though meaning The right projecter] السداد is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) = See also سنار, in three places.

شداد: see سُدَاد, first sentence.

A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also :]) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. أسدّة. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) Somewhat of milk that dries up in the orifice of a she-camel's teat; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S,* Mgh,* Msb, K, TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with kesr (S, Mgh, Msb, K) only [to the ___]: and so in the sense next following. (S, K.) A body of horse and foot serving as blockaders of the frontier of a سدَاد من عَوْز ـــ (S, K, TA.) سدَاد من and سُدَاد , (ISk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from as meaning the "stopper" of a bottle; (Mşb;) and some say that اسُداد , with fet-h, is a corruption; (Mab, K;) expressly disallowed by As and ISh; (Msb;) a prov.; (Meyd;) meaning ! A thing by which want is supplied, (S, M, Msb, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord to As, a thing by which somewhat of the entire wants of one's case is supplied. (Msb.) One says also, and ‡ سُدَادًا † and بِهِ سِدَادًا مِنَ الْعَيْشِ thereby a thing by which want was supplied; (S, K, TA;) or a means of sustaining life. (AO, L.) _ See also ___, in two places.

سد هوء : سدود

مديد, applied to a spear, Seldom missing; and [to the same, and] to an arrow, that hits the mark; (TA;) and to a saying, (S, M, L,) as also (L;) and an action; سُدُدٌ ♦ (M, L) and سُفَادٌ ♦ (TA;) and an affair, as also اُسُدُّ (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (S, M, A, L, TA:) and اسد , applied to speech, signifies the same; (TA;) and true. (K, TA.) _ And applied to a man, meaning Who pursues a right course; as also اَتُدُّة; (M;) and [in an intensive sense] سُدَادُ (TA:) or, (Msb,) as also مُسَدٌّ , (S,) who hits the right thing in his saying (S, Mab) and in his action. (Mab.)

نَدُادَةُ: see سُدَادَةُ, in two places.

سُديدُ هوه : سُدّادُ

which one does not see, but which has not yet burst: (Az, A, L, K:) or that is open, but does not see strongly: (IAar, L, K:) pl. سدود, (IAar, L,) or سُدُد (K.) _ Also + An old and weak she-camel. (IAar, K.)

in two places. اَسَدِيدُ see

[properly A place of closing, or stopping, &c.]: see 1, in two places.

. مَدِيدُ BCe : مُسدُ

Directed; pointed in a right direction. (S, TA.) __And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (يَعْمَلُ بِالسَّدَادِ وَالقَصْدِ, Ṣ, L,) keeping to the right way; in which sense it is related by some with kesr, امْسَدَّدُ (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains , as from the Ş.]

: see the next preceding paragraph, in two places.

رَسُدُجْ ، (O, K,) aor. ٤, inf. n. سُدُجُهُ بِشَيْءٍ ،1 (TK,) He thought a thing to be in him; (O,K;) i.e. he suspected him of a thing: (TA:) or he imagined, or thought, a thing. (L.) _See also what next follows, in two places. رَسَدُجُ بَ (Ṣ, L, Ķ;) and أَسَدُجُ بِهِ, inf. n. بُسَدُجُ (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: [in the ck, تَخَلَّقُ is erroneously put for تَخَلَّقُ) he forged and uttered false and vain tales: (L:) or مدج , aor. , , signifies [simply] he lied; (O, in the present art. and in art. ;) like بَرْجَ (O in art. سرج.) [See also تسرج.]

7. انسدج He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for انسدع; which seems to bo better known in this sense: but it is said to be] formed by transposition from and [so] (TA.) .اندسج

سداجة, used by Ibn-El-Khatceb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from , an arabicized word from [the Pers.] ", signifying, with them, "free in intellect," and "easy in nature or disposition:" frequent usage occasioned the change of the 3 into 3. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.])

A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but [.سَوَّاجُ of which the sight has will tell thee lyingly. (L.) [See also عَيْنَ)

سدر

1. سُدَارَةُ aor. -, inf. n. سُدَارَةُ and أَسُدَرُ (Ṣ, Ķ,) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course : syn. تُحْيَرُ: (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S,* K:) also, (TA,) or سدر بصره, (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سدر بصره he was dazzled, or confounded or perplexed, and did not see well; as also اسْمَدُرُّا. (A, TA.) [See also سُدُرُت, below.] سُدُرُ (M, K,) or سُدُرُ, (Ṣ,) aor. 4, inf. n. سُدُر, (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدُلُ (S, K.°) __ Also سَدُرُ, aor. ج, inf. n. and سُدُور, He rent his garment. (Yankoob, M.)

4. اسدرت الشَّبْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جبر.)

قسدّر بتُوبه . He covered himself with his garment. (AA.)

7. انسور It (hair, Ṣ, M, K, and a curtain or veil, M) hung down; (Ṣ, M, K;) a dial. var. of انسول (Ṣ, K.º). انسول IIc was somewhat quich, or made some haste, running: (Ṣ, M:°) or he went down, or downwards, and persevered (A'Obeyd, K) in his running, going quichly. (A'Obeyd.) [In the CK, for يعدو, is put by mistake

Q. Q. 4. المَعْدَرُ بَصُرُهُ His sight became weah, in the manner described below, voce بدر. (Ṣ in art. مدر, and M and K in art. مدر.) It is of the measure المُعَلَّى, from السَّدَرُ (IKṭṭ;) the being augmentative. (Ṣ.) See also مُعْدَدُ السَّدَرُتُ عَيْنُهُ His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. معدر.)

[a coll. gen. n., The species of lote-tree called by Linnaus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is colled نَبِق and نَبِق ; (Ş, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (Ṣ, M, K,) بدرة : (Ṣ, M, M, b, K:) and some is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AḤn says, accord. to Aboo-Ziyad, the نيدر is of the kind called عَشْرِيّ , and is of two species, عَبْرِيّ and فال : the عبرى is that which has no thorns except such as do not hurt: the inas thorns [which hurt]: the سدر has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضال is small: the best that is known in the land of the Arabs is in Hejer (هُجُور), in a single piece of land which is appropriated to the Sultan alone: it is the sweet-

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: is of two سدر M, TA:) it is [also] said that the سدر species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غسل, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy : the زعروو is so described that it may be supposed to be the wild نبق: (Msb:) when سدر is used absolutely, with relation to the ablution termed , it means the ground leaves of the tree so called: (Mgli, Msb:) the pl. of يَدْرَاتُ is سِدْرَاتُ and سِدْرَاتُ and سِدْرَاتُ (Ş, K) and سُدُورٌ (Ṣ, M, Ķ) and سُدُورٌ, (M, Ķ,) which last is extr. (M.) __ نَوْهُ الْمُنْتَبَى __ is said to be The lote-tree in the Seventh Heaven; (Lth, K;*) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Sahceh it is said to be in the Sixth Heaven: 'Iyúd reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

أسكر [see 1]. You say, أسكر سكر, and أبي بصوره سكر, In his sight is a confusedness, so that he does not see well. (A.) — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.)

Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. : (K:) as also : (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat. (IAar.) = is this eye is confused in its vision, or dazzled, so that he cannot see well. (A.) = And is means An old and weak she-camel. (IAar, TA in art. ...) = Also : The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says,

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for عُولًا, we find عُولًا, which is inconsistent with the rhyme of the poem:]) by القوائد he means the winds; and by تَرَكَتُهُ [,تَتَوَاكُلُهُ [for عَلَيْهُ [,تَتَوَاكُلُهُ []: he likens the sky to the sea when calm: (TA:) Th quotes thus:

appropriated to the Sultan alone: it is the smeet- and says that the poet likens the angels, with est of all in taste and odour: the mouth of him respect to their fear of God, to a man affected

One who grinds and sells the leaves of بدرى . (TA.) [See also سُدُر .]

A thing resembling a [curtain of the kind called] خدر: (K:) or resembling a خدر: (k:) or resembling a عندر (M.)

يَّدُر A seller of the leaves of the بَدْر (TA.) [See also بِنْدِرِيْ.]

الأستران The shoulder-joints, (Ṣ, M, A, K,) and the sides: (Ṣ, K:) or (so in the M, but accord, to the K "and") two reins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying أَسْتَرِيْفُ He came beating (with his hands, TA) his shoulder-joints (Ṣ, A, K) and his sides; (Ṣ, K;) meaning, the came empty, (Ṣ, A, K,) having nothing in his hand, (Ṣ,) or having no occupation, (M,) and without having accomplished the object of his desire: (Ṣ, K:) and in like manner, أَسُنُونُهُ السَّرِيَّةُ إِنْ الْسُرَيَّةُ (Ṣ:) and

(AZ,) and أَوْدَرِيهُ, (TA,) and أَوْدَرِيهُ, (ISk,) he day in which the camels drink: (Aboo-Sahl, came shaking his shoulder-joints: (AZ:) or his sides: meaning as above. (TA.)

Ilair [let down, or made to hang down, or] hanging down; like مُسْدُولُ. (TA.)

A dazzled eye. (TA in art. سندر) — A long and direct road. (K ibid.) — And hence, (TA ibid.,) + Right speech or language. (K and TA ibid.)

سدس

1. سَدُسُ القَوْمُ, (Ṣ, M, Mṣb, K,) aor. ², (Ṣ, M, Mṣb,) inf. n. سُدُسُ, (M, Mṣb, TA,) He took the sixth part of the powersions of the people. (M, Mṣb, K.) — And سُدُسُ, aor. -, (Ṣ, M, Mṣb, K,) inf. n. سُدُسُ, (Mṣb, TA,) He was, or became, the sixth of the people: (M, Mṣb, K:) or he made them, with himself, six. (Ṣ in art. مُدُثُ.) And He made the people, they being fifty-nine, to be sixty with himself. (A'Obeyd, Ṣ in art. مُدُثُ.) And سُدُسُ also significs He made fifteen to be sixteen. (T in art. مُدُثُ.)

4. الدس القوم The party of men became six: (Ṣ, M, Mṣb:) also the party of men became sixty. (M and L in art. المعرر البعير (إلى البعير (Ṣ, Mṣb, K;)); (Ṣ, Mṣb, K;) cast the tooth called برياسة; (M, A;) which he does in his eighth year: (Ṣ, IF, A, Mṣb:) and in like manner onc says of a sheep or goat. (M.)

The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first. (Ṣ, ° K, ° TA.) [See ...]

سدس 600 : سدس

is the original form of سُدُّس (M, K,) fem. of مُثَّنَّه, which is originally سُدُّنة, (M,) and that] of مَنْ يَسَةٌ vis مُنْدِيسَةٌ; and the pl. is أَسْدَاسُ. (Ş in art. ست, q. v.) _ Also [The drinking of camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the period of the drinking of camels [next] after that called : or after six days and five nights: (M, TA:) or their being kept from the water five days, and coming to it on the sixth: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, their being kept from the water four days, and coming to it on the fifth; and so it is explained in the [A and] K: (TA:) or their drinking one day, then being kept from the water four days, then coming to it on the fifth day; so [by the application of the term

day in which the camels drink: (Aboo-Sahl, TA:) or their remaining in the place of pasture four days [after drinking], then coming to the water on the fifth: (TA:) pl. اَسُدَانَ (M, Şgh, TA.) You say, وَرَدَتُ اللّهُ سَدَاً (His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.) [Hence the saying,] الأسدان [which see expl. vocc المناس (A.) — Also The sixth young one, or offspring. (A in art. مُنْرَبُ أَنْكَانَ)

سَدَسُ: see سَدِيسُ, in three places: ___ and, as an epithet applied to a ealf, see عُثْثُ.

رَبُ (Ṣ, M, A, Mṣb, K) and أَسُدُسُ (Ṣ, Mṣb, K) A sixth part; (Ṣ, M, A, Mṣb, K;) as also أَسُدُسُ (Ṣ, Mṣb, K,) a form used by some, like as one says عَشْرُ and عُشْرُ (Ṣ:) pl. أَسُدُاسُ (M, Mṣb, TA.) — [Henec, app., the saying, ضَرَبُ , which see expl. voce

as meaning Six and six together, or six at a time and six at a time, seems not to have been heard: see عُشَارُ But Freytag mentions سُدَاسُ as used by El-Mutanebbee for سُدَاسُ

sec the next paragraph.

شدوس (Sh, Ṣ, M, Ķ) and سدوس (Sh, M, Ķ,) As used to say the latter, (Ṣ,) A [garment of the hind called] في الله : (M:) or a طيلسان (Ṣ, M, Ķ,) or any garment, (Sh,) of the colour termed خضرة [here app. meaning a darh, or an ashy, dust-colour]. (Sh, Ṣ, M, Ķ.) — And the former, (Ķ.) or the latter, (M,) Smoke-black of fat; or lamp-blach; syn. نيلنج. (M, Ķ.)

اسْدَاسَى: see سُدُسْ: __ and see __ سُدِيسْ: __ Also The tooth that is before that called the بَازِل ; (Ṣ, Ķ;) after that called the زَبَاعية; (M, L, TA;) as also أَسُدُسُ (S, K;) masc. and fem., because the fem. names of teeth are all with ō, except اَبَازِلُ and سَدِيسٌ and اَسَدُسٌ (Ṣ:) the pl. (of the former, S,) is سُدُسُ and (of the latter, S) أَنْقَى سَدِيسَهُ ,Ş, K.) You say, of a camel) .سُدْسُ سديس IIe cast his tooth called the سدسه الا and سدس]. (A.) — And hence, (Mgh,) A camel, (M, A, Mgh, Msb,) and a sheep or goat, (M, TA,) casting his سديس, (M, A, TA,) or his tooth that is after the i, (Msb;) i. e., in the eighth year; (A, Mgh, Msb;) as also اسدس : (A, Mgh, TA:) mase. and fem.: (M, TA:) or a sheep or goat six years old : (S, K :) pl. سدس. (M.) A poet, (S,) namely, Mansoor Ibn-Misjáh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

فَطَافَ كَمَا طَافَ المُصَدِّقُ وَسُطَهَا يُخَيِّرُ مِنْهَا فِي البَوَازِلِ وَالسُّدُسِ

fifth; and so it is explained in the [A and] K:

(TA:) or their drinking one day, then being kept from the water four days, then coming to it on the fifth day; so [by the application of the term]

they include in their reckoning the first, of measure, or a sort of ..., [in some copies of

the K ضَرَّبُ مِنَ الهَكَايِبلِ, and in others and in the O ضَرَّبُ مِنَ الهَكَاكِيكِ.] (O, K,) with which dates are measured. (O.) سَدِيسَ in the saying رَسَجِيسَ أَعَ نَا يَكُ سَدِيسَ عُجَيْس, j is a dial. var. of وَ. v. (S.)

سَدُسُ and : سَدَيْسَةُ see سَدَيْسَ

عَادِسُ [Sixth]: fem. with ة. (Ṣ, Ḳ, &c.) See also سَادِسَ , in art. سَد. مِسَادِسَ عَشَرَة, and the fem. مَادِسَةُ عَشْرَة , nicaning Sixteenth, are subject to the same rules as مَالِثُ عَشَرُ and its fem., expl. in art. ثالث , q. v.]

رهد ه سندس : see art، سندس.

A thing composed of six layers or strata, or of six distinct fascicles or the like.

(TA in art. ثلث, below.])

[Hexagonal; a hexagon.] — A verse composed of six feet. (M.)

A rope composed of six strands. (M in art. مُسْدُوسُ

مدغ

a dial. var. of مُدُعْ, (K,) which is the more common. (TA. [See the latter.])

eee what follows.

a dial. var. of مُصْدَغَةُ [q. v.]; (TA;) as also مُسْدَغَةُ ; (L and TA in art. زدغ ;) and أَرْدَغُ and مُسْدَغُ signify the same [as dial. vars. of مُصْدَغُ [TA.)

سدف

2. سَدُنهُ, (M, TA,) inf. n. تُسُدِيفُ, (TA,) He cut it in pieces; namely, a camel's hump. (M, TA.)

4. اسدف It (the night) became dark; (S, M, K;) accord. to some, after the [app. as meaning the first part thereof; or about the half; or a great, or the greater, part]: (M:) or let down its curtains, and became dark: and and اثدف signify the same. (AO, TA.) The people, or party, entered اسدف القُومُ And upon the [period of the night called] (M.) ــ And احدف He slept; (AA, K, TA;) as also ازدف. (AA, TA.) _ And # His eyes became darh by reason of hunger or age: (K, TA:) said of a man. (TA.) __ Also, said of the daybreak, or dawn, It shone: (S, K, TA:) [thus,] as AQ says, it has two contr. significations. (TA.) -And He lighted the lamp: (K:) or one says, in the dial. of Hawazin, أُسُدفُهِمْ , i. e. أَسُدفُهِمْ [Light

ye a lamp, or with a lamp]; from السَّرَاجُ : (Ş, TA:) or one says in that dial., أَشْدَفُوا لَنَا , i. e. [They lighted for us a lamp, or with a lamp]. (M.) _ Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, أندف, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]) __ [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] = You say of a woman, أسدفت القِنَاع (S, TA,) and الحجاب, (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) -And اسدف السَّتُر Ile raised [the veil, or curtain]. (K.) _ One says also, أُسُدِف البَّابَ Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.)

. see سُدُفّ , in three places. __ Also The night. (S, TA.) _ And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) - Also A ene: (Ibn-'Abbad, K:) or such as has a blackness like is A سَدُفْ سَدُفْ سَدُفْ And سَدُفْ سَدُفْ is A call to the ewe to be milked. (K.)

: see the next paragraph.

(As, S, M, K, سَدَفُ * i. q. أَسَدُفَةُ * and مُدُفَةً as meaning The darliness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the darkness of night; or, as some say, after the injht; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the damn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A'Obcyd; (S;) or, as 'Omáralı says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn-Habech, TA:) or the first of five divisions of the night: (TA in art. خدرة عدد: هود , voce خدرة) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also مُدَدُّ , the blackness of night: (K:) the pl. of the first is as in the saying of 'Alce, عَشَاتُ عَنْهُمْ سُدَفَ اللَّيْل I removed from over them the darknesses of night: M. أُسْدَافُ is سَدَفٌ ♦ (M. TA.) You say also, من بعد من بعد (Msb:) or, as some say, he threw it upon his head,

I I saw the blackness of his body, or form, from a distance. (TA.) Also the first, A door, or an entrance : (M, K :) or its مُدّة [i. c. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, TA.)

"سَدُكُ a pl. of which the sing. is app. سَدُوكَ like شُدُف,] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with : (K, TA:) but the truth is, that they are two dial. vars. (TA.)

A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from رسداف and سدائف pl. والله and بسداف

A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemen to 'Aishen, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) أُخَذْتِ وَجُهَهَا . e. هَتَكُتِ السِّثْرَ . e. قَدْ وَجَهْت سِدَانَتُهُ [i. e. وَجِه سِدَافَته (JM in art. وجه سِدَافَته) Thou hust rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to heep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. , mentioned before [in art. سجانته , TA.) One says also, رُجُّهُ فُلَانْ سِدَافَتُهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

أَسُدُنُ, as an epithet applied to night, Dark, (M, [as also مُسُدِفُ,]) or black. (K.)

and also light : أَسْدُفُ Darh : [like مُسْدِفُ having two contr. significations. (M, TA.) __ مُدْفَة [And Entering upon the [period called]

A camel's hump cut into pieces [or slices]. (M.)

مَدُوفُ A veil, or curtain, let down.

1. مُدُلُّه, aor. ع, (S, M, Mgh, Msb, K,) and = , (M, K,) inf. n. مُدُلِّ, (S, M, Mgh, Mgh,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and signifies the same; (Fr, TA;) as also اسدله ا; (M, K;) or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balághah;"]) not allowable; (Msb;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh,

and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مُعَفُّون [i. c. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدُلُ ثَوْبَهُ, changing the that is forbidden سدل into . (Sb, M.) in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the [or waist-mrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. is said in a trad. سَدَلَ عِبَامَتُهُ بَيْنَ كَتَفَيَّه [as meaning He made the end of his turban to hang down between his two shoulder-blades]. سُدّل لا شُعَرَهُ عَلَى ,And one says also meaning He let his hair fall down, عَاتَقَيْهِ وَعَنْقه abundant and long upon his shoulders and his neck,] inf. n. تَسْدِيلٌ. (ISh, TA. [See its pass. part. n., voce مُنْسَدُلُ .]) __ Also, aor. عرب (M, K,) inf. n. as above, (TA,) He slit it, or rent it; mamely, his garment. (M, K.) __ And سَدَلَ فِي البلاد, (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

also, تسدّل † and accord. to Freytag انسدل but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] It was let loose, let down, lowered, or let fall; said of hair lle mas انسدل يُعَدُو MA, KL.) ___ And انسدل يُعَدُو somewhat quick, or made some haste, running; like انسدر; the , and U being app. interchangeable. (Har p. 576.)

Q. Q. 1. سُوْدُلُ He (a man) had long mustaches, (IAar, TA,) or he had a long mustache.

and سُدُلُ (the former written in a copy of the M بَدُل, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] مُنُول and [of paue.] أَسْدُلُ (M, K) and أَسْدُالُ (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yankoob, الشدُول is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as الشدوس, meaning a sort of garment: but others relate it differently, saying السديل, which is correctly a sing. (M.) [See [.سڏڻ also

A string of gems or jewels: (\$:) or a string of pearls or large pearls, reaching to the breast: (M, K;) pl. شُدُولُ. (Ş.) __ See also ـُـــُـدُلُ

أَسْدُلُ An inclining. (M, K.) [See سَدُلُ

of the measure ربدلّی, an arabicized

word, originally, in Pers., إسه وله ["three-hearted"], as though it were three chambers in one chamber حَارِى بِكُنْيْنِ like the (كَأَنَّهُ ثَلاِثَةُ بُيُوتِ فِي بَيْتٍ) [i. e., I suppose, "like the garment of El-Heerch with two sleeves;" app. meaning that it signifies An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides]. (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: Pers. ميدله seu [.سُدُّر . q. سِدَرَهُ

The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for nomen called] هُودَج: (Ş, O, K:) pl. [of mult.] and [of paue.] : أَسْدَالٌ and [of paue.] سُدُولٌ the first of which pls. is expl. by As as meaning the pieces of cloth with which the ecce is covered; as also سُدُون. (TA.) _ Also A thing [app. a hanging or curtain] that is extended across, or sideways, (پعرض) in the space from side to side of the [tent called] خَبَاهُ and (some say, M) the curtain of the Line [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.)

مَنْدُلْ, or سَنْدُلْ, (accord. to different copies of the S,) A certain bird, that eats [the poisonous [generally applied to the common wolf's-hane, aconitum napellus]: on the authority of El-Jahidh. (S.) [See also art. سهندل.]

The mustache. (S, IAar, K.) You say, (IAnr.) His mus, سُودَلَاهُ (An, K.) or مَالَ سَوْدَلُهُ tache, or mustaches, became long. (As, IAar, K.)

أَكُرُ أَسْدُلُ An inclining penis: (M, K:) pl. [by rule سُدُلّ, but it is said to be] سُدُلّ, i. e. like . (K.) گُنْب

and مُسَدّل see what follows.

Hair let loose, let down, lowered, or let fall: (S:) or lank, or long, and pendent; (M, K;) as also مُسْدُلُ (TA:) or abundant and long, (Lth, TA,) and so مُسَدِّلُ (ISh, TA,) falling upon the back. (Lth, TA.)

سدم (S, M, K,) aor. -, (K,) inf. n. سدم (S, M, K,) He repented and grieved: (S:) or he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief. (M, K.) [Hence,] one says, مَا لَهُ هَمْ وَلَا سَدُمْ إِلَّا ذَاكَ [He has no object of anxiety nor of repentance and grief creept that: or this saying may be from what to IAmb, اسادم نادم in the phrase رجل سادم نادم next toolows]. (ك.) __ بندم بالشيء , aor. and means, as some say, altered [for the worse] in

inf. n. as above, He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hanhered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] السَّدُمُ is syn. with السَّرَصُ and اللَّهُ عِ بِالشَّى (M, K, [in the CK, اللَّهُ عِ بِالشَّى عِ السَّانَ عِ السَّانَ عِلَا اللَّهُ مَنْ كَانَتِ الدُّنْيَا ,(TA.) Hence the trad. الْوُلُوعُ · To whom} هَبُّهُ وَسَدَمَهُ جَعَلَ ٱللَّهُ فَقُرَهُ بَيْنَ عَيْنَيْهِ soever the present state of existence is the abject of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) == And سدم, [i. e. سدم, as is indicated by the form as an inf. n. used سَدَم, and by سَدَم as an inf. n. in the sense of that part. n.,] said of water, It became altered [for the worse] by veason of lung standing, and overspread with [the green substance termed] delt, and choked with dust and other things that had fallen into it. said of a stallion, He mas withheld from covering: so in the Deewan of Jereer, accord. to Freytag: it is said of a سَدَمَ البَاهُ طُولُ العَبْدِ عِيدِ [.سَدِمُ stallion-camel: see The length of time that had elapsed بالشَّارِية since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) _ And البات He shut, or closed, the door; syn. رَدُهُ: (IAar, M, TA;) in the K, erroneously, دَرُهُ and so سُدِيمُ (TA.)

2. تسدير [inf. n. of سنم The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.)

[4. اسدم, said of water, It was prevented from flowing by dust and wind: so in the Deewan of Jereer, accord. to Freytag.]

7. انسدم دُبُرُ البُعير The galls, or sores, on the back of the camel became healed. (K, TA.)

مدم, as a sing. epithet : see مندم, last sentence. It is also a pl. of سدوم (M, TA.)

inf. n. of سَدَمُ (S, M, K. [See 1, first four sentences.]) _ See also ___, in two places.

see the latter half of the next paragraph.

is a part. n. of سُدِمُ and is also app. used as an imitative sequent to اندم You say [مُدِينًا]. You say and] سُدمَانُ and سُادمُ (M, K, TA) meaning Repenting and grieving: (TA:) or affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief: (M, K, TA:) and سُدِمْ نَدِمْ, in which one is used as an imitative sequent to the other; and app. in like, سَدْمَانُ ﴿ نَدْمَانُ and سَادِمُ ﴿ نَادِمْ : النَّدُمُ being seldom used without السَّدَمُ manner,] (TA:) or [نَدِمْ سَدِمْ and] أَدِمْ سَدِمْ, and in which one is said to be an زُنْدُمَانُ سَدْمَانُ اللهُ imitative sequent to the other: (S:) or, accord.

intellect in consequence of grief; from ما: سده, i. c. "water that has become altered [for the worse]:" or, as others say, grieving, not able to go nor to come. (TA.) You say also رجل سدم A man affected with wrath, or rage. (S, TA.) Affected with amorous, or عاشق سدم Affected passionate, desire, in a vehement degree. (AO, K.) _ And in like manner, (TA,) فَعُلْ سَدِمُ (Ṣ, M, K) and سَدَمُ [which is an inf. n. used as an epithet] and مُسَدِّمُ and مُسَدِّمُ (M, K) A stallion [camel] excited by lust for the female: (S, M, K:) or one that is sent among the shecamels, and that brays amilst them, and, when they have become excited by lust, is taken furth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shockled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manuer debarred from covering; (K;) or the last two epithets have this last signification. (M.) __ And An old and weak she-camel. (AO, (TA.) سُدُمُ اللهِ and اسَدُمُ اللهِ and اسْدُمُ اللهِ (M, K) and أَسُدُومُ (K) and أَسُدُومُ (M, TA) and أَسُدُومُ and أَسُدُومُ (TA) i.q. مُنْدُونُ [i.e. Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind]: (M: [in the K and TA, erroneously, a) سِدَامُ pl. pl. of pauc.] and أَسْدَامُ pl. أَسْدَامُ pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say سَدَامُ and سَدَامُ, applying pl. epithets to a sing. noun; (Z, TA;) as well as IAmb, TA, and Ḥam p. 102) and مياه أسدام (IAmb, TA) meaning waters altered [for the worse] (IAmb, TA, and Ham ubi supra) in consequence of long standing, and so نحم : (Ḥam:) this last is pl. of سُدُومُ , as also سُدُومُ (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also أُكِيَّةُ سُدُمُ لا and meaning a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind: (S, K, TA: [in the is erroneously put for مُنْدُفنَةُ (:) or into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up: (Lth, TA:) and مَا سُدُم is expl. as meaning water that has become altered [for the worse]: (IAmb, TA:) مُسَنَّم, also, applied to water, signifies the same as سَدُومٍ (M, K;) and so does ; سُدَمُ (TA:) [or * the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewan of Jereer.)]

مندم, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of سندوم. (M, TA.)

بَعْدُمَانُ: sec سُدِمُ second sentence, in three

and سُدُوم, in the latter half of the paragraph; the former word, in two places.

سَدِيم: see سُدِيم, in the latter half of the para-

graph. = Also Mist; syn. فَبَابْ: or such as is thin. (M, K.) = And i. q. كثيرُ الذَّكُورِ (K) [app. as meaning Remembering God, or celebrating Him, much, or frequently: for SM adds], hence the saying,

لَا يَذْكُرُونَ ٱللَّهَ إِلَّا سَدْمَا

[app. They remember not, or celebrate not, God, otherwise than doing so much, or frequently: from which it seems that one says, سُدُمُ الله إ inf. n. , meaning He remembered, or celebrated, God, &c.]. (TA.) And i. q. تعب [Fatique: but I incline to think that this explanation is a mistranscription]. (TA.)

: see مُدَّم , second sentence, in four places. ، in the former half of the paragraph. __ Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) _ And A [camel of generous race, such as is termed] having a muzzle put upon his mouth. (Ş.) _ And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) = See also سدم, last sentence, in two places.

in the former half of the paragraph: = and again in the last sentence. Also A door shut, or closed. (TA.)

1. سَدُنْ , (Ṣ, L, K,) aor. ² , (Ṣ, L,) inf. n. سَدُنْ and ..., for the latter, accord. to the Mab, seems to be a simple subst.,] He acted as minister, or servant, of the Kanbeh, and [so in the S and L, but in the K "or"] of the temple of idols; (S, L, K;) and performed the office of doorhecper, or chamberlain. (K.) [And] سُدُنَ اللَّعِبَةُ. aor. 4, inf. n. سُدن, has the former meaning. (Mşb.) A'Obeyd says, (L,) سَدَانَةُ الْمُعْبَدُ signifies The ministry, or service, of the Kaabeh, (Mgh, L,) and the superintendence thereof, and the opening and lacking of its door. (L.) The and the لواّه and the سدانة named] Benoo-'Abd-ed-Dar in the Time of Ignorance, and the Prophet confirmed it to them in El-Islam: (S, L:) [in the first age of El-Islam الله مدانة of the Kaabeh belonged to the sons of 'Othnian Ibn-Talhalı [of the family of Benoo-'Abd-ed-Dar]. (Mgb.) السَّدَانَةُ signifies [also (L)] الحجابة [which seems to be properly a subst., meaning The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office]: you say, سَدُنهُ, aor. as above, [app. meaning He acted as door-keeper, or chamberlain, to it, namely a temple, or for him:] (M, L:) or inf. n. سَدُنّه, signifies he served it, or him. (MA.) السِّشَرَ بِهُ (Ş, L, K,) and السِّشَرَ , (Ş, L,) aor. - and 1, (K,) He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the hair; which is held by some to be the اسدله original, the being held by them to be a substitute for J: see اصلت إستان. (Fr, TA in art. استى بينها) arms in going along, and went with wide steps: And اصلت i. q. استان i. q. استان إستان إستا

عَدْن: see what next follows, in two places.

سُدُنْ لا L, Msb,) or سُدُنْ, (so in a copy of the M,) or اسْدَانٌ به and اسْدَنْ به (K,) as also أسدين ال (AA, L, K,) A curtain, or veil: (AA, M, L, Msb, K :) [like سدن and :] pl. of the first (L) or second (M) [and app. of the last and also سُدُلُ or سُدُلُ is pl. of سُدُلُ and also is said by ن of إُسَّدَانٌ [,سَدِيلٌ of أَسُدَانٌ some to be a substitute for J: (M, L:) or signifying the أَسْدَالُ is a dial. var. of أَسْدَانُ of the [hind of camel-vehicles for momen called] مُوَادِج; (S, L;) [i. e.,] aecord. to ISk, it signifies the pieces of cloth with which the مُودَّج is covered; (L;) as also يُسُدُون; (As, TA voce بَسْدِينْ) and its sing. is (بَسْدِينْ), like سُديل, or] سُدُنْ الله (L. [The last word is there thus written, in this instance, with fet-li.])

see the next preceding paragraph.

سُدِينُ: see سُدِينُ: Also Fat, as a subst. (AA, L, K.) _ And Blood. (K.) _ And Wool. (K.)

Ministry, or service. (Msb.) [And particularly The ministry, or service, and superintendence, of a temple of idols; and afterwards, of the Kaabeh: see 1.]

A minister, or servant, of the Kaabeh, (S, Mgh, L, Msb, K,) and [so in the S and L, but in the K "or"] of the temple of idols; (S, L, K;) and one who performs the office of doorheeper, or chamberlain: (K:) pl. نَدُنَة (S, Mgh, L, Msb, K:) or significs the door-heepers, or chamberlains, (جاجب, [pl. of بحاجب,]) of the House [of God, i. c. the Kanheh]; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سادن and the إحاجب; that the latter precludes, and his license to do so belongs to another; whereas the عادن precludes, and his license to do so belongs to himself. (L.)

سدی and سدو

1. بيكره (M,) or بيكره, (K,) [aor. inf. n. سَدُو, (S, M, K,) He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) [towards him or it], (CK,) or نَحُو الشَّي [towards the thing], like as do camels (كُمَا تُسْدُو الإبلُ) in their going along; (TA;) as also استدى الله , (M, K, TA,) in [some of] the copies of the K اسدى, but the former is the right. (TA.) You say of a man, سدو, aor. يسدو, He stretched forth his arm, or hand, towards a thing: and of a camel, سُدَا inf. n. سدو, he stretched forth his fore leg in going along: (Msb:) or of a she-camel, سُدُتُ (Ṣ, Ķ,) aor. تَسْدُو, inf. n. سُدُو, (Ṣ,) she went with wide steps; (K;) or she stretched forth her

and مَا أَحْسَنَ سَدُّوَ رِجْلَيْهَا وَأَثْوَ يَدَيْهَا [How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!]. (S.) See also سَدَا عــ .سَتَى, (M,) or (Ṣ, M,) He went, (M,) بَسْدُو ا كُذَا (Ṣ, M,) or he goes, (S,) towards, or in the direction of, such a thing; (S, M;) said of a man. (S.) also signifies The going at random, headlessly, or in a headloug manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying; (S, M;) said in relation to camels and horses. (M.) _ Hence, (M,) juick, (K,) aor. يَسْدُو, (TA,) inf. n. سُدُو, (M, TA,) He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole; (TA;) a dial. var. of زُوَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also استدى 🕈 (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى. (TA.) See also سَدِيْتِ = .See also 5 برحو , in art. مدحاة The land was, or became, moistened by much dem, (S, Msb,) either from the shy or from the ground. (S.) And سُديت اللَّيْلَةُ The night was, or became, moist with much dem. (M, TA.) ... البَلَحُ (S, K,) or البَلَحُ (M,) inf. n. نَسْدَى (TA;) and أَسْدَى; (M;) The dutes in the state in which they are termed, or بلے, [see these words,] nere, or became, lux in for hases, so as to be easily detached ثَغَارِينَ therefrom], (S, M, K,) and moist. (M.)

2: see 4, first three sentences, in four places. _[Henec,] one says of honey, يُسَدِّيه النَّصَل + [The bees make, prepare, or produce, it]. (M.) _ See 4, again, in two places. = See

4. إسدى الثُّوْبُ (Ş, Møb, K,) and استى الثُّوْبُ (Ş;) as also الله بالله بالله بالله (K,) inf. n. تُسَدِية (TA;) and أتسداه (K;) He set, or disposed, the marp (السَّدَى) of the garment, or piece of cloth; (S,* Msb, K, TA;) he made a warp (سدى) in the garment, or piece of cloth: (Har p. 241:) or سدّاه السدّاه بداه السدّاء means he did so for another; and he did so for himself. (M, TA.) [Golius explains as signifying also " Oblivit telam viscosiure aqua, ut eui mistus fuerit panis, quod fit roboris conciliandi ergo;" as on the authority of the KL; in my copy of which I find only its inf. n., بَسْدِية, expl. as meaning the weaver's making u تار در جامه) warp in a garment, or piece of cloth ڪردن جولاه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "Cirris s. fimbriis ornavit vestem."] __[Henec,] (نير .A in art) هُوَ يُسَدِّى الْأُمُورَ وَيُنيرُهَا (A in art.) or يَسْدى (TA in that art.) [meaning † He commences things, or affairs, and completes them]. + Complete what thou hast commenced (S and K in art.) of beneficence. اسدى بيتهر حديثا ,S in that art.) _ Hence also, i. q. i.e. ‡ He. wove, or composed, or he forged, a discourse between them]. (M, TA.) —

rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K.) __ And المدى إليه + Ile did a benefit to him; as also الله , inf. n. تُسْدِيَةُ: (K:) or (M, TA, [thus أُسدّاهُ * عَلَيْهِ and أُسدّاهُ * عَلَيْهِ سُدّى in the latter case, عليه, not اليه or المدى اليه مَعْرُونًا, (Muh,) he did to him, or conferred upon him, a benefit, benefaction, farour, or the like: (M, Msh, TA:) [app. from اسدى التوب and and accordingly mentioned in the M in art. سدی or] it is from سدی [or rather اسدی, inf.n. سدو,] as meaning "he (a camel) put forward his fore legs in going along;" for he of whom one says أَسْدَاكَ خَيْرًا [he did to thee good, like أَسْدَى إِلَيْكَ خَيْرًا is as though he stretched forth to thee his arm, or hand, therewith, advancing: (Ḥam p. 696:) you say, اسدى نعمة meaning اصطنع [i. e. he did a benefit, &c.]. (Idem p. 759.) _ You say also, طَلَبْتُ أَمْوا فَأَسْدَيْتُهُ i. c. † [I sought a thing, and] I attained it, or obtained it: [as though meaning I stretched forth my hand to it and reached it:] if you do not attuin it, or obtain it, you say, أعُمْسَتُهُ (S:) or signifies the attaining quickly. (KL. [There expl. by the words زود دریافتن: for which Golius seems to have found in his copy زود رفتن; for he has assigned to اسدى, as on the authority of the KL, the meaning of cito incessit.]) = also signifies He left, let alone, or neglected, him, or it: (K:) he left him to himself, uncontrolled, (M, Mah,) neither commanded nor forbidden. (M.) And you say, أَسَدُيتُ إِبِلَى (AZ, T, S,) inf. n. إسداة, (AZ, T,) I left my camels to pasture by themselves. (AZ, T, S.) = اسدى النُّخُلُ ـــ. see 1, last scutence : اسدى البِّلُحُ The palm-trees had dates such as are termed (A, T, S, K.)

5. اتسداه: see 4, first sentence, in two places. Also He mounted it, or mounted upon it; (M, K;) he was, or hecame, or got, upon it; (Ṣ, M, K;) syn. رُكِبه, (M, K,) and غُلُوهُ; (Ṣ, M, K;) numely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA,)

فَلَمَّا وَنَوْتُ تَسَدَّيْتُهَا • فَثُوبًا نَسِيتُ وَثُوبًا أَجُرُ •

[And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I mas dragging upon the ground: being for for سُدًا اللهِ [or الْجُرُّرُةُ (for سُدَى جَارِيَتُهُ meaning as expl. above is mentioned in the M in art. سدی), or it may be اسدی signifies [in like manner] نكرة. (TA.) _ And He followed him, (K, TA,) and overtook him. (TA.) _ And He overcame, or overpowered, him; namely, a man. (TA.) And IIc conquered, or mastered, it; namely, an affair. (TA.)

8. استدى: see 1, in two places. == Also, said of a horse, He sweated. (K.)

rhyme. (M.)

of a garment, or piece of cloth, (Ṣ, M, K, &c.,) The warp; (MA, KL;) contr. of ;; (S, M, Msb;) i. c. (Msb [in the M "and it is said to mean "]) the portion [or threads] thereof extended longitudinally (M, Msb, K.) in the meaving: (Msb:) and it is said to mean the lower, or lowest, part thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from السَدُو [inf. n. of signifying " the stretching forth the arm, or hand, or the forc leg, towards a thing:" (Har p. 241: [but it is mentioned in the M as belonging to art. سدى; and its dual, mentioned below, requires its being so:]) and أُسُدِيُّ (M, K,) also [and more commonly] written اُسُدى, (K,) signifies the same; (M, K;) as also انسَدَاةً (S, K;) or this last is the n. un. of سَدِّى, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning a marp, or a sort of marp; or the 5 may be affixed for the purpose of assimilating the word to its contr. with which it is often coupled:] the dual [of يَسَدُيَانِ is إِسَدِيَانِ (S, Msb, TA:) and the pl. is أسدية (accord. to مَا أَنْتَ بِلُحْمَةِ وَلَا سَدَاةٍ لا (Msb.) أَسْدَأَةً the Ṣ) or أَسْدَاةً [lit. Thou art neither a woof nor a warp] is said to him who neither harms nor profits. (TA. [See also ستى]) — Hence, as being likened thereto, (M, [see $\overline{\mathbf{2}}$, second sentence,]) \ddagger Howy in its comb; syn. or مُبْدُ (M, K, TA.) __ And A benefit, henefaction, favour, or the like. (S, M, K, TA. [See also the next two sentences.]) __ The nightder; (S, M, Msb, K;) by means of which seedproduce lives: (Ṣ,* Msh:) or, as some say, سَدّى and ندى are syn. [and both applied to den in an absolute sense]: and the pl. is أَسْدَادُ. (M.) ___ And 1 Liberality, bounty, munificence, or generosity; as being likened thereto; and so نَدَى. (Sin art. ندى and ندو.) [See an ex. in a verse cited voce رَفَّيةً.] = Green dutes, (M, K,) with their شَمَارِيخ [or fruit-stalhs]; (M;) as also ُسُدَاءٌ , (M, K;) of the dial of El-Yemen: n. un. and أَمَّةٌ \$ and سُدَاةً \$ and سُدَاةً \$ AA, and of Sh also, who says that they are of the dial. of El-Medecnell. (TA.) [See also the last .ــ Also sometimes used in the sense of مندى. (S, K.) See this latter word.

[originally سَدي Moist; applied in this sense to anything. (AHn, M.) __ And [particularly] Muist with dew, [or with night-dew, or with much thereof,] applied to a place. (M.) And you say أَرْضُ سَدِيةٌ A land moist with much night-dew. (S, Myb.) And يُنْذُ سُدينة A night moist with much dew: (M, TA:) the epithet is seldom applied to a day. (M, TA.)__ inf. n. of اسَدُو الله inf. n. of limit inf. n. of limi

&c., and ceased not to keep to] one prose-tached therefrom], (As, T, S, M, K.) and moist: (As, T, M:) one thereof [i. e. a بُلُمة] is termed of the تَمَع is the تُغُرُون As, T, TA:) : سَدِيَّةُ ; بُسْرُ سَدِ [or إِبُلْسَة [TA.) You say also بُسْرَة and مُنْدَةٌ سُدِيَةٌ, which is the same as أَسُدَةٌ سُدِيَةً above, voce سَدِي]. (Ş.)

> and أسدى (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S, M, K,) Left, let alone, or neglected; or left to pasture by itself or by themselves; (S, M, K;) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say نَافَةُ سُدُّى (TA) and : إِبِلْ سُدًى (S, TA:) and ماد signifies the same [us a sing. epithet]. (M, Ķ.) اَيَحْهِبُ ٱلْإِنْسَانُ أَنْ يُتْرَكَ سُدًى in the Kur [lxxv. 36], means Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden? (M.)

سَدُاةً: see سَدُاةً, in three places: and see

: سَدَاً: see سَدًى, last sentence but two.

A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also ...]

الشُّدَيُّ The pomegranate of الرُّمَّانُ السَّدُوي , a

Stretching forth the arms, or fore legs, in going along, (M, TA,) and wide in step; (TA;) applied to a camel: (M, TA:) and so بواد, [pl. of the fem. سادية,] applied to she-camels: (S, K,* TA:) [see also : مُدُوُّ or, accord. to the T, the Arabs apply the term سواد as a name for the fore legs of camels, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And signifies also Good in pace or going; applied to a camel; and is البَّادِي = .سُدِّي See also ___ .TA.) .زَادِ also used for السَّادِسُ ; (S, K, TA;) the being جَاءَ فُلَانَ سَادِسًا ,TA.) One says . جَاءَ فُلَانَ سَادِسًا and عاديا [Such a one came sixth]. (ISk, S voce تُالْ, q. v.)

and المُدِيّ : see المُدِيّ . — The former also signifies تُوبُ مُسَدِّى see this last word, voce السَّتِي (AHeyth, K.)

A reaver's yarn-heam, or roller; i. c., as expl. by Golius, on the authority of Mevd, the implement on which the weaver rolls the warp.]

. دحو .in art مدَّحًاة see : البَّسَادِي

A bay, or other receptacle, for travellingpravisions or for goods or utensils &c.; syn. (. [.] . وعَانُهُ

, said to be an arabicized word, because [it is asserted that] and I are not combined in cummander, recited an orutum, or a harangue, in their ثَغَارِين [or bases, so as to be easily de- any Arabic word; [and if so, سُذَيّة also, mentioned above, is arabicized;] but in some of the books on plants it is written with the unpointed زد (TA;) i. q. زُنْجَنْ, (K,) which is an ancient Greek word, (TA,) [i. e. πήγανον, meaning Rue;] a well-known بَقْل [or kind of herb], (K,) having properties described in the medical books. (TA.)

or rue]. (K,* TA.) آسَذَابِيُّ (or rue)

and ماذج and ساذج and ساذج and ماذج the O and K: see art. سائح.

[1. , necord. to the TA, has two contr. significations: for it is there stated that "one meaning سَرَرْتُهُ and كَتَهُنَّهُ meaning سَرَرْتُهُ and it is added that "it will occur again and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for , (Ṣ, O, أَسْرَهُ == [, q. v.] أَسْرَهُ first pers. of أَسْرَهُ Mab, K, &c.,) aor. ع, (MS,) inf. n. مُسَرّة (S, O, K) and سرور [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of , اسر,] and سُرُورْ which is also syn. with أَسْرُةُ in the senses assigned to the latter below] and تُسْرَةُ [which last may be also an inf. n. of ♥ • expl. by Freytag as syn. with in the sense here following, but without an indication of any authority], (O, K,) Hc, or it, rejoiced him; gladdened him; or made him happy; syn. افرحه: (Msb, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see بسرور, below.] And بُسُرُور [inf. n. بُسُرُور (see above,)] Ho rejoiced; mas jayful, or glad; or was happy: (S, A, K:) [or he experienced a pleasure, or delight, and dilutation of the heart, of which there was no external sign; accord to an explanation of اسْتَسَرُّ you say, اسْتَسَرُّ and اسْتَسَرُّ [He rejoiced, ras joyful or glad, or was happy, by reason of him, or it]. (A.) ___, (K,) aor. as above, (TA,) also signifies He saluted him with [the offering of what are termed] i. e. the extremities of sweet-smelling plants. (K.) Also بَدُو، (Ṣ, M,) aor. as above, inf. n. بَدُو، (Ṣ,) or سر, (so in a copy of the M,) He cut his (a child's) سر, or سر, i. e. navel-string. (S, M.) And He (a child) had his navel-string cut. (K.) And مَرَّه, aor. as above, He pierced him, or thrust him, [with a spear or the like,] in his [or navel]: a poet says,

· نَسْرُهُرُ إِنْ هُرُ أَقْبَلُوا ° وَإِنْ أَدْبَرُوا فَهُرُ مَنْ يُسَبُ • [We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; while being for will. (S.) = مَّرُ الزَّنْدُ, aor. as above, inf. n. مَرُ الزَّنْدُ, He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the jice of stich, or

rood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, مُثْرُ زُنْدُكَ فَإِنَّهُ أَسُرُ اللَّهِ Fill up the interior of thy زند, that it may produce fire, (AḤn, M,) for it is [worn] hollow. (S, K.) , [sec. pers. يَسُوّ, (IAar, Ṣgh, L, K,) inf. n. remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) He had a complaint of the مرة [or navel]. (IAar, Sgh, L, K.) __Also, aor. and inf. n. as in the next preceding case, said of a camel, He had the pain, or disorder, termed [q. v.]. (IAar, M.)

2: sec 1, second sentence. = نشررته in the phrase سُرْتُه سُرِيّة سُرِيّة I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to سَرِيْتُهُ for alleviation of the pro-nunciation. (Mab.) سررهٔ inf. n. تَسْرِيرٌ, said of water, It reached his سُرة [or navel]. (K.)

3. أَرُّارُ , inf. n. مُسَارَّةً and سَرَارٌ, (Ş, M,) [He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, Ile spoke secretly to him in his ear. سارة في أذنه كَانَ يُحَدِّثُهُ كَأْخِي السِّرَارِ And (,Š,* K,* TK.) occurs in a trad., meaning He (Mohammad) used to talk to him ('Omar) in a low voice, like him is بيع السرار___(TA.) بيع السرار The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:" if they produce together, or do not both produce, they do thus again. (Mgh.)

4. إِسْرَارٌ , (Ṣ, M, A, Mgh, Mạb, K,) inf. n. إِسْرَارٌ , (Mṣb;) [and accord. to the TA first sentence of this art.;] He concealed it: suppressed it; hept it secret; (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb:) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Msb, K.) Both of these significations have been assigned to the verb in the phruse وَأَسَرُوا ٱلنَّدَامَة , in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-بَوْ يُسرَّونَ مَقْتَلى [Keys, [in his Mo'allakah,] Which As used to quote with ش, thus, نُو يُشْرُونَ , thus

مُقْتَلَى, meaning that they might publish, or make known, my slaughter. (S.) You say also, He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أَسْرَرْتُ إِلَيْهِ المُوَدَّةَ and بالمودة, I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], أَسُوونَ إِنَيْهِمْ بِٱلْمُودِّةِ, meaning, Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or المودّة may be an objective complement, the - being a reand أَخَذَ الخطَامَ dundant corroborative, as in انَّذُ به: (Mab:) and this interpretation is correet; for إسرار to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) __ وَأُسُرُوهُ بِضَاعَةُ __ (B.) in the Kur xii. 19, signifies And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandisc. (TA.) [See also an ex. voce ,بالفَاتَحَة and ,اسرَّ الفَاتَحَةَ ـــ [.رغو .in art ,ارْتُغَى He recited the Fátihah [or First Chapter of the Kur-án] secretly, or inaudibly: (Mab:) or the latter form of expression is a mistake. (Mgh.) ___ which may نَسَبْتُهُ إِلَى السِّرِّ also signifies أَسْرَرْتُهُ mean either I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Mub.)

5. استسر and تسرّر, (M, K,) and أستسر, (K,) He took to himself a concubine-slave. (M, * K, * TA.) And تَسَرَّتُ جَارِية , and رَسُرَّتُ جَارِية , (S,) and استسریتها (TA,) I took to myself a girl, or young roman, as a concubinc-slave. (S,* TA.) تَسَرَّرْتُهَا is [said to be] thus changed to تَسَرُّرْتُهَا (T, S, Msh,) for alleviation of the pronunciation, (Msb,) on account of the three s following one another, (T,) being like تُظُنُّتُ and تَظُنُّتُ (T, ° S.) Lth says that تسريت is a mistake; hut Az says that it is correct. (TA.) اسْتَسُوني الله الله عليه عليه الله على الله عليه الله على الله ع occurs in a trad. as signifying He took me to himself as a concubine-slave; but by rule ono should say تَسُرَّانِي, or تَسُرَّانِي: as to أَسَرَّرَنِي should say استسرَّني, or تَسُرَّانِي: as to أَسُرَر it [more properly] signifies "Ho revealed to me his secret." (TA.) تَسُرَّرَ فُلَانٌ بِنْتَ فُلَانٍ [ns though signifying Such a one took to himself the daughter of such a one as a concubinc-slave] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6. تساروا They spoke, or discoursed, secretly together; acquainted one another with secrets. (Ṣ, Ķ.) [See also 3.] = تسار إلى ذلك # 1 He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to

10. استسر He, or it, became concealed; or he,

or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or secret: (A, Msb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) It took extraordinary pains in concealing it, or heeping it secret. (TA.) See also 5, in four places. Ite revealed to me his secret. (TA.) See also 1; and see 6, last sentence.

or makes him happy; (S, K;) [and so أَدُن :] fem. أَسُون ; with which أَدُن is syn. (Lh, M, K.)
You sny رَجُلُ بُرُ سُرُ A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. بُرُونَ (S, K.)

A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Msh, K,) in the mind; (TA;) as also • سُرِيرَة (Ş, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery :] pl. of the former, أَسُوار ; (S, M, A, Mgh, Mab, K;) and of the latter, سُوَائِرُ (S, A, K.) It is said in a prov., آما يُومُ حَلِيمَةُ بِسِرْ [The day of Halcemeh is not a secret]: applied to anything commonly known: alluding to Halcemeh the daughter of El-Harith the son of Aboo-Shemir El-Ghassanee; for, when her father sent an army to El-Mundhir the son of Mú-es-Semà, she took forth for the soldiers some perfume in a vessel (مَرْكُن), and perfirmed them with it. (S.) [Yon say also, هُو مُوضعُ سِرى IIc is the depositary of my secret, or secrets.] The words of the Kur [lxxxvi. 9] يُوْمَ تُبْلَى السَّوَائِرُ أَ signify In the day wherein the secret tenets and intentions shall be is here السرائر and revealed: (Jel:) or by السرائر meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed Life. (TA.) [See also a verse cited in the third paragraph of art. عرض .] _ . A thing that is revealed, appears, or is made manifest: thus it has two

مُعَلَّى contrary significations. (MF.) السَّرِّ (for السر, † The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of ([.سَرِيرَةُ See also] .ضهر .K in art. الصَّهيرُ is a common modern phrase. And one says, of a deceased holy man, قَدْسَ ٱللهُ سَوْهُ †May God also signifies Secrecy; privacy; contr. of عَلَانيَة. (Ş in art. علن.) You say سرّا وعُلانية [Secretly and openly; or privately and publichly]. (Kur ii. 275, &c.) _ Concealment. (S.) _ Suppression; contr. of إعلان (Msb.) [So in the phrase تَكُلُّمُ سُوَّا He spoke with a suppressed, or low, voice; softly.] _ [One having private hnowledge of a thing. You Such a one has [private] فكرن سرُّ هُذَا الأَمْرِ (Bay,] knowledge of this thing. (TA.) __ ! The penis (T, S, M, K) of a man: (T:) and the vulva, or external portion of the organs of generation, of a woman. (K.) One says, التُّقَى السُّرَّانِ † The two pudenda met. (A.) ___ Concubitus. (AHeyth, S, Mgh, K.) __ ! Marriage: (M, A, Msb, K:) pl. أُسْوَار (TA.) You say, أُسْوَار † He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) __ ! Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عدة: so expl. as occurring in the Kur ubi suprà: (TA:) or a man's de-.عدة manding a woman in marriage during her (Mujáhid.)___! Adultery, or fornication: (A Heyth, (K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprà. (TA.) Hence the saying, One does not hope for إِلَّا يُرْجَى مِنْ وَلَدِ السِّرِّ بِرَّ filial picty from the offspring of adultery, or fornication. (TK.) - † Origin; syn. أَصْلُ هُوَ كَرِيمُ السَّرِّ كَثِيرُ البِرِّ M, K;) as in the phrase He is of generous origin, of much filial picty. (TK.) - † The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called الأَيَّامُ البيضُ: (TA:) but Az says, I know it not in this sense. (IAth.) __ † The interior of anything; its heart. and التُّيْل + [The middle التُّيْل + of the lunar month and of the night]. (TA.) .. The marrow of anything. (TA.) __ ; The pure, or choice, or best, part of anything. (Fr, M, K.) You say, أَعْطَيْتُكُ سُرُهُ I gane thee the pure, or choice, or best, part of it. (A.) __ ! The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M :) as also سُرَارَةً * and سُرَارٌ (M, K.) One IIe is of the best [in race مُو فِي سُرِ قُومِهِ ,8RyB or family] of his people: (TA:) or of the middle sort of them. (S.) ___ ! The law, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (As, M, TA,) part thereof: (As, S, M, (As, S, M, سُوَارَةٌ ♦ as also سُوَّارِ ♦ (M, K) and سُوَّارِ ♦ K) and اسرة (M, K:) or the last signifies the middle of a valley: (Ṣ:) the pl. of is سَرُو and

is of أَنَّةُ, (Ş,) or أُقَنَّةُ is of أُسَوَّةُ the last is pl. of أُقْذِلَةً , like as أُقْذِلَةً is of كُنَالً (M;) and that of أَسُوَارُهُ is أَسُوارُهُ (Ş,) or [this is a coll. gen. n., and the pl. is] : سُرَائُرُ (M:) also the middles أُسَوَّةً the middle of a city: and of meadows. (TA.) And أَوْنُ سُرُ † Fruitful, good, land; (M, K;) as also أَسُولَةُ لا (K, TA.) _ Also + Goodness; excellence. (Msb.) _ Also, and اسْرُو (M, K,) and سُرُو, (S, M, K,) and , (K,) and أسرر (S, M, K,) A line of the palm of the hand, (M, K,*) and of the face, (M,) and of the forchead: (S, M, Mgh:) pl. (of سرّ, TA, or of السَّوَّةُ (\$, سِرَارُ * M, TA,) and (of the same, K, or of پُرُورُ , S, Mgh) أُسْرَارُ (S, M, Mgh, Ķ;) and pl. pl., [i. e. pl. of أُسُوارُ (,أُسُوارُ Ş, M, (Mgh, K:) this last, accord. to AA, signifies the lines in the forchead, from the shrivelling of the shin; and its sing. is سرر : (TA:) some also apply the pl. ito ! lines, or streaks, of herbage ; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أَسْرَارُ (as pl. of أُسْرَارُ, which is pl. of أُسْرِيرُ TA) also signifies the beauties of the face, and of the checks, and of the elevated parts of the checks. عَلَى K,) and (إلَمُ لَهُ ثَلَاثُةٌ عَلَى سِرِّــــ (K, TA.) ررو واحد, (K, TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also سُرِّ .])

The navel; i. e. the place from which the navel-string (سر) has been cut off; (S;) the small ravity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the in the CK erro- سَرُر (M:) [see سُرُد : pl. سُرُر ncously أَسْرَاتُ and سُرَاتُ (Ṣ, Ķ.) __ [Hence,] The navel of the horse,] the star, of سُوَّةُ الفُوس Pegasus, that is in the head of Andromeda. also signifies سُرة [Hence likewise] † A perforation in the middle of a jar such as is termed مُزْمَلُة [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) And † The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) __ See also __, in two places, in the latter part of the paragraph.

اسر: see بسر, last sentence but one: man and [q. v.]. (Ş, M, سَرِورْ qt. v.]. (Ş, M, Mab, K.)

. and بسر last two sen : سَرَارُ الشَّهْرِ 500 : سِرَدُ tences, in three places: and in two places. Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and سرير signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for is put خُاهُ: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISh, TA:) pl. of the former, (ISh, S,) and of the latter, (TA,) اسوار. (ISh,

and سَرَارُ الشَّهُو , (Ş, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and ♦ سَرَرُهُ \$ (Ṣ, M, K) and أَسَرَرُهُ \$ (M,) and &c.], The last night of السَّوَادِ (Ṣ) [or السَّوَادِ (Ṣ) the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also is also syn. with مَرَارُ عِبَاءً , in two senses : see سر, in the latter part of the paragraph, in four places. It signifies also [Dates in the unripe state in which they are [q. v.]. (K.) نياب [termed]

see the next preceding paragraph, in two places: and , last sentence but one, in two places : and مُسَرة.

see what next follows.

, (S, M, A, Mab,) or سُرُورٌ when used as a simple subst., (I Aar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and أَدُّ (M, Msb) and أَدُّ مَا and أَدُّ مَا and أَدُّ مَا and أَدُّ مَا اللهِ (M,) Happiness, or joy, or gladness; syn. فرح; (M, K; *) contr. of: (\$:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فرح is sometimes called and vice versa: (Er-Raghib, TA in art. signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from , which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) = Also sing. of برو (TA,) which signifies The upper extremities of the atems of plants. (K, TA.) See also

בינות [A couch-frame; a bedstead: a raised

couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مضطجع: (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أُسْرُة and [of mult.] ", (S, M, Mab, K,) and some, for the latter, say سرر, as more easy of pronunciation, (S, Msb,) and make the same change in other similar pls., (S,) and he سُرُّه who says صِيدُ for مُيْدُ, pl. of مَيْدُ, says for (Sb, M.) It is said to be derived from because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — Hence, and as an appellation of good omen, (Er-Rághib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called [نُعُشُ and] يَجْنَازَةُ (TA.) _ [Hence,] سَرِيرُ بَنَاتِ نَعْشِ †[The bier of Benat-Naash; the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ , h, v, ϕ , θ , e, and f; (as in Freytag's Lex.;)] also called الحوض. also signifies سَرِيرُ [Hence likewise] ___ also Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K: [in some in the النعبة copies of each of which, we find place of النعبة and settled means of subsistence. He ceased زَالَ عَنْ سَرِيرِهِ ,You say to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دغفل.] ___ And I The part where the head rests upon the neck: (S, M, K, TA:) pl. in two سِرَرُ and سَرَاثِرُ (TA.) = See also أَسِرَةُ places : = and and.

in the latter part of the para- سَرَارَةً graph, in three places. It signifies also + The best of the productive parts of a meadow (TA.) And hence, (TA,) † Pureness, choiceness, or excellence, of anything: (M, K:) pureness, and excellence, of race, or lineage. (S.) It has no (A.) And أَيَا عَلَيْهَا سَرَارَةً † She possesses superiority over her. (Fr.)

, first and fourth ,سَّرُ and its pl. سَوَائِرُ, see بَسُويرةً sentences, in three places. __ Also The heart, or mind. (KL. [And so , q. v.]) And One's inner man; syn. جُوانی opposed to عَلَانِیَةُ and [q. v.]. (T in art.)

Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. ;; [or a happy state or condition;] contr. of ضراة; and مُضَرَّةً (contr. of سَارُورَاءً * and مَسَرَّةً * (S;) رسر and see : سُرُورُ K.) _ See also إضَّارُورَاتَهُ near the end of the paragraph. __ Also i. q. [q.v.]. (TA.)

[rel. n. from برى ; Of, or relating to, any thing secret: a secret, or mysterious, thing. __ And] A man who does things secretly: pl. (M.) .سريون

ا سرية A concubine-slave; a female slave whom

one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure بعلية, (S, M, Mgh, Mab,) as signifying " concubitus," (Ş, M, Mgh, Meb, K,) or as signifying "concealment," because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Mab, K,) by its having damm [in the place of kesr]; (S, Msb;) for the rel. n. is sometimes thus altered, as in the instances of الدَّرْضُ السَّهْلَةُ from مُهْلِيًّ and وَهُرِيٍّ (S:) or it is with damm to distinguish it from سرية, which is applied to "a free woman with whom one has sexual intercourse secretly," (Msb,) or "one who prostitutes herself:" (TA:) or it is from in the sense of ; because her owner rejoices in her; (Akh, S, Mgb;) and if so, it is agreeable with analogy: (Mab:) so says A Heyth; and this is the best that has been said respecting it: (TA:) or it is of the measure أنعولة, from أسرو, (M, Mgh,) the latter , being changed into for euphony, and then the [other] being incorlike it, after ی porated into it and thus becoming which the dammeh is changed into a kesreh be-صراري is next to it: (M:) the pl. is صراري (ISk, S, TA) and نَسُوَّار; (ISk, TA;) the latter, by poetie license. (Ham p. 304.)

A free woman with whom one has sexual سرية intercourse secretly, (Msb, TA,*) or who prosti-سرية tutes herself: (TA:) distinguished from [q. v.]. (Msb, TA.)

Intelligent; lenowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) He is one who manages هُو سُرسُورُ مَالِ You say, well, or takes good care of, property, or cattle, (AA, M, * K, * TA,) hnowing what is conducive to the good thereof. (AA, TA.) And هُو آبن He is the hnowing with respect to it. (T in art. بنى.) ___ A person beloved, or a friend; a special, or choice, companion; (K;) as also or spun نَصْل or spun السُرسُورَةُ اللهِ thread, that has come forth,] of the spindle. (K.)

: see the next preceding paragraph. . سُر and its fem., with ة: see بَسَارُ . سُرَّاءُ Bee : سَارُورَاءُ

An adventive; one abiding among a people

to whom he is not related; syn. دخيل. (Ş, Ķ.) Lebeed says,

[And my grandfather, the rider of Er-Raasha, was of them; a chief, not an adventive, nor of suspected origin]. (S.) = Also a camel having a gall, or sore, in the حُرُكرة [or callous projection upon the breast]: (\$!) or having a pain therein, arising from a gall, or sore: (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed , which is a tumour in the breast: (M:) fcm. (M, K.) [See أَنْدُ أَسُرُ [or piece of stick, or wood, for producing fire,] that has become hollow [by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And قَنَاةُ سَرّاءُ A hollow spearshaft. (S, M, K.)

رر ه سرور see تسرة.

an inf. n. of سُرة [q. v.] (Ş, O, Ķ.)_ [And A cause of , wee, i. e. happiness, or joy, or gladness;] a thing whereby one is made happy, or joyful, or glad : pl. مسار. (Msb.) __ See also Also, [perhaps as being a cause of pleasure,] The extremities of sweet-smelling plants; (M, O, K;) and so "شرور": (O, K:) or the latter, the upper halves of the stems of plants; (Lth, M, O; [but see بُسُرُور;]) properly, the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful: and Jugard, the root, or lower part, of a lotusplant, whereon it rests: (O:) or this last, the pith of the lotus-plant; (M, K;) and so بَسْرَارٌ (TA:) [accord. to Az,] ابْنُ الْمُسَرَّةِ signifies the branch [or sprig] of رَيْحَان [or of a sweetsmelling plant]. (T in art ...)

An instrument in which one speaks scrretly, like a طومار [i. e. a roll, or scroll] (S, K) &c. (TA.)

התפנ וו Happy, or joyful, or glad; or affected with سرور [q. v.]. (S, TA.) = Having the navelstring cut. (TA, from a trad.) - And with 5, applied to the kind of jar termed مُزْمُلَة, Having a سُرّة, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

I became acquainted with وَقَفْتُ عَلَى مُسْتَسَرَّه his hidden, or secret, affair. (A, TA.)

1. سُرِاتٌ , (Ṣ, ṬA;) مَرْاتٌ , (Ṣ, ṬA;) and أت , inf. n. تُسْرِئَة ; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] ضب, (TA,) [and of a fish, and the like, (see إرسو،)] She laid eggs: (S, K, TA:) and سُرت inf. n. سرو, is a dial. var. thereof. (TA in art.) [And accord. to El-Kananee, as cited in the TA, it seems that one says also, of locusts (جُرَاد) and سَرَأً البَيْضُ (جُراد).] __ Also, each of these two verbs, (K,) the former mentioned by IDrd, and the latter by Fr, (TA,) said of a woman, She bore many children. (K.)

2: see above, in two places.

4. اسرات, said of a female locust, [and app. of a female of the lizard called , and a fish, and the like, (see ...,)] She attained the period of laying eggs. (S, K.)

ويُكسر M, K) and أَهُ اللهِ and اسْرَأَةُ اللهِ (M, K) سَوْأَةُ اللهِ in the CK should be , referring to the second وتكسر (TA, [accord. to which سرة ال form,]) and refers to the ... in the first and second, but this is with kesr [only, سراة or سراة i. e. اسرأة الله , (S, K, [supposing that in the latter the pronoun but accord. to the [(also, الكَلْمَة TA it means سوء so as to refer to ماده also, and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] , (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and مروة signifies the same, but is originally with .: (S:) accord. to 'Alee Ibn-Hamzeh El-Isbahanee, signify the eggs of the locust; but some say, only when laid: accord. to Lth, app. آسُوْء signifies the eggs of the fish and the like, as also بسرو: [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] as a n. un., مَرَاةً vas a n. un., agreeably with analogy; or it may be اسراة المراة على إسراة المراة على إسراة المراة ا (TA. [See also سرو in art. سرو: and see (ردّبي)

: see the next preceding paragraph.

in two places. سُرَاةً

in four places. سُوَّةُ see سُوَّاةً

a. ... Also إَسُونُ originally سِرَاةً A dust-coloured arrow: in this sense likewise originally with .: thus expl. by 'Alee Ibn-Hamzeh. (TA.) [See also art.]....]

A species of tree, of which bows are made: n. un. with ö. (TA.) [See art. سرى]

, applied to a female locust, (El-Isbahanee, K,) and to the female of the [lizard called] (Lth, TA,) [and to a fish and the like, (see ,بسرة)] Laying eggs: (El-Isbahanee, K, TA:) or having eggs in her belly; not yet laid: (Lth, K, * TA:) pl. سُرُو (Lth, El-Iebahanee, K) and أَسُرُو , which latter is extr. in form as pl. of a sing. of the measure فَعُولُ (K,) and إَسُونُ (which is also extr., as pl. accord. to some of مُجُود]. (MF.)

(TA,) A land مُسْرُونَةً (Ş, K,) or مُسْرُونَةً containing ocusts' eggs]: (El-Isbahanee, S:) or abounding with locusts (K, TA) [or with locusts' eggs: for the explanation in the K is ambiguous].

سرأن and سرأل Quasi

a surname of [the patriarch] Jacob; (Ksh and Bd and Jel in ii. 38;) also pronounced إِسْرَائِلَ Ksh and Bd ibid.,) and إِسْرَائِلَ (Ksh ibid.,) and إِسْرَايِيلُ Bd ibid.) And the name of A certain angel; also pronounced إَسْرَائِين; in which the ن is asserted by Yaakoob to be a substitute for the J. (TA.) [But the lis more properly to be regarded as a radical letter.]

and he went away. (M.) You say, سُرُبُ في الأرْض, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) He went away [into the country, or in the land]. (M, A, Mgh, Msb.) And سرب في حاجته He went, or went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want. هُوَ يَسُرُبُ النَّهَارَ كُلُّهُ فِي And) And) He goes, or goes away, all the day, accomplishing his wants]. (A.) __ رب [or rather also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khatceni, (TA,)

أَتِّي سُرُبْتِ وَكُنْتِ غَيْرَ سُرُوبِ ا

[i. e. Whence hast thou gone away at random? for thou wast not one wont to go away at random:] (S, TA:) thus, سربت, as related by IDrd: accord. to others, [بَسْرِيت] with ي (TA.) سربت الإبل aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner سُرُب is said of a stallion [camel]: (Az, TA:) or سُرُب, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betooh himself, to the place of pasture: (S, A, K:) and سُرُبُ النَّالُ aor. -, inf. n. برب , the camels, or cattle, pastured during the day without a pastor. (Msb.) ___ سُرِبُ المَّاهُ, (A, Mgh, Msb,) aor. as abovc, (Msb,) inf. n. سُرِبُ (Mgh, Mab;) or سُرِبُ, [aor. -,] inf. n. سرب; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; BB also انسرب ا : (M:) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the سراب [or mirage], بيسرب inf. n. سُرَبٌ, it runs. (AHeyth, TA.) And مُرِبُتُ الْعَيْنُ, aor. ء, سُرِبُتُ الْعَيْنُ inf. n. عين The عين [or source, or perhaps † eye, (see مسرب,)] flowed; as also أرمسرب: so says Lh. (M.) And سُرِبَتِ الْمُزَادَّةُ , aor. - , (Ṣ, K,) inf. n. سَرِب, (Ṣ,) The مزادة [or leathern water-bag] flowed. (S, K.) And خرج الها: سربا The water came forth from the punctures made in sewing the skin. (TA.) [Or] مربت said of a new [water-skin such as is termed] قربكة, or of a مزادة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.) - See also سُرِب, below. ___ [Golius explains سُرِب, inf. n. , as on the authority of the KL, as signifying "Ingressus fuit in rem, totum subivit implevitve locum:" but this is a mistake, evidently occasioned by his finding سُرُبَان, explained in this sense, instead of سريان, the reading in my copy of the KL.] سرب [as an inf. n.] is [also] syn. with خرز [signifying The sewing of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find ([.السَّرْبُ الخَرْزُ erroncously written for السَّرْبُ الخَرْزُ You say, سَرُبُتُ القَرْبَةُ, inf. n. سَرُبُتُ القَرْبَةُ, I served the 1. سُرُوبٌ, He went forth : قرية [i. e. water-skin, or milli-skin]. (TK.)

رُمُوبٌ, (M, K,) like عُنِيَ, [i. e. pass. in form but the same: (Msb:) or, accord. to IAar, (M,) any neuter in signification,] (K,) said of a man, (TA,) He became affected with suppression of أَخَذُهُ حُصْر) the feces, or constipation of the bowels, or second. to different copies of the K,) by the entrance of the fume of [molten] silver [see into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, TA,) and other passages: (TA:) the epithet applied to a man thus affected is *: (K:) sometimes he recovers, and sometimes he dies.

2. [سرب app. signifies, primarily, He sent camels in a herd or drove, toyether, to pasture.
And hence, __] مرب عَلَى الإبلُ IIe sent [against me] the camels [app. with armed riders], one detached number after another: (As, S, A, K, TA:) and in like manner, الخيل إ the horsemen]. (S, A, Mgh, TA.) It is said in a trad. of 'Aïsheh, [referring to girls who were her play-mates,] حَانَ يُسَرِّبُهُنَّ إِلَى فَيَلْعَبْنَ مَعِي † He used to send them to me [app. party after party, and they would play with me]. (TA.) And one says, † I sent to him the thing, one by one; or rather, portion by portion. (L, TA.) And يَسْرَبْتُ إِلَيْهِ الأَشْيَاءُ I gave him the things, one after another. (A, TA.) And He sent him back in his سرب [i. e. سرب], meaning may [by which he had come]. (Har p. 20.) __ Sec also 4. عرب سرب IIe made a subterranean excavation. (M, A.) سرّب انسافر (As, TA,) inf. n. تسريب, (S, K,) The digger [of a well], in digging, took [i. e. dug] towards the right and left: (As, S, * K, * TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.) = سرب القربة, (S, M, A,) inf. n. as above, (K,) He poured water into the قرية [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was served]; the قربة being new. (M.)

4. اسرب He made water to flow; as also (M.) .سرّب ♥

5: see 1, near the middle of the paragraph. [Hence, app.,] السربوا فيه † They followed one another continuously in it; namely, a road. (M.) __ See also 7. __ الها الها He became full of water. (TA.)

7: sec 1, near the middle of the paragraph. انسرب فيه He entered into it; (Ṣ, M, Ķ;) i. e., a wild animal, into bis سَرُب, (Ṣ, M, Mṣb,) meaning his subterranean habitation, (Ş, Msb,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also السرب . (Ṣ, Ķ.)

. Pasturing مال, (M, A, TA,) i. e. camels سُوب (M, TA:) or camels, and JL [here meaning cattle in general], that pasture: (S:) or Ji [i. e. camels or cattle] pasturing during the day without a pastor; an inf. n. used as a subst. in this signifies [مَالٌ سَارِبٌ meaning سَارِبٌ * signifies

[i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hisham El-Lakhmec: and aecord. to Kz, مرب also, [q. v.,] with kesr, signifies مَال [syn. with مَال and IO says the like: (TA:) pl. of the former بُرُوب, (M, TA,) and some say أَسْرَابُ [which is a pl. of pauc.]. (TA.) Hence the saying, اَزْهَبُ فَلَا أَنْدُهُ سَرْبَكَ i. e. Go thou away, for I will not drive back thy [pasturing] camels; (S, Msb;*) they shall go, (S,) or I will leave them to pasture, (Msb,) where they will; (S, Msb;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Msb,) Freytag] ــــ (Ṣ, M, A.) ـــا زُهَبِي فَلَا أَنْدُهُ سُرْيَكِ also explains it, from the Deewan el-Hudhaleeyeen, as meaning A sheep-fold.] = Also A way, or road; (AZ, S, M, A, Mgh, Msb, K;) and so سرب with kesr; (M, K;) the latter accord. to Aboo-'Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-'Omar with kesr: (TA:) and one's way, or course; (M, K, TA;) the way by which one goes. (T, TA. [See also , and Leave thou free, خل سربه One says, خل سربه or unobstructed, his way (T, M, Mgh, Msb, TA) by which he goes, (T, TA,) and his course; (M, TA;) and so سريه with kesr; (M, TA;) accord. to Aboo-'Omar: (TA:) or خُلُ لَهُ سُرِيَّهُ leave thou free, or unobstructed, to him his way. (S, A.) He loosed the cap- أَطْلَقَ الرَّسِيرَ وَخَلَّى سَرْبَهُ tive and left free to him his way]. (A.) Hence, in a trad., مَنْ أَصْبَحَ أَمْنًا فِي سَرِّهِ, meaning مَنْ أَصْبَحُ أَمْنًا فِي مَتَعَلَّمِهِ and مُتَصَرِّفِهِ li. e. He who has become secure in his scope, or room, for free action]: or, accord. to one reading, the last words are في meaning, 1 in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سرب of gazelles &c. (A, and so in the Faïk. [See also إِذَا كَان مُخَلِّي Hence also the saying, إِذَا كَان مُخَلِّي السرب, meaning When he is made to be in ample circumstances; not straitened. (Mgh.) And you meaning; السَّرْبِ instead of وَاسِعُ السَّرْبِ; meaning Whose way that he pursues is ample. (TA. [But see what follows.]) - Also The bosom, or breast; or the mind; syn. مُدر. (Mbr, M, K.) إنّه means Verily he is of ample bosom, لُوَاسِعُ السَّرْبِ or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Mab and TA to وَاسِعُ السَّرْبِ: see the next paragraph.])

رَبُوبُ: see سُارِبُ [Hence, app.,] ٨ بَوْبُ (Ṣ, M, Ķ,) or جَمَاعَة, (Mgh, Mab,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Msb, K,) and of oxen, (M, Mgh, Msb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Msb,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called

and [a party, or bevy,] of women, (S, M, Msb, K,) &c.; (K;) aud, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سرب of the [lizards called] : عَظَّاء (M:) it signifies also † a collection of palm-trees; (M, K; in some copies of the latter of which النحل is erroneously put for النَّفَل; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and المربة is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) cach of of the قطيع a said to be applied to a قطيع birds called قطا, and of gazelles, and of sheep or goats, on the authority of As; and the latter [or each] of them is applied to a قطيع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابْ; (Sh, M, Mab, TA;) and of the latter, سرب, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سُرُب,] or سُرُب, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of is the n. un.,]) or both. (TA. [See also سُريّة below, where the pl. is said to be سُريّة -[Hence, as some explain them, two phrases mentioned below in this paragraph.] - See also سَرِب first sentence. = It is also syn. with سَرِب as meaning A way, or road: and a course: see in two places. ___ Also i. q. بَالْ [app. as syn. with Ji, i. c. State, or condition]. (S, Mal, رَخِيُّ meaning ,فُلَانُ وَاسِعُ السِّرْبِ , Meaning رَخِيُّ [i.e. Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also اَبُالُ (S, Mab:) or, as some say, ample of bosom, or mind; slow of anger: (Msb, TA:) [see also وُاسعُ السَّرب, in two places near the end of the next preceding paragraph:] MF thinks that for بال we should read مال, agreeably with an explanation of a phrase in what here follows. (TA.) __ Also The فَنْب [meaning heart, or mind]: (M, K:) and the [meaning self]. (IAar, M, Msb, K.) One Bays, هُو آمِنْ في سربه He is secure in, or in respect of, his heart, or mind: or, himself: (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his [or camels, or cattle, or other property], and his children; as though the phrase امن في سربه were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], his Ji: or, his people, or party: (M, TA:) or as expl. above, voce سرب, q. v.: or, accord. to Kz, his way. (TA.) The pl. is سَرَابِ. (El-Hejerce, M, TA.) == See also مُسْرَبَة

A subterranean excavation : (M, K:) or a habitation (S, Mgh, Msb, TA) of a wild animal, (S, Msb,) in, (S, Mgh, Msb,) or beneath, (TA,) the earth, or ground, (S, Mgh, Msb, TA,) having no passage through it; also called : قطا, (Ṣ, Mṣb,) and of birds [in general], (M,) (Mṣb:) such as has a passage through it is

termed نَفَى : (Mgh, Msb:) the burrow, or hole, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the den] of a lion, and of a hyena, and of a wolf; and the place into which a wild animal enters: (M:) pl. أَسُوابُ. (M, A, Msb.) أَنْ أَتُنَانُدُ In the saying in the Kur [xviii. 60], فَأَتَّنَادُ [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congcaled, and like a سُرُب [or سربا subterranean excavation, &ce.]: Zj says that may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of الرب , q. v.]: and AHát thinks that it here means Val [going away]: or, accord. to IAth, مُرْب signifies u secret, or hidden, place of passage: or, as used by El-Mostarid Edh-Dhafaree, it means [simply] a road, or way. (TA.) It signifies also A subterranean channel or conduit, by which water enters a Like [or garden, or walled garden of means طَرِيقَ سُرُبِ And طُرِيقَ سُرُبِ means A way, or road, in which people follow one another continuously. (M.) _ Also Flowing water : (M, K : [see also :]) or water flowing from a ojico [or leathern water-bag] and the like: (§:) or mater dropping from the punctures made in the sewing of a water-skin. (A.) __ And Water that is poured into a for skin for water or milk], (M, K,) when it is new, or into or leathern water-bag], (M,) in order مزادة that the thong [with which it is sewed] may became moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

سُرِبُ Flowing water. (S, M. [See also سُرِبُ.]) You say also مُزَادِةً سُرِيةً سُرِيةً (i. e. [A leathern-water-bag] flowing. (S, K.)

عُوزَةُ : see the next paragraph. = I. q. عُوزَةُ : single puncture, or stitch-hole, made in sewing a shin or the like]. (K. [There expressly said to be, in this sense, with fct-h; but I think that we should read عُوزَةُ : see, again, the next paragraph.])

A short journey; (IAar, M;) or so . سُرِيَة * (K. [But I think that the former is the right.]) You say, إِنَّكَ لَتُرِيدُ سُرْبُةُ Verily thou desirest a short journey. (ÎAar, M.) A long journey is termed مُذْهُدُ. (TA.) __ And i. q. مُذْهُدُ (S, M, A, K) and مُريقَة (A, K) [i. e. A way by which one goes or goes away, a proper meaning of the former word; and a way, course, mode, or manner, of acting or conduct or the like, which is a meaning of both of these words]. One says, (Ş, A, TA,) meaning [Such a , فَلَانُ بَعِيدُ السَّرْبَة one is] one who takes a distant way into the rountry, or land : (TA:) or meaning بُعِيدُ الْهُذَّهُب (S, A) and الطُّريقَة (A) [i.e., who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the line. See also سُوْب, and مُسْوَب., and Esh-Shenfarà says,

عِدَوْنَا مِنَ الوَادِي الَّذِي بَيْنَ مِشْعَلٍ وَبَيْنَ الْحَشَا هَيْهَاتَ أَنْسَأْتُ سُرْبَتِي

[We passed from the valley that is between Mish'al and El-Hasha: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, i. e. Verily قَرِيبُ المَذْهَبِ meaning, لَقَرِيبُ السَّرْبَة he is one who pursues a near way]; who hastens, or is quich, in accomplishing his mant. (Th, M.) Also A portion, or detached number, (S, Mgh, Msb,) of what compose a سرب, (Mgh, Msb,) i. e., of a collection [or herd] of gazelles, and of [wild] oven, (Mgh,) or [of a floch] of the birds called قُطُّ , and of horses, and asses, and gazelles : (ك:) pl. مُعُونَةُ pl. of عُرَفُ (Mab.) Sec also بربّ, in two places; in the latter of which the pl. is said to be سُرب and سُرب A collection of Life [i.e. horses, or horsemen], from twenty to thirty, (M, K,) or from ten to twenty. (M.) _ A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return. (IAar, TA.) __ A row of grape-vines: (M, K:) and any [meaning row or line]. (M.) __ See also آ. e. A scam, or a خُوْرَةً الله Also i. q. مُسْرَبَةً stitch, or a puncture, or stitch-hole, of a skin or the like]. (M. [See also أ.سُوبُهُ])

[The mirage;] i. q. الّ : (Aṣ, M, TA:) سَرَابُ or the semblance of water, (S, M, A, K,) of running water, (M,) at midday, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no شخص; (TA;) whereas the Ji is that which is in the or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other and the سراب and the آل and the سراب has سَرَابُ [: أَلَّ tioned here in the TA, see voce no pl. (Ṣ and K voce أَخُدُعُ) One says More deceitful than a middaymirage]. (A.) = بَرَاب, like , قُطَام, (A, K, TA,) i. e. indeel., with kesr for its termination, as also imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article prefixed to it, (TA,) is the name of The shecamel of El-Basoos (البسوس), (K,) or the shecamel El-Basoos, (A, TA,) for El-Basoos was أَشَامُرُ مِنْ her surname: (TA:) whence the saying [More inauspicious than Sarábi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

آسُرُوبُ [Wont to go away at random]: see 1, near the beginning of the paragraph.

مُرِيبَةً A sheep, or goat, (هُاةً,) which one drives bach, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow. (M, TA. [See also مُرِيبَةً.])

نارب Going forth: and going away; as also برب ; the latter expl. by IAar as syn. with

the latter is erroneously written (اعبرب:]) or going away at random into the country, or in the land. (S, K.) See also بُرُبُ , first sentence. You say بُرُ أَنْ , (A,) and بُرُ أَنْ أَنْ اللهِ , (TA,) i. e. [Camels, or cattle, and a stallion-camel,] repairing to the place of pasture: (A, TA:) and ظَبِيةُ سُرِبُ (TA) [a she-gazelle] going away in her place of pasture. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shihab El-Teghlibee, (TA,)

وَكُلُّ أُنَاسٍ قَارَبُوا قَيْدَ فَحْلِبِمْ
 وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبُ

[And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, خَلُغُنا is put in the place of نَعُلُنا : [in ([: أَرَى كُلُّ قُوْم : the Ḥam (p. 347) it begins thus this, says As, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels: fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the he means the chief, whom, Abu-l-'Alà says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Kur [xiii. 11], رَامَةُ اللَّهُ اللّلَّةُ اللَّهُ اللَّا لَا اللَّهُ [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day; and Kir says the same of

أَسُرِبُ, (M, K,) and أَسُرِبُ, (M, Mṣh, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mṣh, TA,) originally أَسُرُبُ, (Mṣh, TA,) [or أَسُرُبُ, (Mṣh, MF, TA,) [and in the TA رَصُوبُ, [i. e. Lead], (M, Mṣḥ,) or أَسُرُ [which signifies the same, or blach lead, or tin, or penter]. (K.) — And the latter, The fume of [molten] silver. (M. [See 1, last sentence.])

and عَنْدُ: (Har p. 448:) a place in which the الله (i. e. camels, or cattle,] go to pasture (تَسْرِبُ); (Ham p. 99;) and مَّسْرَبُهُ significs [the same, or] a place of pasture: (Ṣ, Ķ:) pl. of the former بمسارب, (Ham ubi supra,) and so of the latter. (Ṣ, K.) — And A channel of water. (A, and Har ubi supra.) [Hence,] one says, مَسْرِبُ مَسْرِبُ عَنْدُهُ أَنْ . e. 1 The channels of the tears [of his cycs became moist so as to scatter drops]. (A.)

see the next preceding paragraph. -Also The passage, and place of exit, of the dung; (Mgh, Msh, TA;) in this sense with fet-h (Mgh, Mab) only [i.e. to the]; or so and likewise and both signify the upper part of the anus. (TA.) __ See also the next following paragraph. __ Also [A sitting-place] like a [q. v.], before a [chamber such as is called] غُرْفُة: not غُرْفَة for this is a غُرْفَة [itself]. (TA.)

مسرية, (S, M, A, Mgh, Msb, K,) with damm to the , (S, Mgh, Mgb,) and أمسرية (M, Mgb,) with fet-h, (Mab,) i. e. to the ,, (TA,) and أُسْرِيَةُ * (M, K,) The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K:) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Msb:) and ♥سرب, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce مسّارب of beasts are The soft parts of their bellies: (M, of any beast means the upper مسرية parts, from the part next the nech to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A'Obeyd, TA.) .مسرية See also

see 1, last sentence.

أَسُوبُ Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)

Q. 1. رَسُرِينَا فِي الْمَشْي , inf. n. فَرْبَاغْتُ فِي الْمَشْي , I walked, or marched, an kour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] __ signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) _ And The being light, or agile, or active; light in any worh or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorauce; syn. مُنْزَق and مُنْدُق. (K.)

A ride, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, TA.)

A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and a desert, or waterless desert, far extending, (K, TA,) wide, or spacious: so in a verse of Aboo-Duwad cited voce , q. v. (TA.)

see what next precedes.

Q. 1. سُرْبَلَهُ سِرْبَالٌا (Ṣ, Ķ,) or سُرْبَلَهُ سِرْبَالًا (M, Msb,) inf. n. سُرِبَال (KL,) He clad him with a سُربَالة. (S, Msb, K.)

Q. 2. تَسَرَّبُلُ سِرْبُالٌ وَ (Ṣ,) or تَسَرَّبُلُ (Mạb) or بسربال, (M, K,) He clad himself, or became clad, with a تسربن: (Ş, M, M, b, K:) and so تسربن, in mented, decorated, or embellished, it; namely, a

for the J of the former. (M.)

Broken, or crumbled, bread, (ثريد, M, K,) or a mess of brohen, or crumbled, bread, رُيدُةً), AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

A shirt: (S, M, Msb, K:) and [so in the M, and in the Ham p. 65, but in the Mab and K "or"] a coat of mail: (M, Msb, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. سُرَابِيلُ, (Msb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سربان signifies the same as سَرُبُالٌ, the ن being, accord. to Yaakoob, a substitute for the J. (M.) __ In the following words of a trad. of 'Othman, y مُنْ سُرْبَلَنِيهِ اللهُ الله garment with which God has invested me], it is metonymically applied to the office of Khaleefeh.

سربن

Q. 2. تَسُرْبَلَ see يَسُرْبَنَ . سِرْبَالْ see : سِرْبَانْ

سرج

. آ. بَرُج (O, K,) aor. ع, (K,) inf. n. بروج براي المربع (TK,) + He lied; as also سرج, (O, K,) aor. -; (K;) but the latter is outweighed [in authority]; (TA;) like شَرِّج: (O:) and so الله (TA:) and مَرْج: (O and K° in art. مُرْج: You say, t [Such a † تَكَلَّمُ فَلَانْ بِكَلِمَةٍ فَسَرَجٌ عَلَيْهَا بِأَسْرُوجَةٍ ♦ one spoke a word, or sentence, and followed it with a lie]. (O.) __ And سُرَجُ الكُذِبُ, aor. 2, inf. n. , † He forged the lie. (TA.) [Sec also 2.] = بَرُج , as an inf. n., signifies The being bright, or shining. (KL.) — [And hence,] برجج (O, K,) aor. - , (K,) inf. n. برج , (TK,) said of one's face, + It was, or became, beautiful: (O:) or, said of a man, (TA,) the was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) = سَرَجَتْ شَعْرَهَا (O, K, TA, but not in the CK,) and أسرجت (K, TA, but not in the O,) [thought by SM to be a mistranscripwith the unpointed -,] She (a woman, O) plaited her hair; (O,K;) like aor. ع., expl. as signifying رَرْجَ [O.) = [سَجَرَتُهُ "Ephippio instruxit instravitve equum" by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this only.] اسرج meaning is

2. مُسْرِيح, (A, K,) inf. n. تُسْرِيح, (K,) † He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) + he adorned, orna-

which, accord to Yaakoob, the is a substitute | thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhakee and IKtt and Es-Sarakustee and IKoot; but Aboo-'Abd-Allah Mohammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, فَرَبُعُ إِلَيْهُ أَمْرُكُ † Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) ___ And i. q. +[He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — One says also, السرّج عَلَى أَسْرُوجَةُ [He forged against me a lie]. (A, TA.) And تسرّج العَلَى عَلَى اللهِ عَلَى اللهِ اللهِلمُوالِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال 1 He lied, or lied purposely, against me. (A, TA. إِنَّهُ يُسَرِّجُ الأَحَادِيثَ And [.تسدَّج See also] [Verily he forges traditions, or stories]. (A, سرجت Sec also 1, first sentence. . 800 1. شُعْرَهَا

> 4. أَسْرَجْتُ السَّرَاجُ (O, Msb, TA) I lighted the lamp, or wick. (Msb, TA.) _ [And يا significs also He lighted himself or another with a lamp &ce.; and so استسرج tor each of these, with a following it, he employed it (i. e. a lamp, or oil, &c.,) as a means of light: see j., in (Msb.) I bound the saddle, or his saddle, upon the beast, or horse: (Msb, K:) or I made a saddle for the [beast, or] horse. (Mab.)

5: sec 2.

10: see 4.

Q. Q. 1. سُرْجُنُ الْأُرْضُ He manured the land mith سُرْجِبن. (L in art. سُرْجِبن.)

A certain appertenance of a horse or similar beast, (Msh, K,*) well known; (Ş, Msh;) i.e., his رحل [or saddle]: (TA:) an Arabie word; or, accord. to the Shifa el-Ghalech, arabieized from سرك [which is written by Freytag شرك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. (Msb:) and pl. سُرُوج (Mgh, Msb, TA.) [Hence,] مَالَ †Thy affair, or case, mas, or has become, in a disordered, or an unsound, state: a proverbial saying. (Ḥam p. 242.)

Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

Foolish, or stupid. (O, K.)

i. q. زِبْلُ i. q. سِرْجِينُ solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oven, and the like; used for manure]: (Msb, and K in art. سرجن:) a foreign, or Pers., word, (Msl.,) originally سركبن, [meaning بسُرگين,] (Msb, K,) arabicized, (Msb, and S and K in art. سرجن,) by the conversion of so that one ,ق or ف] into ج, and also into says also سرقين [q. v.]: As is related to have said, I know not how to say it, and I only say زوث: it is with kesr to the first letter in order to agree with Arabic words; fet-h not being allowable, because

there is no instance of the measure نعليل; though | discourse. (A, TA.) And it is used alone, [withit is said in the M to be سرجين and يسرجين: (Msb:) [the word being arabieized, ull its letters should be regarded as radical; but] many assert the i to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.)

(O, K) سِرجِيجَةً اللهِ (Ş, O, K) سُرجُوجَةً Nature; or natural, native, or innate, disposition, or temper, or the like: (S, O, K, TA:) and a way, mode, or manner, of acting or conduct or the like. (S, O, TA.) One says, مرعلى سرجوجة They are of one uniform nature or dis الكُرُمُ مِنْ سِرْجِيجَةِ And الكُرُمُ مِنْ سِرْجِيجَةِ and سرجوجته Generosity is a quality of his nature or disposition. (Lh, TA.) And إِنَّهُ لَكُرِيمُ and السُّرْجِيجة Verily he is generous of nature or disposition. (AZ, TA.)

see the next preceding paragraph.

a word of well-known meaning; (S, O, K;) i. q. مصالح [i. c. A lamp, or its lighted wich, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Mab, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wich is inserted,] being a well-known tropical application: (MF, TA:) pl. مُسْرَجَة (O, Mab, TA.) [See also مُسْرَجَة .] __ [Hence,] the sun is called a برأج [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (ج, O,) and السَّرَاجُ النَّهَارِ (K,) and إلسَّرَاجُ إللهُ (ج, The lamp of day]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. The lamp of the people of اسراج أهل الجنّة الهُدَى سِرَاجُ Paradise]. (TA.) And one says, الهُدَى [The Kur-an is the lamp of the believers], (A,) or سُواجُ المؤمن [the lamp of the believer]. (TA.) _ Also, metaphorically, † The cye; because of its being often likened to a ... (Har p. 554.)

dim. of سُرْج dim. of سُرْج dim. of سُرْع The craft, or oecupation, of the سَرَاجُة [or saddler]. (O, K, TA.)

(Aş, Ṣ,) سُرَيْجِيَّاتُ O, Ḳ,) or سُرُيْجِيَّا Certain swords so called in relation to a blacksmith named : سُريَّة (As, S, O, K:) or they may be so called because having much water, and [glistening] wavy marks or streaks or grain. (Ham p. 326.) [See also مسرح.]

or سواج A saddler; i.e. a maker of سواج saddles]: (O, K, TA:) or a seller thereof. (TA.) Also ! A great, or habitual, liar, (K, TA,) who will not tell thee truly whence he comes, but mill tell thee lyingly. (TA.) Onc says, إِنَّهُ سُوَّاتِج ا مُواج t Verily he is a lying person, (A,) or a great, or habitual, liar, (TA,) who adds, or exayyerates, (یزید) in his nurration, or tall, or out مُرَاجُ ,] so that one says, مُرَاجُ إِلَمْ اللهِ إِلَيْ مُرَاجُ إِلَى مُرَاجُ إِلَيْ مِنْ اللهِ who lies much, or habitually, &c.]. (TA.) [See

†[A side of a forehead, or a forehead itself,] clear, or white, [and bright,] like the [or lamp]. (Th, TA.)

i.q. شَيْرَجْ; (TA in the present art. and in art. شرج; [but in the present art., غير الشَّيْرَج is erroneously put for عَيْنُ الشَّيْرَجِ , meaning the same as عَيْنُ الشَّيْرَ) but vulgar; (TA in art. ;;) i.e. Oil of sesame, or sesamum: an arabicized word, from [the Pers.] شيره. (TA in the present

A lie. (TA.) See 1 and 2.

مسرج, applied to a horse, (A,) or beast (دُانِةً), [or app., when applied to the latter, with 5,] Saddled; i.e. having the wound upon it.

مسرجة, with fet-h (S, Mgh, O, Msh) to the and, (Msb,) [A lamp; i.e.] the thing in which is the wich and the oil: (S, Mgh, O, TA:) and also the thing upon which the براج [app. here meaning lamp] is put: (O:) or the thing upon with kesr, has the last of these meanings : مُسْرِجة with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] with kesr, signifies the thing in which is the wick [and the oil]: and , with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) is مسارح. (Mgh, Msb.) [See [.سراج also

sec the next preceding paragraph, in three places.

t A face rendered beautiful by God. (A.) A nose beautiful in thinness and evenness used in this sense by El-'Ajjúj: likened by him to the kind of sword called ... (S, O.)

1. اَسْرَحْتِ الْمَاشِيَةُ TA,) or أَسْرَحُ الْمَالُ (Ṣ, TA,) or إلإبل (Mgh, Msb,) aor. -, (Msb, TA,) inf. n. (Kgh, Msb, K,) The بسَرُح (Ş, A, Msb, K,) cattle, or camels, pastured, (S, Mgh, Msb, K, TA,) or pastured where they pleased, (S, K, TA,) by themselves; (S, Msb, K, TA;) [or in the morning; for] you say, الغَشَي and سَرَحْتُ بِالغَدَاةِ (\$:) or pastured in the morning until the comperiod of bright morning-sunshine]. (Alleyth, هُوَ يَسْرُحُ فِي أَغْرَاضِ النَّاسِ [Henec, app.,]___[H [as though meaning He feeds upon the reputa-

men in their absence. (A, TA.) __ And أَنَّ مُرَّدُتُ أَنَّا inf. n. , went, or went away, in the morning. (AHeyth, TA.) And اُسْرَحُ الْبِكُ I go, or walh, to thee. (Har p. 44.) __ And رَسُوحُ السَّيْلُ (A, TA,) aor. =, inf. n. سُرُح and سُرُح (TA,) The torrent ran, or flowed, easily: (A, TA:) on the authority of Aboo-Sn'eed. (TA.) _ And مَرْبَعْ (K) and مَرْبِيعْ (A, K,) aor. عَرْبِيعْ (K) and مَرْبِيعْ (TA,) The urine had vent, poured out or forth, flowed, or streamed, (A, K, TA,) after its having been suppressed. (A, TA.) = سَرَحَ السَاشِيَة (Alleyth, S, A, TA,) or الإبل (Mgh, Msh,) aor. -, (Msb,) inf. n. شرح; (S, A, Mgh, Msb, TA;) and رَمها (Mgh, Msb,) inf. n. برّمها, (Mgh, K,) but the teshdeed in this verb denotes intensiveness, or nucliness, or frequency, of the action, or its application to many objects; (Msh;) He sent forth. or set free, [or drove,] the cattle, or camels, to pasture, (S,* Mgh, Msh,* K,*) or to pasture where they pleased, (S. K., TA.,) by themselves: (S, Msb, K, TA:) [or he did so in the morning, as is indicated in the S; i.e.] he made them to go forth in the morning to the pasturage. and أَرْحَتُ الْهَاشِيَةُ (AHeyth, TA.) You say this last ; سَرَحْتُهَا and أَهْمَلُتُها and أَسَهُتُها and أَنْفَشْتُها alone without 1. (S. [Yet Golius mentions the last also with 1, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], When ye bring, or جين تُريحُونَ وَجِينَ تُسْرَحُونَ drive, them back in the crening, and when ye send, or drive, them forth in the morning]. (AHeyth, S.) _ [Hence also,] مرح, aor. 4, inf. n. سرح ; (K;) and , سرح , (S, A, L,) inf. n. زير (L;) He sent (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L.) _ [And hence, app.,] مرحه الله, and برحه ال God disposed him [to what was right or good], or adapted him [thereto]: mentioned by Az, on the authority of El-lyadee, but as being strange. (TA.) One says, مُرْحُكُ لا أَللهُ لِلْخُيْرِ May God dispose thee, or adapt thee, to that which is good. (A.) _ And سرح, aor. -, inf. n. , He voided his excrement, or ordure; or, in a thin state; [the objective complement being understood;] syn. سَلَتَ And لَهُ تَتُوتُ مَا And لَهُ سَرَحْتُ مَا ري صَدْرِي (K, TA,) aor. -, inf. n. بين صَدْرِي (K, TA,) + I manifested, or gave furth, (أَخْرَجُتُ,) what was in my hosom. (K, TA.) = , nor. -, He set out easily in his affairs. (K.)

2: see above, in four places. __ also signifies The dismissing a wife by discorcement. (S, K.) You say, سرحها He dismissed her by ulirorcement: (A, Msb:) from سرح الإبل [expl. nbove]. (Msb.) And He sent her forth from his abode; (Bd in xxxiii. 48;) or let her go free; (Jel ibid.;) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also سراح, below; a subst. used as a quasi-inf. n. of this verb.] - [Also The putting, or sending, another tions of men;] i.e. the defames men; or defames away, far away, or far off; removing him far

array; or alienating, or estranging, him: see Har p. 44.] __ And The act of removing, or clearing away : you say, مُرْح عَنْه He removed, or cleared away, from him [gricf or sorrow]; syn. فَرَّجَ (L, TA.) __ [And The causing water to flaw; or letting it flow.] You say, سُرْحُوا المُأَةُ They caused the water to flow, or let في الخُنْدُق it flow, into the moat]; from مُرْحَ الإبلُ. (Mgh.) __ And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سُرَحَت شُعْرَهُا (A) or الشَّعر, inf. n. as above, (Mab,) She combed [&c.] her hair (A) [or the hair]. __ [And it is used also in relation to poetry, or verses.] You say also, app. meaning The poet trimmed سرَّح الشَّاعِرُ الشِّعْرَ the poetry, or verses; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) __ And The net of facilitating, or rendering easy. (S, K.)

5. تسرح He (a man) went away, and went forth, from a place. (TA.) __ See also the next

7. انسراح The act of running, or going along [quickly and easily]. (KL.) You say of a shecamel, انسرخت في سيرها She mas, or became quich and easy in her pace. (A.) __ And He lay upon his bach, or lay as though thrown down or extended, and parted his legs. (S.). And He mas, or became, naked, bare, or mithout clothing. (KL. [See also its part. n., منسرح.]) - And It (grief or sorrow) became removed, or cleared away; [syn. إنْفُرَجُ ;] as also وَ تَسْرُحُ ; quasi-pass. of مُرْبَع signifying سُرِّح (L, TA.)

Cattle, or camels Sc., pasturing, (S, A, Mgh, Mab, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeyd says that and المرَّفُةُ signify Cattle, or camels Sc.: and Khálid Ibn-Jembeh says that means camels and sheep or goats: and a single beast; as well as a collection [of beasts]. (TA.) = Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with 5: and it is said to be the same as the I: (S:) but this is a mistake; the fact being that it bears a kind of berry termed I, (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with 5: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or Bk. I.

AHn, the مُرْحَة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the or summer], and pitch tents, or build] صيف houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the اَکُل [a species of tamarisk], has small leaves, and lank branches, or twips, and always grows slanting, its inclination among all the trees being towards the south (اليمين): Lth says that the سرح arc o kind of trees that have a fruit, and they are the N () [app. a mistranscription for], i. e. the ol,]); but Az says that this is a mistake: Lth cites the saying of 'Antarah,

بَطَلُ كَأَنَّ ثَيَابَهُ في سَرْحَةِ تُحْذَى نَعَالُ السَّبْتِ لَيْسَ بِتَوْءُم

(L,) i. e. He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سبت ; sandals of سرحة [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this برحة person as tall of stature, showing that the is a large tree: but the [or .i] has no trunk nor taliness: IAar says that the مرح are ذكوان that have become large; and the ذكوان are certain trees having beautiful [shoots such as are termed] . سَرَاحُ : the pl. is سَرَاحُ (L.) __ The n. un., مُرْحَة, is applied to signify ‡ A man's wife, (Ṣ, A,) by a metonymy. (Ṣ.) The Arabs are said growing سُرْحُة growing سُرْحُة growing over water, because in this case it is in the most beautiful condition. (TA.) __[Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the is applied to a plant of the class pentandria, which he terms Cadaba farinosa, (described by him in p. 68,) growing in the lower region of the mountains of Widce-Surdud, in Tihameh.] = Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)

Easy; as also أَسْرِيحُ (L.) You say, She brought him forth with ease. (TA.) And تَحْرُبُ سُرُحًا It passes forth easily and quickly: occurring in a trad., describing a draught of water that satisfies thirst (شرية مَا). (TA.) And مُنْسَرِحُهُ مَا and مُنْسَرِحُهُ مَا الله مَا تَافَةُ سُرِحُهُ (L:) or swift, she-camel; (S;) as also أَسُرُوحُ : (L:) or a she-camel quich and easy in pace. (A, MA, and Har p. 481.) And مَنْسَرُحُ and أَسْرَحُ (K) and مَنْسَرُحُ (TA,) or مَنْسُرُحُ (S,) A horse, or horses, quich, or swift. (S, K.) [See also مِرْاَحُ مَا السَّرَاحُ A shoulder-blade (TA) or an summer arm horse of a cornel blade, (TA,) or an upper arm-bone, of a camel, (ISh, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.) And [trees] of the kind called obe, great, with spreading branches, beneath which men alight in the [S, K;) like An easy gait, or manner of going; ing branches, beneath which men alight in the [S, K;) like (TA.) And (TA.) And (TA.) accord. to gift promptly given, without deferring: (K:) or

a gift that is easy and quick; a metaphorical phrase from نَاقَةُ سُرُحُ expl. above. (Ḥar p. 481.) == [See also مُرِيحُة, of which, in two senses, it

سرحة A single tree of the hind called سرحة [q. v.]. (Fr, S, TA.) = Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) = And سُرْحُة, (O,) or السُّرْحُة, (K,) is the name of A certain dog. (O, K.)

the نعلان being an سرحان, of the measurc augmentative letter, (Sb, S,) from the verb, (TA,) The wolf; (S, A, Mgh, Msb, K;) as also سُرْحَالٌ (Yaakoob, K;) fem. سِرْحَالٌ (Ks, S) and سرحالة; (TA;) and the lion, (S, O, Msh, K,) in the dial. of Hudheyl: (Ṣ, O:) pl. سَرَاحِينَ (Ṣ, A, O, Mab, K) and سُرَاح and سُرَاح, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

سَقَطَ العَشَاءُ بِهِ عَلَى سِرْحَانِ

[The evening-meal, or supper, (i. e. the secking for it,) made him to fall, or light, upon a wolf]: (S, Meyd:) accord. to A'Obeyd, it originated from a man's going forth to seek the eveningmeal, and falling upon a wolf, which devoured him: accord. to As, from the like accident to a beast: accord. to IAar, from a man's being slain by another man, named .: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [Scc Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هزلة; accord. to Meyd, the father, but accord. to the O, the brother, of Sirlian.]) — Hence, (Mgh, Mab,) i. e. from السُرَّان as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنَبُ السرحان The false dawn; (Mgh, O, K, TA;) i. e. the first [dawn]. (TA. [A term nearly agreeing with the Greck λυκοφως.]) ... السرحان (O, K,) or سرحان, (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) = Also The middle of a wateringtrough or tank: (O, K:) pl. as above. (K.)

(Ş, Mab, K;) تَسْرِيحُ الْمُزَّاةِ a subst. from سَراح [i. e., a subst.] signifying The dismissal of a wife by divorcement: (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like طَلَاقُ and فراقٌ, it signifies discordence explicitly. (L.) _ [And Dismissal in a general sense. Hence,] it is said in a prov., إِللَّهُ إِلَّهُ إِلَّهُ إِلَّهُ إِلَّهُ إِلَّهُ إِلَّهُ النَّجَاحِ إِلَّهُ النَّجَاحِ إِلَّهُ النَّجَاحِ the accomplishment of one's want]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it : (S, L: in some copies of the former, for فَأَيْسُهُ, we find or it is applied to a man who does not إ: فَأَيْستُهُ desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce شراح.]) __ Also Haste, ex-

pedition, or promptness. (TA.) __ And + Easc: so in the saying, إِنْعَلُ ذَٰلِكَ فِي سَرَاجٍ وَرَوَاجٍ (TA) i. e. \ Do thou that in a state of ease (S and A and K in art. ((e--)) and rest. (A in that art.) [indecl.] like مُطَام, [app. as meaning The quick, or quick and easy in pace, like السُّرِّة,] the name of a certain horse. (K.)

quickly, expeditiously, or promptly; (TA;) in which is no deferring. (A.) You say also, y That will not be save يَكُونُ ذُلِكَ إِلَّا فِي سَرِيحٍ with quickness, expedition, or promptness. (TA.)

And ان خيرك كسرية and ان خيرك كفي سرية,

Verily thy bounty is quich, expeditious, or prompt. (TA.) saddle. (S, K.) see also the next paragraph, in five places.

A thong with which one sews soles or sandals or the like: (Ṣ, O, Ķ:) pl. سَرَائِحُ (Ṣ, O, Ͱ) and سُرُعُ (TA) and [coll. gen. n.] أَسُرِيعُ (TA) (S, TA:) or, as some say, the thong wherewith is fustened, or tied, the Lich, which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the uttachment of a leathern shoe, or sandal]: (TA:) نعال is also expl. as signifying the سُرَّح [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نعال; cach thong, or strap, being called : (L, TA:) Suh says, in the R, that مربع signifies a kind of thing like the نغل with which camels' feet are clud. (TA.) The سُرائح of an arrow are The sinens that are would around it; sing. and also certain marks upon it, like those of fire. (TA.) _ Also A piece of a garment (K, TA) that has been much torn: (TA:) باريخ الله (K, TA) and [coll. gen. n.] وَمَوَائِمُ عَلَيْهُ (TA.) - And A conspicuous elongated strip of ground, (O, K,) even, (O,) narrow, and having more trees, or shruhs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it; (TA;) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed ais [app. as meaning a long mountain lying across the way, and over which one passes]: (O, TA:) pl. سَرَائِح (O, K, TA) and [coll. gen. n.] سريح (TA.) _ And An oblong, or enlingated, tract of blood, (K, TA,) when flowing: (TA:) pl. سُوَائِتُ (K, TA) and [coll. gen. n.] ری (TA.) .سَرِیح ∜

عريات: sec سُرِع: Also Tall; (S, K;) as an epithet applied to a man. (TA.) And Locusts, or the locust. (\$, O, K, TA. [In the CK, and in my MS. copy of the K, الجواد is erroneously put for (Aboo-'Amr Ez-Záhid, IB:) and the mame of A certain woman, (S, K,) in one instance only. (Aboo-'Amr Ez-Záhid, IB.) ___ السَّرْيَاحِ لللهِ (K,) or سُرِياً , (O,) is the name of A certain dog.

[probably meaning Quick, or quich and easy in pace, like ,,] the name of a horse of El-Mohallak Ibn-Hantam. (O, K.)

and شَارِحُ see سَارِحُ , second sentence, in three places. مَا لَهُ سَارِحَةٌ وَلَا رَائحَةُ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture,] means + he has not anything: (S, TA:) and sometimes it means the has not any people, or party. (Lh, TA.) -سيل سارح A torrent running, or flowing, easily. (Aboo-Sa'eed, A, TA.) نارح is also used as a subst., signifying A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage. (TA.)

A place of pasturage: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (0:) pl. مُسَارِحُ. (TA.) occurs in a trad., of Umm- لَهُ إِبِلٌ قَلِيلَاتُ المَسَارِح Zara, meaning [He has camels whose places of pasturage are few; i.e.] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

A comb. (O, K.) __ And [the dual] Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs. (AḤn, TA.)

An instrument with which hair and flax or the like are separated and combed. (TA.)

or mirage]: (K: [in some copies of which, الشَّرَابُ is put in the place of mentioned on the authority of Th; but:]) mentioned on the authority of Th; he was not sure of its correctness: (TA:) a dial. var. of مَشُرُوحٌ in this sense. (TA in art. مُشُرُوحٌ)

and its fem., with i: see مُنْسَرِح, in two places. __ Also the former, (K, TA,) applied to a man, (TA,) Lying upon his back, or lying as though thrown down or extended, and parting his legs. (K, TA.) _ And Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad: (TA:) or coming, or going, forth from his clothes; (S, O, K;) or so هُوُ (A.) [Hence,] one says, مُنْسَرِحُ مِنْ ثِيَابِهِ يو إلى الكرم إلى الله الكرم إلى الكرم إلى الكرم الكرم divesting himself, of the apparel of generosity. (A.) __And [applied to a camel as meaning]

is also the name of A kind of verse; (S, O, K;) [namely, the touth;] the [full] measure

twice. (0.)

مرحوب, applied to a mare, Long-bodied; (S, K; *) [said to be] applied only to a female: (S:) or, as some say, a mare that moves the fore legs quickly in running: and a horse of generous race, or excellent, and light, or active: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And A she-camel swift, and long [in the body]. (TA.) It is also applied to a man, (K,) meaning Tull, and beautiful in body: and with 5, to a woman: but not known to the Kilábees as applied to a human being. (TA.) الشرهوب The jackal; syn. ابن اوى . (K.) _ And A certain blind devil, dwelling in the sca. (K.) = سُرْحُوبُ سُرْحُوبُ (K, TA,) with the up quiescent, (TA,) [in the CK with ,] A cry by which the ewe is called on the occasion of milking. (K.)

سرحل سرح , in art, سِرْحَانٌ ; fem with ة : هورَحَالٌ

1. سُرُد, aor. -, inf. n. سُرُد, He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part inmediately after another, uninterruptedly; he made it consecutive, successire, or uninterrupted, in its progressions, or gradutions, or the like: or this ; تَسْرِيدٌ . inf. n, سرّد ♦ or this may have an intensive signification.] - You say, سَرَدُ الدِّرْعَ, (A,) [aor. and] inf. n. as above, (Ş, K,) He fabricated the coat of mail (Ş, A, K) by inserting the rings one into another: $(\S, A:)$ [and so (as appears from an explanation of its pass. part. n.) • سردها • or this may have an intensive signification:] and زردها signifies the same. (K in art. زرد) [See also مرز below.] ___ And سَرَدُ الشَّيْ (M,) inf. n. as above; (M, K;) واسردهٔ الله (K;) and بَشْرِيدٌ (M,) inf. n. اسردهٔ (M,) inf. n. إسراد; (TA;) He perforated the thing [as one does in fabricating a coat of mail, (see, again, سرد, below,) and in sewing leather]: (M, K:) some say that signifies the act of perforating. (S.) __ And سَرَدُ النَّعْلُ وَغُيْرُهَا finf. n. as above and سَرَاد,] He sewed the sandal oc.; (K) سَرَادٌ (as also بَسَرُدُ (Ş, K) and سَرُدُ (K) and تَسْرِيدٌ (S, K) signify the serving of leather. ، inf. n. سُودٌ , inf. n. سُرَدُ خُفُّ البُعِيرِ And سِرَدُ البُعِيرِ inf. n. أَسُودٌ [app. meaning He covered the camel's foot with thongs interwoven]. (M.) _ And , ' (M,) aor. وَنَحُوهُ (M, A, Myh) سُرَدُ الحَدِيثُ (Ṣ, M, Mṣb,) inf. n. سرد; (Ṣ, M, Mṣb, Ķ;) and ; (TA;) ! He carried on, or continued, uninterruptedly, (S,* M, A, Msh, K,*) and well, (S, K,) the narrative, or tradition, or discourse, The female locust: Divested of his وبر [i. e. fur, or soft hair]. (TA.) (S, M, A, Msb, K,) and the like; (M;) and in

like manner, القرانة the recitation, or reading: (A:) from سَرَدُ الدَّرْعُ and النَّعَالُ [or النَّعْلُ expl. above]: (Ḥar p. 307:) and سَرَدُ القُرْآنُ He carried on, or continued, uninterruptedly and with rapidity the recitation, or reading, of the Kur-án. (M, L.) And الصَّيَامُ (Ş, K°) or الصَّيَامُ (TA,) and صومه, aor. ، inf. n. سرد, (K,) + He continued uninterruptedly the fast, (S, K,) and his fast. (K. [See also what next follows.]) , aor. -, (K,) inf. n. سَرَد, (TK,) He (a man, TA) fasted uninterruptedly. (K.)

2: see the preceding paragraph, in six places.

4: see 1. اسرد النَّخُلُ The palm-trees had hard green dates, which are termed (K.)

5. تسرّد الدّر † The pearls, or large pearls, fullowed one another, or did so uninterruptedly, upon the string. (A.) And تُسْرَد وَمُعْهُ كُهَا يَتَسُرُد l Ilis tears followed one another, or did so uninterruptedly, like as do pearls. (A.) And and, القرآءة, † The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly [and mell: see 1]. (A.)

راسرنداه . (Ş, M, K,) inf. n. اسرنداه . Q. Q. 3. (S,) It (a thing, M) prevailed against him, or overcame him; (S,* M, K;*) like اغْرَنْدُاهُ: (S,* K:) these two are said to be the only verbs of this measure: (TA:) [but several others should [: إِغْلَنْتُي and إِخُلْنَدَى and إِغْلَنْدَى be added; as the رج in اسرندي [and the like] is to render it quasi-coordinate to [quadriliteral-radical verbs of the measure] افْعَنْلَل (Ş.) A rajiz says,

قَدُّ جَعَلَ النَّعَاسُ يَغْرَنُدِينِي أطرده عنى ويسرنديني

[Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with in the place (أطرده of

inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] in the Kur xxxiv. 10, means And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd, * L:) or السرد means [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L.) = Also + Coats of mail; (S, M, L, K;)a gen. n. in this sense: (S, K:) [and a single coat of mail; like زرد and 1 any other [properly signifying rings, but here meaning mail]; (S, A, K;) [i. e.] it signifies also the like of coats of mail, made of حَلِق : (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] المسرد (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مُسْرُود, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and

(A:) or السَّهْرُ, as some say, means السَّرُدُ, [as mentioned above,] and السَّرُدُ means السَّرُدُ [like الزرد]. (M.) = Also : Consecutive, or following one another: so in the phrase يُجُومُ سَرُد إلى إلى المجاه that are consecutive: the epithet retaining the mase. sing. form, though applied to a pl. subst., because originally an inf. n.; like عَدُلُ in the phrase رَجَالٌ عَدْلً]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثُلَاثُة سُرد وَوَاحد فَرد [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (Ṣ, M, Mṣl):) the سرد arc Dhu-l-Kaadeh and Dhu-l-Ḥijjch and El-Moḥarram, and the فرد is Rejeb. (Ş, M.)

in the next preceding paragraph.

Hard green dates: (K:) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA:) or unripe dates that drop before attaining to maturity, while green: n. un. with 5: (AHn, M, TA:) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed مسرد See also بُسُر = See also مسرد. (M, TA.) -said by Golius, and by Frey سُرُودٌ and سُرَادً] = tag after him, to signify the same as the "Pers. ميدن Pavidum fugacemque esse," as on the authority of the KL, are mistranscriptions for and شُرُود, which I find thus expl. in the

مسرد see : سراد in two places. سَرِيدُ

The art of fabricating coats of mail; as (زرد .TA in art) .زرادة also

A fabricator of coats of mail; (TA in (AA, L, TA.)

سرمد . and : سرمد : see art. سرمد

Strong: (Ṣ, M, K:) or bold, daring, brave, or courageous: (M:) and quick in his affuirs: (K:) or a man who goes on, or advances, boldly; derived from السُّرُدُ: (Sb, TA:) [accord. to Sb, therefore, this is its proper art.; but accord. to the K, its proper art. is سرند, in which F mentions it again: it is perfectly dccl., i. e., with tenween, for] the fem. is سرنداة. (S, TA.) Also A sword that penetrates the thing that it strikes. (L.)

سُراد see : سَارد سرد see : الهسرد

(Ṣ, M, A, L, Mạb) and سُرَادُ اللهِ (Ṣ, M, A, L) An instrument for perforating: (M, L, Msb:) and, (M,) or as some say, (Msb,) an instrument with which leather is sewed; (\$;) syn. مَخْرُزُ; (M, L, Msb;) or مِخْرُزُ; which is [said to be] the same thing as the مخرز; (L;) as

pl.; or, as Z says,] it is an inf. n. used as a subst. : | also نريد الله: (K:) or an [instrument of the kind called] اشفى that has a hole at its extremity; (A;) and so سُرِيدٌ ♦ and أَسُرَادٌ ♦ (TA: [but the last I think a mistake for سراد.]) _ [Hence,] رهُوَ آبْنُ أُمِّرِ مِسْرَدٍ (K,) or مُوَ آبْنُ مِسْرَدٍ (A,) ! He is the son of a female slave: (A, K:) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) __ [Hence, also signifies † The tongue. (M, A.) So in the saying, فَلَانٌ يَخْرِقُ الأَعْرَاضَ بِمِسْرَدِهِ [Such a one wounds reputations with his tongue]. (A.) = Also A sandal having its لسان [or tongue, i. e. the thing projecting in its fore part,] faced with another piece sewed on. (M, L.)

> ; and its fem., with 5: sec the next paragraph, in three places.

> and مُسْرُود [app. A sewing of leather or skin carried on in regular and uninterrupted order]. (S. [In one of my copies of the S, I find خرز in the place of خرز; and so in the L; but the latter appears from the context to be the right reading.]) __ And likewise درع and دِرْعُ مُسْرُودٌ (Ṣ,) or مُسْرَدَةٌ لا and مُسْرُودَةٌ are both لِبُوسٌ nnd دِرْعُ (though ,لَبُوسٌ مُسَرَّدٌ لا generally fem.,] and أُمُّةُ سُرُوْ , [in which the epithet retains the mase, form because originally an inf. n., like عَدُلُ in the phrase إمرأة عَدُل.] A coat of mail fabricated by inserting the rings one into another. (A.) And مُسْرُودَة signifies A coat of mail (درع) perforated [in its rings]. (Ş.)

1 Pearls following one another, or مَاش مُتَسَرِّد doing so uninterruptedly. (A.) And ! One walking, or going, with consecutive, or uninterrupted, steps. (A.)

[A thing] that overcomes one. (Ş.)

سرداب, an arabicized word, (K,) from [the Pers.] مَرْدُ [i. e. "cold"] and بَارُدُ ["water"], (TA,) A subterranean structure, for the summer: (El-Ahmar, K:) or a narrow place into which one enters: (Msb:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سرادب (Msb) [سرادیپ or].

A people of those who compose the extravagant zealots of the [sect called] رافضة [q.v.], who expect El-Mahdee's coming forth from the سرداب that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, "O Imam: in the name of God:" three times. (TA.)

سردق

[Q. 1. سُرْدُقَة, inf. n. سُرْدُقة, He covered a house with an awning over its interior court, as a protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the

same is indicated by the explanation of the pass. part. n. in the PS: but in the KL, I find only the verb may, سَرَاپِردَهُ كُردَنْ the verb may, however, be better expl. as signifying he furnished with a سُرَادق, q. v.]

سرادِق, said by El-Jawaleckee to be an arabimized word from [the Pers.] سراطاق or سراطاق or (MF,) An awning extended over the interior court of a house: (S, O, Msb, K:) [and the cover of a tent:] and any tent of cotton: (S, O, K, and mentioned in the Msb as on the authority of J:) or a [tent of the kind called] فسطاط ; (Bd in xviii. 28;) so says AO: (Msb:) also (Msb) an enclosure around a Line [or tent], consisting of pieces of cloth, without a roof: (Mgh, Msb:) or an enclosure (مُجْرَة) around a فُسُمَاط : (Ksh and Bd ubi supra:) or what surrounds the [tent and the [tent called] : قبة (Ham p. 772:) or any wall or enclosure, or [tent such as is called] مضرب, or [such as is called] خبآه, : سُرَادِفَات . that surrounds a thing : (IAth, TA :) pl (S, O, K:) it has this pl., though it is masc., because, it has no broken pl. (Sb, TA.) El-Kedhdháb El-Hirmázec says, not Ru-beh as in the "Book" of Sb [and in the S], addressing Hakam Ibn-El-Mundhir Ibn-El-Járood,

سُرَادِقُ المَجْدِ عَلَيْكَ مَهْدُودُ

† [The canopy of glory is extended over thee]. (O, TA.) _ [Hence,] + Dust rising; or spreading, or diffusing itself. (Az, O, K.) _ And + Smoke rising high, and surrounding a thing. (Az, O, K.) _ In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a أنسطاط. (Bd,) or to an enclosure around a . or as meaning the smoke of the fire; or a wall thereof. (Ksh, Bd.)

(Lth, S, &c.) [A house, or tent,] بَيْتُ مُسَودَقً haring a سُرادق: (Ksh in xviii. 28, and PS:) or having the whale of its upper part, and of its [necord. to the TK here meaning curtained, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مُسدُود [i. e. closed, &c.]. (So in the CK.)

1. سُرَطُهُ , nor. ع , inf. n. سُرَطُهُ (Ş, M, Mab, K) and سَرَطَانْ; (M, K;) and سَرَطَانْ; (Sgh, K;) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA;) He snallowed it: (S, M, Msb, K:) or, as in some of the copies of the S, without chewing: or, accord. to the A, by little and little: signifies the same; (S, M, Mṛb, K;) and so السرّطه (Aṣ, K:) and in like manner, زَرْدُهُ and ازدردهُ (TA) [and تَرْرُدهُ]. It is لَا تَكُنْ حُلُوا فَتُسْرَطَ وَلَا مُرااً فَتُعْفَى ,said in a prov. Be not thou sweet, so that thou shouldest be swal- almond, and smaller, and when it becomes large,

out of the mouth because of thy bitterness: (S, TA:) or, accord. to one relation, فتُعقى i. e., so that thou shouldest be disliked for being very bitter: used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4. اسرطته دراعي I put my fore arm upon his throat [from behind him], to strangle him, or throttle him. (TA in art. درع.)

5: see 1.

7. انسرط في حُلْقه It (a thing, M) passed easily in his throat. (M, K.)

8: see 1.

. سرطهر .sce art : سُرطَهر .sce art

A man that swallows quickly; (Ibn-'Abbad, O;) as also سُرَطَةُ (Ibn-'Abbad, O) and (عارطان الله المراطع (C:) or المرطوط (so accord. to the TA) and مسرط and مسرط a man that eats quickly: (TA:) or the first, and , (M, K,) a man (M) that swallows well, (M,) or largely. (K.) [See also أسراطي Also, and أَسْرَطَانٌ (M, K,) A horse (M, TA) that runs vehemently. (M, K, TA.) [See again [.سُرَاطِي

: see the next preceding paragraph.

and سُرُطِيُّ see سُرُطِيُّ, in three places. — Hence, (M,) the former also significs + Au eloquent speaker; (M, K;) as also أَسُرُطَانُ v (TA.) [See also art. سرطهر.]

: سُرُطَانُ see سُرُطَانُ, in two places : and سُرُطًانُ and سُرُطًا . — Also [The crab;] a certain aquatic creature; (S;) a certain animal of the sea; (Mab;) a certain creeping thing (مَابَّة), of aquatic creatures; (M;) a certain fluvial creeping thing (دابة); and also a marine hind, which is an animal that becomes hard like stone: the furmer kind is of much utility; the quantity of three of its ashes, when burnt in a coohing-pot مُثَاقيل of copper (نَحَاسِ أَحَمَرُ [for the latter of which words we find in the CK ______]), with water or wine, or with half its weight of gentian (جنطیانا) is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously: (K:) that is bred in rivers: سرطان that is bred in rivers (TA:) of the marine kind, what is burnt is an ingredient in collyriums, (K,) for removing whiteness, (TA,) and in dentifrices (سنُونَات, so in copies of the K and in the TA [but in the CK, erroneously, سَفُوفَات), and strengthens the gum: (TA:) pl. سَرْطَانَاتْ. (Msb.) السَّرْطَانَ is also the name of † A certain sign of the Zodiac; (Ş, M, K;) [Cancer;] the fourth sign; so called because resembling the creature above mentioned in form. (TA.) __ [The disease called cancer;] a black-biliary tumour, which begins like an

lowed; nor bitter, so that thou shouldest be put there appear upon it veins, red and green, resembling the legs of the سُرطان: there is no hope for its cure; and it is treated medicinally only in order that it may not increase: (K:) a certain disease that attacks men and beasts: (M:) it is also (K) a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof: (S, K:) a certain disease that appears in the legs of heasts: (T, TA:) some say that it is a disease which offerts a man in his fauces, having relation to the blood, and resembling the دُبَيْلَة [which is explained by ISh, in describing the disease termed ذَاتُ الجُنْب, as an ulcer that perforates the belly]: and some say, that it is [the disease called] داة الفيل. (TA.)

. سُرَط Bee : سُرطيط

. سُرَطُ or سُرَطُرطُ sec سُرطُرطُ

, (Lth, أَسَرُطُرَاطُ Lth, Lh, S, M, K) and سِرطُواطُ M, K,) the former said by Az to be a good form, like مجلًّا and batter to be the only instance of its form known to him, (TA,) and أَسُرِيْطُ , like , (accord. to the K,) or (TA, [in which , أُقْبَيْطُ , (TA, [in which this is said to be the right form,]) [The kind of smeet food called] فَالُودٌ (Lḥ,Ṣ, M, K,) or ; (as in some copies of the K and in the TA;) so called because very delicious to cat and swallow, from يرط signifying the "act of swallowing;" (Az, TA;) of the dial. of Syria: (Lh, M:) or [the hind of sweet food called] خبيص. (M, K.)

رَ وَ سَرَاطِي see : سَرَاطُ

A road, or may: (Mgb:) or a conspicuous road or may; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K;) i. q. صراط, (S, M, Msb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on necount of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, M,b, K;) and زراط; for the saying that the pronunciation with the pure j is a mistake, is [itself] a mistake: (K:) [ISd says,] As mentions the reading الزراط, with the pure j; but this is a mistake; for he only heard the resemblance, and imagined it to be j; and As was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to liave read الزراط, and the same is related of Hamzeh, by Ks. (TA.) One says also, هو في lle is, in respect of his دينه عَلَى سِرَاطٍ مُسْتَقِيمٍ religion, on, or in, a right way]. (TA.) [It is fem. as well as mase. : sce زَفَاقِي.]

. سُرَاطِيِّ see : سُرُوطُ

. سُرِيْطَى and __ : سِرِطْرَاطْ see : سُرَيْطْ

. سُرِّيطَى and ـــــ: سُرِيطاً عُود : سُرِيطَى

مرواط ا A great eater; (K;) as also سرواط

(Seer, M, K,) and سرطور : (K:) or one who in the latter sense, the former epithet is applied to a swallows everything; as also سرطور (M) and man; as also سرطور (M:) and ; الاستراط and السرطير (Lh, M;) from سرطيرا ; and أَسْرَطُهُ ; (Lh, M;) from الإسْتَرَاطُ poet (namely 'Adee Ibn-Zeyd, TA) uses the the مُر accord. to IJ, being augmentative; (M;) phrase سَرْطُهُ اللَّهُ عَيْنَ [long in the two jan-bones]. and so أسرُطُ (TA.) [See also سُرُوطُ Also, (S, M, K,) and أَسْرَاطُ (M, K,) † A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habeeh, O, in explanation of the former word.) __ إلم A liorse that runs vehemently. (K, TA.) [See again اسرط.]

(L,) رُسْرِيْطُى اللهِ (Jm, M, K, TA,) or رُسْرِيْطُانَةُ A kind of soop, or food that is supped, (Jm, M, K, TA,) like غزيرة [q. v.]; (Jm, M, TA;) in the K, erroncously, like خريرة : (TA:) or resembling خزيرة. (L in explanation of the latter word.) _ See also سُريطي.

in two places. سُرُواطً

. سَرَطُ see : سَوَاطُ

and see also the para: سرطراط see also the graph here following.

a word occurring in the following prov.: الأَخْذُ سُرَّيْطَى وَالقَضَاءَ ضُرَّيْطَى, (Ş, K,) or , so in a copy of the M, وُسُرِيْطَى ♦ and سُرِيْطَى without teshdeed,) and one says also اسريطَي without teshdeed, مُنْرَيْطًاءُ and سُرِيْطًاءُ v and (O, K,) and أَضُرِيطًى (O, K, TA, in the CK مُريَّطا and مُريَّطا) and أَضْرِيْطا and مُريَّطًا (K, and so in a copy of the S,) caeh like رُبِيْر (TA,) or المربط and مربط (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and الأَعْدُ سَرَطَانُ , (O, K,) or, as some relate it, سُلَجَان, (O,) ([.سلج .O, Ķ. [See 1 in art) . وَالقَضَاءُ لَيَّانُ

see the next preceding paragraph.

and المسرط The gullet : (M, K :) also written with ... (M.)

see what next precedes: __ and see also سُرَطُ

Q. 1. سُوطُهُ Ile (a man) mas, or became, silent. (Sh, TA in art. رطم.) _ [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

(S.) __ And The gullet; because of its width. (M.) __ And, as also , wide in the fauces, quick in smallowing, (M, K,) or that smallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the triliteral-radical class; (M, TA;) _ And hence the latter, + An eloquent speaker: (M in art. سرط and in the present art., and K * in the former:) or perspicuous in speech; (M and K in the present art.;) as also سرطير الذي is also expl. as meaning الذي is also expl. as meaning الذي which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so مُرْطُهَانُ (Freytag, from the Decwan of Jercer.)

. see سُرطَّه, in three places.

. see سُرطُهَان, last sentence.

: سُرطُوم : see سُرطُوم, first sentence.

1. وَرُمْ aor. مُرْعَ (S, Msb, K) and (S, Msb, K) and (TA [and mentioned in the K, but app. as a simple subst.,]) and سُرَّعَةُ and سُرَّعُ and سُرَّعُ and سُرَّعُ (TA) and سُرُعُة, (K,) or this last is a simple subst. from أسرَع, (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. السُوع [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between سُرُع and اسرع: see the latter below: (TA:) one says also سُرِع and var. of بَسْرِع and var. of بَسْرِع and var. of عشرة. and var. of said of an affair, or event, signifies the same as الوَحَاةَ like السَّرَعُ السَّرَعُ السَّرَعُ (TA.) One says, سَرْعَ الوَحَانَ, (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. سَرْعُ مَا فَعَلْتُ زَاكَ And مَرْعُ مَا فَعَلْتُ زَاكَ And مَرْعُ مَا فَعَلْتُ زَاكَ اللهِ which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesrch because they are difficult of pronun-, عَضْد for عَضْد and عَضْد for فَخْذ but one should not say for , (S, TA,) or the like, accord to the Basrees, though the Koofces allow the contraction in the case of fet-ḥah also, as in سَلْفَ for سَلْفَ; (M in art. and one says also سُرُع, as a contraction

doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick nas thy doing that; for قَضُو is similar to قَضُو and رمو, denoting excellence]. (TA.)

2: see 4.

3. signifies The hastening with another; or vying, or striving, with another, in hastening; or hustening to be, or get, before another or others; (Ṣ, Ķ;) الَّي شَيْءِ to a thing; (Ṣ;) as also أَيْ فَيْ فَي قَيْءُ (Ṣ, Ķ;) with which, also, [not, however, as it is expl. above, but in the sense of ,i.e. simply the hastening to u سَارَعُوا is syn. (TA.) One says, إسْرَاع ال They hastened, one, إلَى كُذَا with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] Ile hastened to the thing; syn. بادر (Msb.) And it is said in the Kur [iii. 127], And vie ye, one with وسارعُوا إلى مَغْفِرة مِنْ رَبِكُمْ another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] Who fall into unbelief ٱلَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ hastily, or quickly, (Bd, Jel,) and cagerly. (Bd.)

4. اسرع is originally trans.; (Ş, K;) [signifying He quickened, or hastened, himself, or his going, &c.;] and hence the saying, in a trad., أَذَا مُرْ When any] أَحَدُكُمْ بِطِرْبَالٍ مَائِلٍ فَلْيُسْرِعِ الْمَشَى one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the puce, or going]. (K, TA.) But [it is used also elliptically, as meaning He hastened, in an introus. sense; he made haste; he sped; he went quickly; and hence] you say, اسرع في السَّيْرِ, (Ṣ, Ķ,) like [He was quick, expeditious, kasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] اسرع signifies he endearoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or young; but denotes what is as it were an innate quality : (Sb:) the verb being originally trans., when you it is as though [meaning] اسرع في السير say of one he urged himself forward with haste; or he quickened, or hastewed, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans, by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] اسرع في اسرع مُشَهُ به is originally اسراع مُشَهُ في, &e., inf. n. إسراع, is originally أسرع أشيه (IIc quichened, or hastened, his pace, or going); اسرع الحَرْكَةُ في مُشْه being redundant; or hastened, the motion in his going]: and اسرع البُضَى الله means اسرع الله [he quickened, or hastened, the going to him]. (Msb.) is syn. with اسرع. (TA.) And you say, بَسْرًع اللهِ or made haste, to [do] evil, or mischief; (K;) as

5: see 1 and 4; the latter in two places.

6: see 3, in two places.

and سُرْع (originally an inf. n. of سُرُع, like سُرُع and accord. to the TA]: see سُرُع in two places.

. سُرْعَةُ [1 and] see . سَرُعُ

سَرِيع see : سَرِع

Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.;] (Ş, Ķ;) as also إَسْرَعُ ; (Ķ;) [the former said in the K, and the latter in the TA, to be an inf. n. of :] and a hastening, making haste, or speeding; i. q. إَسْرَاءُ إِلَا اللهُ الل

,سَرْعَانَ ♥ and سَرْعَانَ and سُرْعَانَ and سَرْعَانَ and سَرْعَانَ the last with damm to the ,, (IAar,) occurring in the phrase سرعان ذَا خُرُوجًا, (IAar, S, K,) meaning سُرْعَ ذَا خُرُوجًا [Quick is this in coming forth : or how quick is this in coming forth! or, which is nearly the same, excellently quich &c.], (S, K,) are dial. vars., changed from the original form, which is , and, for this reason, (\$,) made for their سُرُع. for their termination. (Ş, K.) The word سرعان is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see لَسَرْعَانَ مَا (K,) and hence the saying, Ilow quick was thy doing that! (Ş, K.) originated from the fact سَرْعَانَ ذَا إِهَالَةُ The saying that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus, case as a denotative of state; and the meaning is, Quick, or how quick, is this snivel [coming forth] in the state of melted grease! or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase زُيْدٌ عَرَنَا ; and the meaning to be understood is, Quick, or how quick, is the melted grease of this! the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) = سرعان; and its fcm., سَرِيع see يَسْرِعَى, in two places: see also the paragraph here next following, in two places,

سَرْعَانُ النَّاسِ (Ṣ, Mgh, Msh, K,) and أَسُرَعَانُ النَّاسِ بَرْعَانُ النَّاسِ (Ṣ, Mgh, Msh, K,) and النَّاسِ المراجِة (IAar, K,) The first, or foremost, of the men, or people (IAar, Ṣ, Mgh, Msh, K,) striving,

one with another, to be the first to do a thing; (K;) so says As, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from سُرَعَانُ in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, نَسْرَعَانُ and نَسْرَعَانُ, the latter being pl. of سُرعَانُ النَّمِيلُ (TA.) سُرعَانُ النَّمِيلُ (TA.) سُرعَانُ النَّمِيلُ (K.) Abu-l-'Abbás says that when سُرعَانُ النَّمِيلُ (K.) Abu-l-'Abbás says that when سُرعانُ النَّمِيلُ المُعَانُ المُعَانُ لَا المُعَالِيلُ المُعَانُ المُعَانُ

. سُرْعَانَ see : سُرْعَانَ

مُرَاعٍ; and its fem., with 5: see what next follows, in three places.

Quich, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c. ;] (S, Mah, TA;) as also سُرِعُ [and مَّرَاعٌ * and أَسُرُعٌ , of which the fem. is with ة, and أَسُرُعُ , of which the fem. is سَرْعُانُ * (TA;) i. q. أَمْسَرِعُ , (K,) which signifies as above; (TA;) [and which also signifies hastening, making haste, or speeding;] and أسرع , also, signifies quich, &c., (سريع), to [do] good or evil: (K:) the pl. of سرعان is [also a pl. of the same,] syn. with مسرعون (Msb.) You say, أَسُواعُ and أَسُواعُ إِلَى اللهِ إِلَيْهِ إِلَى اللهِ اللهِ إِلَى اللهِ ا a quich, swift, or fleet, mare]. (K.) And اَسْعُ عَلَى رَجُلكُ السَّرْعَى (Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg]. (Fr.) And مجاة سُرْعا ♦ meaning سَرِيعًا [He, or it, came quickly, hastily, speedily, &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be سُرِيعُ الحسَابِ [Quick iu rechoning], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] سُرِيعُ العَفَابِ [quich in punishing]. (El-Mufradát, B.) — Also A certain kind of going, or pace; coupled with سُنْبُك, which signifies another kind thereof. (Ibn-Habeeb, The ninth metre (بَحْر) in prosody, in which each hemistich originally consisted أَبُو سَرِيعِ And _ [.مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولُاتُ مَفْعُولَاتُ صَ The [shrub called] عُرفُج: or the fire that is therein. (K. [See أَرْضَلُهُ]) = Also A shoot, or twig, that falls from the for tree of the balsam of Mekkeh]: pl. سرعان and سرعان. (K.)

[More, and most, quich, expeditious,

hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] وهُوَ أَسْرَعُ الصَّابِينَ [And He is the quickest of the reckoners]. (K.) [The fem.] نَرْعَى is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly quich or fleet]. (IAar, TA in art.

very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1. سُرِفٌ, aor. عَ, inf. n. سُرِفٌ, He was ignorant : or he was unmindful, negligent, or heedless. (Msb.) [In these senses it is trans.: you say,] , (Ş, M, K,) aor. -, (K,) inf. n. سَرَفٌ , (Ş,° M. K.) He was unmindful, negligent, or heedless, of it; (S, M, K;) namely, a thing: (S, M:) and he was ignorant of it: (S, K:) and he missed it: (S. M, K; fin the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with فَعُطَأُهُ إِنْ syn. وَخُطُأُهُ (M.) And طَلَبْتُهُمْ فَسَرِفْتُهُمْ (M.) And طَلَبْتُهُمْ فَسَرِفْتُهُمْ missed them: or was ignorant of them. (Msb.) And سُرِفُ القُومُ He passed by the people, or party, and left them behind him. (M.) As relates, of an Arab of the descrt, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, مَرَرْتُ بِكُمْرُ فَسَوِفْتُكُمْر, meaning [I passed by you and] I was unmindful of you. (S.) And hence the saying of Jercer, (S, TA,) praising the Benoo-Umeiyeh, (TA,)

أَعْطُوا هُنَيْدَةَ يَحْدُوهَا تُهَانِيَةً مَنْ وَلَا سَرَفُ

meaning [They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] unmindfulness: or the meaning is, nor missing (الخط); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, مُرِفْتُ يَمِينَهُ I was unacquainted with, or hnew not, his oath. (TA.) _ is also, as expl. below, syn. with إسراف, but as a subst., having no verb properly belonging to it.] == رَسُوْف , (ISk, S, K,) aor. ، inf. n. سُرُفَّ الشَّجُرَةُ (ISk, S,) said of the سُرْفَة [q. v.], It ate the اسرَفْتِ الخَشْبَ and سُرُفْتِ الخَشْبَ (ISk, S, K:) and is likewise said of the سُرْفَة [as meaning it ate the mood]. (Z, TA.) And سُرِفَت الشَّعْرَةُ (ISk, Ṣ, M, TA,) inf. n. سُرِف, (ISk,) The tree had its leaves eaten by the سرقة: (S:) or was smitten, or lighted on, by the غَنْ النَّسَلُ (ISk, M, TA :) and مُرْفَ النَّسَلُ [the wood was eaten by the سُرْفَة], the verb in this phrase being quasi-pass. of the verb in the phrase مُطْمَر and, السُرْقَةِ الشَّرْقَةُ الخَشْبُ and are quasi-passives of the verbs in the phrases وَعَنَّهُ السَّنَ and السَّنَةُ السَّنَ (Z, TA:) and [hence] one says also, مُوَنَّةُ السَّنَ † The wheat, or food, was, or became, cankered, or eaten away; as though smitten, or lighted on, by the مُرْفَتُ الْأُنُ السَّاة [Hence also,] مُرْفَتُ الْأُنُ السَّاة [Hence also,] ثَانُ السَّاة [The ear of the sheep, or goat, was entirely cut off. (A, TA.) __ And سَرَفَتُ وَلَدُهَا \$\frac{1}{2} \text{ She (a mother)} injured her child by too much milk. (A, K, TA.)

4. اسرف, (Mab,) inf. n. إِسْرَاقْ, (M, Mab,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or signifies the being extravagant in expen-: إِسْرَافْ فِي النَّفَقَةِ Or so وَتَبْدِيرُ ظِيرِ diture, syn. : إِسْرَافْ (S, TA:) or, as some say, تبذير means the "exceeding in respect of the right objects of expenditure," which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the exceeding with respect to quantity [in expenditure], and is ignorance of the values of the right objects: (MF in art. بنر:) or the latter significs the expending otherwise than in obedience of God, (Sufyan, K, TA,) whether little or much; (TA;) as also نَرُقْ : (M, TA:) it is also said to mean the cating that which it is not lariful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money upon a wrong object]: and accord. to Iyas Ibn-Mo'awiyeh, الإسْرَاف is that [action] whereby one falls short of what is due to God. (TA.) You say also, اسرف في ماله, meaning He mas hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or heeping within due bounds. (M.) And اسرف and في الكُلامر, IIe exceeded the due bounds, or just limits, in speech, and in slaying. (M.) الإسْرَافُ فِي القَتْلِ (M.) which is forbidden in the Kur xvii. 35, is said to mean The slaying of another than the slayer of one's companion: (Zj, M, Mgh: *) or the slaying the slayer without the authority of the Sultun: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in ranh than the slayer: (Zj, M:) or the slaying two when the slayer is one: or the maining or mutilating [hefore slaughter]. (Mgh.) also signifies The committing of many faults, offences, or crimes, and sins. (TA.) And you say, أَكُنُهُ إِسْرَاقًا (TA) and أَكُنُهُ إِسْرَاقًا (M, TA,) meaning He ate it hastily. (M, TA.)

5. تسرّف He sucked: and ate, gnawed, or deroured. (KL. [App. from سُرُفَت, q. v. See also سُرُفَت الشَّجَرَة, &c., in the latter half of the first paragraph.])

inf. n. of سَرَفُ [q. v.]. (S, M, M, M, K. e) سَرَفُ inf. n. of سَرَفُ (M, M, M, M, k, K. e) مَا مُنْ زَافِ (M, b) i. q. أَسُرَفُ (M;) signifying Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immode-

rate, action or conduct; (M, Msb, TA;) contr. of قصد (S, K.) See also 4, in two places. [Hence,] ! The overflowing of water from the sides of a watering-trough, or tank; as in the saying, إِذَهُبُ مَاءُ الْحَوْضِ سَرَفًا The water of the natering-trough, or tank, [went away running to waste, or] overflowed from its sides: (K, TA:) means + what goes, of water, without سَرْفُ الْهَاءِ irrigating and without profit: [or rather its going for nought:] you say, أَرْوَتِ البِشْرُ النَّخِيلَ + [The well irrigated the paln وَذَهَبَ بَقَيَّةُ الهَاءِ سَوْفًا trees, and the rest of the water went for nought, in waste]. (Sh, TA.) _ And Addictedness (مُوَاوَةٌ), Ş, K, or مُرَاوَةٌ, M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. إِنَّ لِلْمُعِرِ سَوْفًا كَسَرَفِ (TA,) (S, M) of 'Áishch, [Verily there is an addictedness to fleshmeat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little selfrestraint therefrom: or the meaning here is unmindfulness [of consequences with respect to fleshmeat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to fleshmeat &c.,] from الإسراك (Ş, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) __ It is also said in a trad., ثَانَّبُكُ الرُّجُلُ الْمُبَدَّ ذَاتَ ذَاتَ شَرَف وَقَدْرٍ كَبِيرٍ, meaning, سَرَف وَهُوَ مُؤْمِنْ [i. c. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with 🗀 [i. e. (.K.) . [ذات شُرِّف

المَوْفُ الْمَهْرِيْنُ الْمُوْلُدِ (IAar, M, Mab, TA;) as also أَصْوِفُ : (IAar, TA:) or unmindful, negligent, or heedless. (Mab.) And رَجُلُ سَرِفُ الفُؤَادِ heart, or mistaking, in heart, or mind; negligent, or heedless, therein. (Ṣ, K, TA.) And negligent, or heedless, therein. (Ṣ, K, TA.) And رَجُلُ سَرِفُ العَقْلِ intelligence: or torrupt in intellect; accord to Z, from سَرَفَةُ النَّمْسُ, of which the quasipass. is سَرُفَةُ النَّمْسُ [q. v.; meaning that it is from سَرَفُ (M, TA.) مَا وَادِ سَرِفُ الْمُعْلَى مُنْفَقَلُهُ الْمُعْلَى أَرْضُ سَرَفَةً المُعْلَى (M, TA.) مَا الْمُعْلَى مَا الْمُعْلَى مُعْلَى الْمُعْلَى أَلَّمُ سَرَفُةً الْمُعْلَى (Ṣ, M, K,) and مَا عَلَى مَا المُعْلَى المُعْلَى المُعْلَى المُعْلَى المُعْلَى المُعْلَى (Ṣ, M, K,) and مَا عَلَى المُعْلَى الْمُعْلَى الْمُعْلَى المُعْلَى المُ

A certain white thing [or substance] resembling the web of the silkworm. (Ibn-'Abbad, O, K.)

[A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation, (Ṣ, K,) four-sided, or square, (Ṣ,) of fragments of rood, (Ṣ, K,) joining them together by means of its spittle, in the form of a نَاوُوس [here meaning coffin], (Ṣ,)

which it then enters, and [therein it] dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spuler: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the need of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] ____, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] vesembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that meaving: or a certain morm [or caterpillar] like the finger, hairy, speckled with blach or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قرطاس or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. شرف. (TA.) Hence the prov., أُصْنُعُ مِنْ سُرْقَة [More skilled in fabricating than a [. (S, M, K.) And one says also, أَخُفُ مِنْ سُرْفَة [Lighter than a أَخُفُ مِنْ سُرْفَةِ].

رَسُوافً, aecord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters ("teredines," by which he means سُرُف, pl. of سُرُفًة).]

ilard, severe, or difficult; great, momentous, or furmidable: (O, K, TA:) an epithet applied to a day. (O, TA.)

A row of grape-vines. (O, K.)

, below. إِسْرَافِيلُ see . سَرَافِيلُ

i. q. أَنْكُ i. q. أَنْكُ i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from سُرُبُ, (O, L, K,) or أَسُرُبُ. (CK.) [See also

رَّ الْمُوافِيلُ (Ṣ, M, O, K,) and El-Kananee used to say أَسْرَافِيلُ , the name of A certain angel; (M; [in which it is mentioned among quadriliteral-radical words; but it is there said that the may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.:) [see رُحَانِي] a foreign word (Ṣ, O, K) prefixed, (K,) or as though prefixed, (Ṣ, O,) to السَّرَافِينُ (Ṣ, O, K:) and السَّرَافِينُ is a dial. var. of the same; (Kh, Ṣ, M, O, K;) like as they said عبرين and أَسْرَافِينُ and السَّرَافِينُ (Akh, Ṣ, O.)

Exceeding, or transgressing, the just, or

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4)]. — See also — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xl. 36. (TA.)

[q. v.]. (TA.) And سُرُونَة A tree of which the leaves have been eaten by the سُرُونَة; (Ş;) or smitten, or lighted on, by the سُرُونَة tA sheep, or goat, that has had its ear entirely cut off. (M, A.)

سرفن and سرفل

and إِسْرَافِينُ and إِسْرَافِينُ and إِسْرَافِيلُ see the next preceding art.

سرق

الشَّىٰ: (Ṣ, Mgh, O, Mạb,) or ,سَرَقَ مِنْهُ مَالًا (K,) and سَرَقَهُ مَالًا, (S, Mgh, O, Msb,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Hum p. 155,) sor. , inf. n. سَرَقَة and سَرِقْ (Ş, Mgh, O, Mub, K) and سَرَقْ (Mgli, K) and سُرقة and سُرقة, (K,) He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;) or he came claudestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also استرقه و followed by alone, He stole سَرَقُهُمْ [Alone, He stole]. from them; or robbed them]. (JK and K in art. سُرِقَ السَّارِقُ فَٱنْتَحْرُ ,.It is said in a prov (.بوق (S, O) The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd,* O.) And سرّقه , inf. n. تَسْرِيق, signifies the same as سُرَقُه: El-Farczdak says,

لَا تَحْسِبَنَّ دَوَاهِمًا سَرَّفْتَهَا تَمْحُو مَخَازِيكَ الَّتِي بِعُمَانِ

[By no means rechon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omán]. (IB, TA.) And you say in selling a slave, بَرْتُ البُّكُ وَالسُرُقُ وَالسُرُونُ وَالس

IDrd, K,) inf. n. سَرَق, (TK,) said of a thing, (Yoo, IDrd,) i. q. خفى [It was, or sbecame, unperceived, or imperceptible, or hardly perceived or percentible, &c.]. (Yoo, IDrd, K.) — And سَرَقَتُ مَفَاصِلُه, aor. as above, (IDrd, K,) and so the inf. n., (TA,) His joints became meak, or feeble; (IDrd, K;) as also انسرقت (K.)

2. سَرِيقُ: see 1. __ Also, (Ṣ,) inf. n. تَـُورِيقُ. (Ḳ,) He attributed to him [or accused him of] theft. (Ṣ.) It is said in the Kur [xii. 81], accord. to one reading, إِنَّ ٱلبَنَكُ سُرِقَ [Verily thy son has been accused of theft]. (Ṣ.)

8. عَسَاوَى النَّطْرِ اللهِ \$\tau_{\text{the avails himself of,}}\$\((\omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{K}}, \omega_{\text{his inadvertence, to look at him:}}\((\omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{his inadvertence, to look at him:}}\((\omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{his inadvertence, to look at him:}}\((\omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{N}}, \omega_{\text{N}}\) and in like manner onc uses the phrases \$\int_{\text{limid}}\(\omega_{\text{limid}}\) and \$\int_{\text{

5. تسرق He stole [by degrees, or] one thing and then another. (O, K.) So in the phrase تسرق [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — See also 3, in two places.

7. انسوق He went, drew, or shrank, back, in order to go away, عنه from them. (K, TA. [In this and the following sense, the verb is erroneously written in the CK أَسُونَ] — And He was, or became, languid, and neak, or feeble. (O, K, TA.) See also 1, last sentence.

8. استرق: see 1, first sentence: __and see 3, in two places. [See also جُبِيْنَ] __ Also † He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens. (TA.) __ And you say, استرق الكاتب بَعْضُ السَاسَات † The writer suppressed some of the items of the reckoning. (TA.)

Q. Q. 1. سَرْقَنُ الأَرْضُ IIe manured the land with سرقين. (L in art. سرقين.)

رَقِ Oblong pieces (Ṣ, O, Mṣb, • K) of silh; (Ṣ, O, Mṣb;) accord. to A'Obeyd, (Ṣ, O,) of white silh: (Ṣ, O, K:) or silh in general: (K:) said by A'Obeyd to be arabicized from the Pers. , meaning "good:" (Ṣ, O:) n. un. with ō; (Ṣ, O, Mṣb;) which is expl. as meaning a piece of good silh. (TA.)

and أَسُوقَةُ [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] substs. from سَرَقَةُ, [as such signifying Theft,] as also أُسُوقَةُ (O, K,) or أَسُوقَةُ (Mṣb.)

دُّرُقَةُ: } see what next precedes.

sometimes written بروین, (K,) as also بروین, (K,) as also بروین, (Msb, TA,) Dung of horses or other solid-hoofed animals, syn. زبل, (Msb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. زبار) a manure for land: (L:) arabicized from سرکین [or سرکین], (Msb, K,) a Pers. word. (Msb.) [See بروین, in art.

يَسُرُونَّ [Thievish; a great thief]; an epithet applied to a man, and to a dog: pl. سُرُقُ (TA.)

نَّ سُرَافَةُ: see مُرَقَةً Also A stealer of poetry or verses. (TA.)

سُرُوقَةٌ [Very thievish; a very great thief]: it has no pl. (TA.)

المَارِقُ [Stealing; a thief; or] one who comes claudestinely to a place of custody, and takes what does not belong to him: (O:) pl. سُوَّةُ and سُوَّةً (Mgli.)

A certain disease in the members, or limbs. (Ibn-'Abbad, O.)

by means of سَوَارِقُ, which signifies [Collars by means of which the two hands are canfined together to the neck, called also] جَوَامِعُ, (O, K, TA,) of iron, attached to fetters or shackles. (TA.) — And the pl., سَوَارِقُ, signifies also The adjuncts (رَوَانُد) in the catches (وَوَانُد) of a loch. (Ibn-'Abbád, O, K.)

means thoarse in voice. (Z, TA.) And hence, أَصُوْقُ الصَّوْقُ الْعُامِ [A young gazelle] having a nusal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aasha. (TA.)

لَّهُ الْعُنْقِ لِلْهُ لِلْمُ لِلَّمِ لِلْمُ لِمُ لِلْمُ لِلْمُلِمِلِلْمُ لِلْمُلْمِلِمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُلْمِلِمُ لِلْمُ لِلْمُ لِلْمُ لِ

سرقن Q. 1. سَرْقَنَ : eee the next preceding art.

The auus; (IAar, T;) the place of egress of the feces; i.e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have

claws: pl. أَسْرَاهُ. (M.) Hence the phrase رَجُلُ, occurring in a trad., meaning † A man strong, or vehement, and violent, or vrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood: and therefore described as wide in the places of egress and ingress. (TA in art. بلعر and in the present art.)

Pain of the anus. (K, TA.)

سرمد

[signifies, or implies,] Continuance, or incessant continuance, (دُواهر, Kh, M, L, and اتَّصَال, Kh, L,) of time, (Kh, M, L,) cither of night or of day. (Kh, L.) [I have said "or implies" because I have not found it used otherwise than as an epithet, in the following senses.] __ Continuing; or continuing incessantly, or endlessly; syn. دَائْرُ زَ (Zj, Ṣ, L, Ķ;) or دَائْرُ (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning Long. (L, K.) __ Aecord. to El-Fakhr Er-Rázee, it is derived from السَّرُد, which denotes consecutiveness and uninterruptedness, and the is added to give intensiveness to the signification: if so, its proper place is in art. سرد; its measure being is augmentative like فعَمَل : (MF:) [thus] its م the in دُلَامص. (Bd in xxviii. 71.) — One says also, هُوَ لَكَ سُرْمُدًا IIc, or it, is thine ever, or for ever. (Mgh in art.)

المُومَّدُيُ Having neither beginning nor end.

سرند

. سرد . sec art : مُسْرَنْدِ and : سَرَنْدُى and : إِسْرَنْدَاهُ

سرهل

Q. 1. سَرْهُدَدُ, (Ṣ, K,) inf. n. سَرْهُدُ, (Ṣ,) He fed, or nourished, a child well. (Ṣ, L, K.) — And He cut a camel's hump [in pieces: see the pass. part. n., below]. (K.)

a term sometimes applied to The fat of a came's hump. (S, L.) — And Much water. (L.)

A fat camel's hump: (S, L, K:) or a camel's hump eut in pieces. (L.) — Supplied with the comforts and conveniences of life, and well fed: and, with 3, a woman fat, and well fed. (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art.

سرو

1. سُرُو (Ṣ, M, Mgh, Ķ,) aor. سُرُو (Ṣ, Ķ;) and اَسُرُه, (Ṣ, M, Ķ,) aor. as above; (Ṣ, Ķ;) and سُرِى, (Ṣ, M, Ķ,) aor. يَسْرَى; (Ṣ, Ķ;) inf. n. بَسْرَوَه, (Ṣ, M, Ķ,) of the first verb, (Ṣ, M,) and (Ṣ, M, K,) and of the same verb, (M, Mgh,) and of the second, (Ṣ, M,) and of the third, (Ṣ,) and mُرَاء and أَسُرَاء (M, Ķ,) both of the third, but أَسْرَاء and this only, is mentioned by Lḥ Bk. I.

as inf. n. of the second verb; (M;) He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or manliness, or manly virtue, (M, K,) and (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory. (M, K.) = means The cleaning out of what are سُرُو الهُسَاقِي means The cleaning out of what are termed مُسْقَاةً or مُسْقَاةً also signifies, like سَرُوْ صِدِد (TA.) .[سقى art. آسقى [inf. n. of تَسْوِيَةٌ اسری], The throwing off a thing from oneself [or from another]; (K, TA;) and the pulling off a thing. (TA.) You say, سَرَوْتُ التُّوبُ عَنِّي, (ISk, S,) or عُنهُ, aor. أُسُرُو, (Mgh,) inf. n. سُرُو, I threw off the garment from me, (ISk, S,) or I removed the garment from over him; (Mgh;) and سَرَبُتُ is a dial. var. thereof; (١٩;) or مَرَبُتُ he pulled off his ; سَرَّة , inf. n. عَنْهُ سَرُوْتُ البُلُ عَنِ and عَنِ garment from him: (M:) and مَرُوْتُ البُلُ عَنِ Arment from him: (M:) مَنْ ظَهْرِ الفَرَسِ (TA,) or الفَرَسِ and اُسْرَيْتُه, I threw off [the horse-cloth from the horse, or from the bach of the horse]. (TA.) And سَرُوتُ عَنِّى دِرْعِى [I threw off from me my coat of mail]: in this case the verb is only with سُرِّى عَنْهُ [Hence,] . (Ṣ.) [Hence,] (TA,) t Anxiety , تَسْرِيَةً became removed from him; as also انسري لا عنه اليم: (S, K, TA:) or his anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And سُرِّى لا عَنْهُ الخُوفُ + Fear was made to quit him: the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., فَلَنَّا سُرَّى لا عَنْهُ بُرَحًا الوَّحْي †[And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him]; referring to the Prophet. (Mgh.) = سرت (K,) inf. n. سرو, (TA,) said of the female locust, She laid eggs: (K:) a dial. var. of سَرَأَتُ (TA.)

2. اليُومَ تُسَرُونَ, said by the Prophet on the occasion of the expedition of Ohod, means Today ye shall have your سَرى [or that person, among you, who is distinguished by liberality and manliness, &c...] slain: and [accordingly] Hamzeh was then slain. (TA.) = See also 1, in six places.

3. أَا فَاخُرُهُ, i. q. أَا فَاخُرُهُ [i. e. He vied with him, or contended with him for superiority, in glory, or rather in liberality and manliness, &c.: see 1, first sentence]. (TA.)

4. اسرى He became in, or upon, land, or ground, such as is termed : سَرَاة belonging to the present art., accord. to Er-Rághib: (TA:) or he betook himself to the سَرَاة [app. meaning the mountainous tract so called]: (K and TA in art.)

:) it is like انْجَهُ and مَا انْجَهُ (TA in that art.)

See also 1, in two places.

5. تَكَلَّفُ السَّرُو signifies تَسَرَّى, (S, K, TA,) i. e. [He affected, or constrained himself, to possess liberality and manliness, &e., (see 1, first

sentence,) or] high or elevated rank or condition, nobility, dignity, honour, or glory, and manliness, or manly virtue: (TA:) or it signifies أَخَذُ سُرِيةُ [he took a eoncubine-slave]: (K:) or one says also, تسرّى الجَارِيةُ [He took the girl, or young woman, as a concubine-slave], from يُسَرَّهُ; said by Yaakoob to be originally الشُونُ signifies أَخَذُ أُسُرَاهُ [i.e. He took the best thereof]. (M, TA. [See also 8.])

7: see 1, in the latter part of the paragraph.

8. استرى الدول المترى الدول المتركة الم

an inf. n. of 1 [q. v.]. (S, M, K, &e.) [Used as a simple subst., Liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue; &e.] __ Hence, + Aloes-wood, or the like, that is used for fumigation; syn. البَخُور. (Har p. 228.) = Also A part that rises from [the bottom of] a valley, and slopes down from the rugged portion of a mountain: (M, K:) or that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain: (M:) it is like a السُّرُةُ (Ṣ.), (Ṣ, K,) or بُرُو حِبْيَا. مَحَلَّةُ حَمْيَرُ occurring in a trad., is said to mean [The settlement of Himyer]. (S, M, K.) = And A certain kind of tree, (S, M, K,) well-known; (K;) [the common, or evergreen, cypress; cupressus sempervirens of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with 5. (S, M, K.) = And Certain worms that light upon plants, (M, K, TA,) and eat them: (M:) الثَّيَاب, in [some of] : النّبَات the copies of the K, is a mistranscription for (TA:) sing. [or rather n. un.] with 5. (M.)

The back (S, M, K) of anything: (S:) pl. (M.) نَسُرُوَاتْ: (S, M, K:) it has no broken pl. And The higher, or highest, part of anything: (M in the present art., and K in art. : سرى) so [for instance] of a mountain. (TA in art. سرى.) [Hence,] السَّرَاةُ اللَّهِ (M,) or السَّرَاةُ اليَّهُن [by way of is prefixed to the names of سُوَاة prefixed to the names of a number of places and of tribes, as is said in the TA in art. سرى], A certain mountain [or mountainous tract] commencing near 'Arafut and extending to Nejrán of El-Yemen: (Msb:) pl. as above. (M.) _ The highest [or most advanced state] of the day: (TA:) [or] the state of advancement, when the sun has become somewhat high, (syn. ارتفاع,) of the day, (M, K, TA,) and so of other things; by some said to mean the middle thercof; (M;) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyk El-Hudhalce, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) __ The middle of anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Msb;) the hard and elevated part thereof. (K.) It is said in a trad., أَيْسَ لِلنِّسَاءُ (S, Mgh) The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they should walk upon the side parts. (\$.) _ Accord. to Er-Rághib, A wide tract of land. (TA in art. سری) == It is also a pl., of a rare form, (S, Msb,) or a quasi-pl. n., (M, K,) of [which see in several places]. (S, M, Mab, K.)

n. un. of سُرُوَة [q.v.] in two senses. See

: see what next follows.

(Th, AHn, T, Ş, M, K) and سُرُوةٌ لا (Th, AHn, T, Ş, M, K) M, IAth, K) and V (Kr, M, K) A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed affec: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it sis an arrow that] penetrates into the coats of mail, for which reason it is called الدّرعية, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. سرى, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called مروة and j because the word belongs to that art. and to this: (M:) [see also مرماة; and see in art. اسراً the pl. is سراً [or إسراً] accord. to the T, or سرّاء accord. to the S. (TA.) == The also signifies The locust in its first state, when it is a larva; (§;) or in its first state of growth, when it comes furth from its egg: (M:) originally with hemz: (S:) [see , in two places:] and مرية is a dial. var. thereof. (S.)

مَرِيّ, as an epithet applied to a man, (Ṣ, M, Ķ, &c.,) may be from الشُّرَيْتُ الشَّيْءُ I chose, or selected, the thing," or from السَّرَاةُ the higher, or highest, part" of a thing, (Ham p. 337,) or, accord. to Er-Raghib, from " النُّوْبُ عَنِي " I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated ranh or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رئيس [meaning a chief, or person high in rank or condition]: (Msb:) for a generous and manly or noble person:] fem. with 5: (M, K:) and مسروان signifies the same, ap-

applied to a man; and مُسْرُوانَةٌ applied to a woman: (M:) the pl. of سُرِيَّة is أَسُرِيَّة and مُرَوَاة and الله (Lh, M, K) and سُرُى, (Az, K,) which is anomalous, (TA,) and سُرَاة, (T, S, Mgh, Msb,) [originally , سَرُوة,] which is [also] anomalous, (T, as the measure of فَعُلَة as the measure of a pl. of a word of the measure , (S, Mab,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is or سَادَاتٌ (Ṣ, M, Mgh, • Ķ;) meaning سَادَاتٌ chiefs, &c.]; (Mgh); and سُوَاة, with damm, [originally أَسُرَاةً, is a dial. var. of أَسُرَوَةً, as pl. [or quasi-pl. n.] of سَرِيّ : (IAth, TA:) the pl. of and سَرِيَّاتُ is سَرَيَّةُ and سَرَيَّاتُ is سَرَيَّةُ or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] : سَوَاة (Ham p. 337:) the best, (Mab, TA, and Har p. 56,) and in like manner سَرَاة [as a pl.]; (M, Msb, TA, and Ham p. 57, and Har ubi suprà;) the former, of men, (Har ubi supra,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprà, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) = See also

مُريّة, said by some to be originally of the measure فعولة from see art.

is of the measure أَنْعَلُ denoting the comparative and superlative degrees] from signifying "liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:" [&c.:] whence the phrase إُسْرَاهُمْ سُودُواً meaning The best of them in respect of chiefdom or the like: or it may be from الشرى; meaning in this instance that the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. سرى:]) [ISd, however, assigns the word to the present art. :] see 5, last sentence.

مروة A land containing the أرض مسروة, or locust in its first state, when it is a larva. (S.) [In a copy of the M, it is said to be from السَّرُونَة; and the context there indicates the meaning to be A land infested by a worm of the kind termed is the n. un.: but probably أَسُرُوهُ is the n. un.: httprobably, in this instance, is a mistranscription for السَّرُوَة, which is mentioned immediately after as meaning "the locust in its first state of growth, when it comes forth from its egg."]

سَرِيَّ and its fem., with ة: see

Q. 1. سُرُولَة, (inf. n. سُرُولَة, TA,) He clad him with سَرَاويل. (S, M, K.)

Q. 2. تَسْرُولُ He clad himself, or became clad, with ... (\$, M, K.)

. in the latter half. سُوويل see سُوويل

Bee the next paragraph, latter half, in

a Pers. word, (Ṣ, M, Msb, K,) originally مُثَنُّوار, (MA, KL, [in the former loosely expl. by the word إزار, and so in the PS,]) of well-known meaning, (S,) [Draners, trousers, or breeches; originally applied to such as are worn under other clothing;] a certain under-garment; (MA;) [but now applied also to such as are worn externally;] is mase. [and perfectly deel., i. e. with tenween], and fem. [and imperfectly deel., i. e. without tcnween]; (S, M, Msb, K;*) sometimes masc., (Msb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly deel. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfeetly deel. [as a pl. of the measure فَعَالِيلُ when determinate and when indeterminate; but is perfeetly deel, when indeterminate; and imperfectly deel, if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfeetly deel, as a proper name because it is also originally a foreign word; and its dim., *سریبیل, being changed into , as in و for سُريويل, the for سَيُود,] is perfectly decl. unless used as a proper name, in which latter case it is imperfeetly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i.e. is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly deel. [when indeterminate]: (S, M,* IB, TA:) [but this may be by poctic license:] thus in the saying of Ibn-

[There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns]: (S, IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (Ṣ:) the pl. is سَرَاويلُاتُ: (Ṣ, M, Msb, K:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Msb,) namely those grammarians who make it imperfeetly deel. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Msb,) it is a pl. of which the sing. is مروالة (Ş, M, Msb, K) and بروال الله (S, K) and سرويل, which is [said to be] the only instance of a word of the measure نعويل: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is and that all the words of the present art. are quadriliteral-radical, agreeably with an asseris not genuine Arabic : سرل is not genuine arabic see سروال, latter half, in two places. though it seems that all the lexicographers regard

" عَلَيْهِ مِنَ اللَّوْمِ سِرْوَالَةً * * فَلَيْسَ يَرِقُ لِمُسْتَعْطِفِ *

[Upon him is an under-garment of ignobleness (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tenderhearted to one who endeavours to conciliate him]: is made سَرَاوِيلُ "(Ṣ, M:) in the "Mujarrad," سَرَاوِيلُ is a سَرَاوِينِ مِّ (: Msb سِرُوالٌ اللهِ mase. (Msb سِرُوالٌ اللهِ is a dial. var.; (Ķ;) or syn. with ن in the former being asserted by Yaakoob to be a substitute for the J [in the latter]: (M:) and , with شروال, is likewise a dial. var. [of سروال, with (K,) mentioned by Es-Sijistanee, on the authority of some one or more of the Arabs: (TA:) : pl. شروال the common modern pronunciation is [.شراويل

, q. v. (IB, TA.) سُرَاوِيل dim. of سُرَييل

مُسَرُولٌ به as also بسَرَاويل Clad with مَسَرُولً (A, TA.) _ [Hence,] طَائِرُ مُسَرُولٌ [A bird whose plumage clothes its legs. (M, L, TA.) And A pigeon having feathers upon its legs. (S, K, TA.) And وُرَسُ مُسُرُولُ , (K,) or فَرَسٌ أَبْلُقُ مُسُرُولٌ (A'Obeyd, \S , $T\Lambda$,) \updownarrow [A horse, or a black and white harse,] whose whiteness of the legs extends. (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA,) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مَسَرُولُ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce signifies + The wild bull : المُسَوْوَلُ And الدَّرُ because of the blackness that is in his legs. (Az,

see the next preceding paragraph.

. سرول .in art , سَرَاويل see : سَرَاوين

(Mṣb) and سَرَي اللَّيْلَ (Ş, M, K,) or سَرَى بِاللَّيْلِ, (Mgh, Mạb,) aor. يَسْرِي, (K̯,) inf. n. (Ṣ, K) and مُسْرِّى (Ṣ, K) and مُسْرِّى (Ṣ, K) and براية and ترية (M, K) and ترية as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هُدُى fem., namely, Benoo-Asad, supposing them to be pls. of مُدْيَةُ and مُدْيَةُ, (Ṣ,) and Lh knew not سُرِيّة but as a fem. noun; (M;) or the inf. n. is سُرِيّة and سُرِيّة are more special [in meaning, as will be shown below, vocc سُرْيَةٌ is pl. of سُرْيَةٌ (Mab;) or سُرْيَةٌ is an inf. n. un., and سُرْيَةٌ is a simple subst., and (Msb, TA) سراية (S, TA,) and so is سراية also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Mab, K,) in a general sense; (M, K;) accord. to

the 9 in the words of this art. as augmentative:] AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Msb, TA;) and اسرى ال signifies the same (Ṣ, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Mṣb,) inf. n. إُسْرَاءٌ; (M;) as also واسْرَاءٌ; (M, K;) and perhaps أتسرى likewise. (Mgh.) [Sec also سُرِية and سُرِية below.] It is said in a prov., They went away in the manner (ذَهَبُوا إِسْرَاءً * قُنْفُدُ of a hedge-hog's night-travelling; meaning they ment away by night]; because the قنفذ goes all the night, not sleeping. (M.) __ [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سرى. (TA.) __ And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and auxicties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَى عِرْقُ One says, سَرَيَانٌ and سِرَايَةٌ The root, or strain, of evil السُّوء في الإنْسَانِ crept in the man]. (Es-Sarukustee, Msb, TA.)
And شرى فيه السّر :[The poison crept in him, or pervaded him; and similarly one says of wine; and of the like of these two things. (El-Fárábec, Msb, TA. [See also بُغ.]) And the lawyers say, The wound extended to يَرَى الجُرْحُ إِلَى النَّفْسِ the soul], meaning that the pain of the wound continued until death ensued in consequence قُطعَ كَنَّهُ فَسَرَى thereof: (Mgh, Msb, TA:) and إلى ساعده I [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى , and التَّحْرير, t The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Msb, TA.) One says also, سُرَى عَلَيْهِ الهُمْ ! Anxiety came to him [or upon him] by night : and سَرَى ! His auxiety went away. (Msh, TA.) And similar to these is the phrase in the Kur [lxxxix. 1] And by the night when it وَٱللَّيْلِ إِذَا يُسْرِ, [3] goes away: (Msb, TA:) or, as some say, when one journeys in it; like as one says لَيُّلُ نَائِرٌ meaning "night in which one sleeps:" the [final] of the verb] is elided because it terminates a verse. (TA.) __ It is made trans. by means of ب: (Msb:) one says, سرى به [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the might]; (M, Msb, K;) and in like manner, [and more commonly,] أُسْرَى اللهِ (S, M, Mab, K;) and أَسْرَاهُ لا; (S, M, K;) like as one says, اخذ الخطَّامَ as well as أَخُذُ بِالخطَّامِ As to the saying in the Kur [xvii. 1], سُبُّحَانُ ٱللَّذِي Extolled be the glory of Him أَسْرَى لَا بِعُبْدِهِ لَيْلًا who transported his servant by night!], it is an who transported his servant by night!], it is an inf. n. of that verb, which is inf. n. of t

cord. to 'Alam-ed-Deen Es-Sakhawee, is is not otherwise than by الإسْرَاء night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, is here لَيْلًا : and it denotes wonder ; في لَيْلِ وَاحِدِ سَرَى because when they say لَيْلَةُ because when the meaning generally is he occupied the whole of the night in journeying: Er-Raghib سُوَاة holds the verb in this instance to be from signifying "a wide tract of land," to belong to and ; أَتْهَرَ and أَجْبَلَ and to be like سرو, and to be like ing being, who transported his servant over a wide tract of land: but this is strange. (TA.) بُسْرَى مَتَاعَهُ (M, K,) inf. n. پُسْرى مَتَاعَهُ (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) - He re ,سَرَى عَنِّى الثَّوْبُ And ـــ moved from over me the garment: but , is more approved [as the final radical: see 1 in art, سرو]. I سَرِّيْتُهُ * and سَرَيْتُ التَّوْبَ ,M, TA.) You say pulled off the garment: and عُنْهُ It was removed from over him, and removed from its place: the teshdeed denotes intensiveness. (TA.)

2. سرّى, (K,) or سرّى, (TA,) inf. n. برّى, (TA) inf. n. بَسْرِية, He (the leader of an army, TA) ilctached a [q.v.](K,TA) to the enemy by night. (TA.)___ سرَّى العَرَقُ عَنْ بَدُنه, inf. n. as above, He exuded the sweat from his body. (TA.) __ See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: __ and again, in the latter half, in three places. __ See also 4 in art. __.

5:8:see 1, first sentence.

سرى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of or supposed to be so, and therefore made, سُريَة fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is mase. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

.سرو .see art : سَرَاة

and سُرْيَةٌ are inf. ns. of سُرْيَةٌ (M, K:) or have a more special signification than the or the meaning is [simply] : سُرِّى is [said to be] سُرِيّة الله (Msb:) or one says,

We journeyed by night a سُرِينًا سُرِيةً وَاحِدَةً single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is ♦ سُرِي and سُرِية (Ş, TA.)

شرية: see the next preceding paragraph, in four places.

meaning An arrow-head, (As, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of مروة [q. v.], (As, TA,) or formed from the latter word by the substitution of so for because of the kesreh: (M, TA:) accord. to the K, مريّة signifies a small round arrow-head; but this is a mistake; the correct word being سرية, with kesr, and without teshdeed to the c. (TA.) = It is also a dial. var. of signifying The locust in its first state, when it is a larva. (S in art. مرو.)

A certain tree, (AHn, S, M, K,) from which bows are made, (AHn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AHn, M:) El-Ghanawee El-Aarabee says, the نبع and شوحط [q. v.] and سراه are one: (TA in art. :) [it is also mentioned in the TA in art. اسرا] n. un. (M, K.) . سُواَءَة

i. q. نَهُوْ [A river, &c.]: (Th, M:) or a rivulet, or streamlet: (S, M, Msb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] (Sb, Ṣ, m, K) and [of mult.] سُرْيَانْ (Sb, Ṣ, M, Mah, K:) أَسْرِيانُهُ as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kur xix. 24. (M, TA.) See also art. سرو.

A portion of an army: (S, Msb:) of the measure فعيلة in the sense of the measure ; because marching by night, privily; (Mgh, Mab;) thus originally, and afterwards applied also to such as march by day: (Ham p. 45:) or it may be from الإستواء " the act of choosing, or selecting;" because a company chosen from the army: (Mgh: [but if so, belonging to art. اسرو:]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, NI1:) or, accord. to the "Fet-h el-Bári," from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed مُليعة, not عَرِيَّة: but it is related of the Prophet that he sent a single person as a (Ş, Mşb) and سَرَايًا the pl. is سَرِيَّة سِرْيَة See also . سَرِيَّاتُ

A journeying, or travelling, by night, or in the night: (S, Msb, TA:) an inf. n.; (TA as from the K; [see 1, first sentence;]) or a simple subst. (Msb, TA.)

, from the inf. n. سُرِيَانْ, Pervasive: occurring in philosophical works, and probably post-classical.]

[السُرْيَانَيْة] The Syriac language.]

Journeying, or travelling, by night, or in the night, in a general sense: (M, TA:*) pl. سراة. (TA.) __ Hence, because of his going [about] by night, (TA,) السّارِى signifies The lion; as also البُسْتَري and البُسَاري (K,

A party, or company of men, journeying سارية by night. (Er-Rághib, TA.) __ And A cloud that comes by night: (S, Msb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, a rain that comes in the night: (M, TA:) pl. سَوَارِي [app. a mistranscription for بسوار, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيحَةُ سَارِيَة He came in the morning of a night in which was rain. (TA.) _ And the pl. السَّارِيَاتُ signifies The asses: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) Also A column, syn. أُسطُوانَة, (S, M, Msb, K,) of stone, or of baked bricks; so in the " Bári':" (TA:) pl. سُوَّارِ. (Mgh.) __ [And A mast: see عَنَّ and see also ...

[More, and most, used to night-journeying]. أَسْرَى مِنْ قَنْفُل [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. سرو.]

may be a n. of place and a n. of time, [signifying A place, and a time, of night-journeying, as well as an inf. n. (Ham p. 23.) It is مذهب [used also in a larger sense, as] syn. with [A place, and a time, of going &c.: a way by which one goes &c.]. (Har p. 540.)

He who goes forth in, or among, the [company termed] سُرية. (IAth, TA.)

سُنسُبْ, and پُنسُنْ, (M, K,) i. q. سُنسُبْ, with two us, (L, TA,) the second of which is commonly pronounced سيسب, and by some (TA,) A kind of tree, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Rubeh.

رَاحَتْ وَرَاحَ حَعِصِيّ السَّيْسَابُ ا

[She went, and he went, like the rods of the seysáb, (of which see another reading voce سب، in art. سبب،) meaning, like arrows], it may be that السيساب is a dial. var. of السيساب, or it may be that the i is added for the sake of the rhyme like as it is in العَقْرَاب in a verse cited in art. عقرب. (M. [Accord. to the K and TA,

One who journeys much, or often, by السَّيْسَانِ is used by Ru-beh for سُواً: but this is evidently a mistake.])

see the preceding paragraph: __ and see also سَيْسَبَانَ.

: سَيْسَبَاة and سَيْسَبَى and سَيْسَبَاء and سَيْسَبَاء see the paragraph that next follows.

and أَسُسَبَى (K,) or the former and بَسُبَانُ, (k,) which is mentioned by Th, (M,) A kind of tree; (M, K;) accord. to AHn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دفلي [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خرائط) of sesame, but thinner: (M, TA:) AHn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed 22:22) [in the wind], like the [species of cassia called] عشرق: (TA:) [the sesbania Acgytiaca of Persoon; aschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] AḤn further (M, TA:) [this may : وَحَكَى الْفُرَّاةُ فِيهِ سَيْسَبًا, says perhaps mean that Fr has mentioned, as a var. of this word, V., as it is in the accus. case: but I think that the right reading is بنيسبي, and also سيسبى, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India:"] a rájiz uses the form Vi, at the end of a verse, for necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

نَيْسَاتِ: see the first paragraph, in two places.

, without ., (AḤát, TA,) A hind of tree, of which arrows are made: (AHat, M:) a kind of black tree: (S, K:) or a kind of tree (AHn, M, K) of the mountains, of the [sort termed] عثق, (AHn, M,) of which bons are made : (AḤn, M, Ķ:) or, (Ķ,) as some assert, (AḤn, M,) the [tree called] آبِنُوس [i. e. ebony]: (AHn, M, K:) or, (K,) as others assert, (AHn, M,) the [tree called] شيز: (AḤn, M, Ķ: [in some copies of the K شيزى, which means the same:]) but neither of these two is suitable for bows. (AHn,

[an arabicized word, app. from the Greek sύππη or sύπη,] Tow; i. e. what falls from flax in the process of combing. (K. [See also art. ([.صطب

which ,مَسَاطِبُ are sings. of مُسَطِّبَةً and مُسَطِّبَةً signifies The [wide benches, of stone or brick &c., generally built against a wall, called] رُكَاكِين, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأْيْتُهُمْ قَاعدِينَ عَلَى الهَسَاطب, mcaning [I saw them sitting upon] the رُكَاكِين around the court of the mosque. (A. [See also art. ____.]) __ The pl. also signifies Blacksmiths' anvils. (IAar, K. [See, again, art. صطب.]) __And Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing; syn. مياه سنم [q. v.]. (IAar, K.)

1. مُطُحُّم, (A, K,) aor. =, (K,) inf. n. سُطُّح (Msb,) He spread it, spread it out or forth, or expanded it: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ ٱللهُ الأَرْضُ inf. n. as above, God spread, or expanded, the earth. (Ş.) And مُطُحُ النَّبُر, aor. and inf. n. as above, He spread the dates [to dry]. (Msb.) And يَطُحُ النَّرِيدُ فِي الصَّعَلَةِ [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سُطُوتُ He made even his سُطُوتُ [or flat roofs]; as also اسُطُوتُ , (K,) inf. n. تُسْطِيعُ. (TA.) And سُطُتُ البَيْتُ , aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also أَسْطُحْتُ الغَبْر (TA.) And أَلْغَبْر , inf. n. as above, I made the top [or roof] of the grave [flat] like the سطح [of a house]: (Msb:) مُطْتِي is the contr. of القَبْرِ him down (A, L, K) [so that he lay] extended on the back of his nech, (A,) or spread upon the ground. (L.) And He threw him down on his side. (K.) And سَطُحُ النَّاقَة He made the shecamel to lie down on her breast. (TA.) _ And He sent kim with his mother; namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2: see above, in three places.

5: see what next follows.

7. انسطىع It was, or became, spread, spread (TA.) _ Said of a man, He became extended [lying] on the back of his neck, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Meb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. It (a thing) was, or became, long and wide. (AA, S. [Mentioned in the S in this art., as though of the measure اَفْلَنْعَلَ : see also art. ([.سلطح

a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.;] the back (ظُبُور) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the of a house or chamber: (A:) pl. (Msb, TA.) [In geometry, A plane; i. e.] the عُطْع is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

Spread, spread out or forth, or expanded; as also (TA.) _ Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (Ṣ,) on the back of his neck, (Ṣ, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb;) and signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or disease of long continuance, or crippleness. (K.) And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And Slain, spread [upon the ground]; as also مُطُوحٌ (K.) __ See also the next paragraph.

One of the vessels for water; (TA;) a [leathern water-bag of the hind called] مزادة, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مزادة [properly so called] is larger than it; (TA;) and مطيح signifies the same. (S, K, TA.)

A certain kind of plant, (As, AḤn, Ṣ, O,K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with 5: (As, AHn, S, O:) accord. to Az, the is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بطيخ), and the cucumber (بطيخ), and the colocynth, are all called : and such especially as are eaten [by men], like the gourd, and the cucumber (خيار and يخيار), and the melon or water-melon (بطّيخ), are called يُقْطِينُ

رَّهُ (K,) or both, (Ṣ, مُسْطُحُ بُ (K,) or both, (Ṣ, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, M,b) and dried; (S, R, O;) i. q. جُرين; (K;) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِت [.] means رَأْيْتُ الأَرْضُ مَسَاطِت [.] means I saw the land [bare, or] destitute of pasturage; likened to بيوت مسطوحة [i. e. flat-topped houses].

A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.). The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خباة, (Ṣ, A, O, Mạb, K.) or of a [tent such as is called] فسطاط (Mgh.) .The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to with lies: (TA:) or he related to us wonderful

props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (so in the O, in the TA [erroneously] شعبة,) is taken, and laid across two props, and this transverse piece of wood is called the , [pl. , and upon the are placed hoops, from the nearest part thereof to the furthest; (O, with the hoops are called with the hoops are called (O.) A smooth piece of rock or hard stone, surrounded with stones, in which mater collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels (O) [i. e. leaves] of the دُوم [or Theban palm]; (O, K;) as also المشطاح (A.) _ A large roasting-pan (مثلی) for wheat, (K, TA,) which is roasted therein. (TA.) __ And A mug (ڪُوز) that is used in travelling, having one [app. here meaning flat side]; (O, K, TA;) as also المطبوة: it is like the مطبوة; not foursided. (TA.)

is see what next precedes.

(المُسَطَّعُ Plane, or flat; opposed to گری &c.].

A flat roof (سُطُّعُ) made even. (A, TA.) A nose spreading very widely. (S, K.)

: see عَلَّهُ, last sentence but two. بَيْتُ ... see سُطُوخ , in two places. [A house, or chamber, having a flat roof made to it]. (TA.)

سَطِيح 800 : مُسَطِّع

1. سَطَرُ, (Ṣ, M, Mṣb, &c.,) aor. عُر, (Ṣ, M, Mṣb,) inf. n. سَطُو* (S, M, Msb, K;*) and بسَطُو*; (M;) and استطر ; (S, M, A, Meb, K;) He wrote (S, M, A, Msb, K) a writing or book. (M, Msb.) [And سطرة He ruled a book. (See سطر And) _ Also سُطُرٌ, (TA,) inf. n. as above, (K, TA,) † He cut another man with a sword. (K, TA.) He prostrated him; threw him down prostrate. (S.)

2. سطر : see 1. ... Also, inf. n. بطر , He composed (M, K) lies, falsehoods, (TA,) or أساطير, i. e. stories having no foundation, &c. (M.) as in Gol.,] He said what was false: and he pretended a false thing. (KL.) And أَسَاطير He told us سطّر عَلَيْنًا, i.e. stories having no foundation; or no right tendency or tenour: (M, K:) or he told us stories resembling falsehoods: (Lth:) or he embellished storics to us مطّر فُلَانٌ فُلَانًا And سطّر فُلَانًا stories of the ancients. (A.) Such a one told falsehoods to such a one. (Msb.) _ And سطّره He made him to form wishes, or desires. (Sgh, TA.)

4. Ile passed over the line in which mas my name. (Az, K.) _ And اسطر # He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8: see 1, first sentence.

ال. أ. aor. أيسطار, [app. signifies It (beverage, or wine,) became what is termed or (.AT) (AT) أمسطارً

Q. Q. 1. سَيْطُرُ عَلَيْنًا, (Ş, M, A, K,) inf. n. so in ; سُوطرَ and ; سُوطَرَ (K;) or ; سُوطَرَ so in a copy of the M; [but see what is said below respecting the pass. form of إِسَيْطُورُ and الله ;]) and (A, K;) He had, or exercised, absolute authority over us: (M, A, K:) or he was set in absolute unthority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (§:) or he acted as a watcher and guardian over 118, (M, K, TA,) paying frequent attention to us: (TA:) also written with من in the place of نس; but originally it is with سر, from السَّطُور: and every immediately followed by b may be changed into : (TA:) the pass. form of is not used. (T.)

Q. Q. 2. تَسَيْطُو: see the next preceding para-

(S, M, Λ, Msb, K,) originally an inf. n., [see 1,] (S,) and سُمُرُّ, (S, M, Mab, K,) A line (S, M, K) of a book or writing: (M, A, K:) and a writing: (S, K:) and ta line or row (S, M. A. Mab, K) of buildings, (S, A,) and of trees, (S, M, A, Mab, K,) &c., (Mab, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., مُسْطَارِ v.:] pl. (of the former, S, Mab) (S, M, A, Mab, K) and (of the latter, S) (Ş, M, A, K) [both pls. of pauc.] and (of the former, S, Msb), where, (S, M, A, Msb, K,) and أسَاطير (Lḥ, Ṣ, M, Ķ) is a pl. pl., (Ṣ, Ķ,) i. e. كَتُبَ سَطْرًا مِنْ كِتَابَةِ You say, أَسْطَارُ مِنْ كِتَابَةِ بَنَّى سَطُوا [He mrote o line of writing]: (A:) and f f his build من بنائه [of his build] من بنائه ing]: (A:) and غُرَسَ سَطُرًا He planted a row (S, A) من وديه [if his palm-shoots, or young pulm-trees]. (A.) __ [Hence the saying,] اجعل + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بُطْر) = Also the former, (بُطُوْر), A yearling (غَوْد), T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and عُطُرُ is a dial. var. thereof. (IDrd, M.)

. see the next preceding paragraph.

اسطورة Bee : سطر

and [app. a mis-بريا], and app. a mis-برياً An object of with or desire.

You say, رَاجَعْتُ فُلْرَنَّا وَلَمْ يُسَاعِدُ سُطْرَتِي إللهُ You say, إِلَا وَلَمْ يُسَاعِدُ سُطْرَتِي إِللهَ sulted such a one, and he did not aid in the accomplishment of the object of my wish or desire].

عطار: see what next follows.

1 A butcher; (Fr, O, K, TA;) as also (Fr. O. TA.) سَطَّارُ اللهِ

A butcher's cleaver; (MA, O, K;) i. e. the great knife with which the butcher cuts [the slaughtered beast : pl. سُوَاطِير]. (O.)

[resembling the Greek ioropia] (S, M, أَسْطُورُ A, Mab, K) and أَسْطُورُ (M, Mab, K) and إسْطُارُةُ (Ṣ, M, Mab, K) and إسْطُارُ and إسْطُارُ and (M, K) sings. of أَسَاطِيرُ, (Ş, M, A, Msb, K,) which signifies Lies; or falsehoods; or fictions: (S, Msb, TA:) or stories having no foundation, or no right tendency or tenour: (إِذَ نَظَامُ لُهَا) [such as we commonly term legends:] (M, K:) or monderful stories of the ancients: (A:) or their written stories: (Bd in viii. 31:) or their written tales: (Jel in lxxxiii. 13:) or their nritten lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also نسطر : أَسْطَارُ is pl. of أَسَاطِيرُ (TA:) or, accord. to some which is pl. of ... or, accord. to AO, اسطير is pl. of أَسْطُرُ which is pl. of يَسْطُرُ: or, accord. to Abu-l-Hasan, اساطير has no sing : (M:) or the pl. of أُسَاطر , accord. to AO, is أُسَاطر , i. e., without ن: or, as some say, اساطير is an irreg. pl. of (TA.) .سطر

An instrument with which a book is ruled (يُسطُرُ) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

Written. (S, M.)

مُسَيِّطُرُ see مُسَطِّرُ.

: see سَطَار: + Dust rising into the sky : (K, TA;) as being likened to a row of palm-trees or other things. (TA.) = Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or مسطّار, (thus in the S, and in some copies of the K, with kesr to the مر (Ṣ,) or with teshdeed, [مُسْطُارٌ,] as written by Ks, and this also shows it to be with damm, being in this case from إِسْطَارٌ, aor. إِسْطَارٌ, (Şgh TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeyd, K:) or a kind of wine which prostrutes its drinker: (K:) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA:) or wine made of the earliest of grapes, recently: (T, TA:) or a wine in which is a taste between sweet and sour; also termed أُمْسَطَارَةُ (Ḥar p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with

.ط from صار with the ت changed into b.

see the next preceding paragraph,

(Ş, K,) مُسَطِّرٌ اللهِ (Ş, M, A, Mşb, K) مُسَيِّطُرٌ as also مُصَيْطر, (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action : from السطر: (S:) or a watcher and guardian; (M, K;) one who pays frequent attention to a thing. (Msb,*

a dial. [commonly pronounced سِطْرَنْج a dial. var. of شِطْرَنْجُ. (K in art. شِطْرَنْجُ, q. v.)

1. مُطَعٌ, aor. بَ , (Ṣ, Mgh, Mạb, Ḳ,) inf. n. (Ṣ, Ḳ) and سُطُعٌ (Ṣ, Ḳ) and سُطُعٌ, which last is rare, (K,) It rose: (S, Mgh, Msb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of dust, and of the dawn, (S, Msb, K,) [meaning as above, and it radiated, gleamed, or shone, (see سُاطع,)] and of light, (TA,) and of lightning, sud of the rays of the sun, (K,) and t of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA.) You say also سَطَعَ السَّبِيرِ The arrow, being shot, rose into the shy, glistening. (TA.) And يُسْطُعُ, the aor. of سطع, is used by Dhu-r-Rummeh, in deseribing an ostrich, as meaning He raises his head, and stretches his nech. (TA.) And you say, Thine affuir became, or hus سَطَعَ لِي أَمْرُكَ become, apparent, or manifest, to me. (Lh.) ______ 1 The odour of the musk rose to my nose. (K, TA.) = سَطَعْتُ الشَّيَّ الشَّيَّ اللَّبِيِّ laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Msb.) And سَطْعَ بِيَدْيه, inf. n. سُطْع, IIe clapped with his hands: whenee the subst. [q. v.]. (IDrd, K.) = سُطِعٌ, aor. ، , (K,) inf. u. سُطِعٌ, (TK,) He was long-necked; he had a long nech. (K.) [See أُسطُعُ

2. مُطْعة, inf. n. تُسْطِيع, He marked him (namely a camel) with the mark called . (K.)

; (أَسْتَطيعُهُ for) أُسْطيعُهُ .aor (اسْتَطَعْتُهُ for) اسْطَعْتُهُ or مُعْتَدُهُ (for مُعْتَدُهُ), aor. أُسْطَعْتُهُ (for مُعْتَدُهُ): see in art. طوع. (TA.)

Length of neck. (S.) It is said of Mo-hammad, في عُنقه سَطْع In his nech was length. (TA.) [See أَسْطُعُ] = A clapping with the hands, or striking with one hand upon the other,

or upon the hand of another: (K:) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing: as in the saying, لبغت لوقعه سطعا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fet-h to the medial radical because it is an onomatopœia, not an epithet nor an inf. n., for onomatopæias are sometimes made to differ [in form] from epithets. (Lth, K.)

The pole of the [tent called] سطاع: (Ş, K:) and the longest of the poles of the [tent called] applied to the dawn: عباً. (Az, TA:) and a pole that is set up in the middle of the خباه and of the [tent called] دواق: pl. [of paue.] أُسْطِعَةُ and [of mult.] مُسْطُعُةُ. (TA.). Hence, as being likened thereto, ! The neck. (TA.) — Hence also, (Az, TA,) ; A tall, bulky, camel. (Az, Ibn-'Abbád, K, TA.) _ + A mark made with a hot iron upon the nech of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.)

سَطيع Tall, or long. (K.) _ See also سَطيع.

Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that extending lengthwise into the sky, and called ¿ii. [q.v.]. (TA.) _ Also The dawn [itself]; (TA;) and so نطيع (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) __ نَاقَةُ سَاطِعَةُ مِا A shecamel having the front of the neck, and the [whole] neck, extended. (TA.)

Long-necked; (K;) applied to a camel, and an ostrich: (TA:) fem. applied to a she-camel, (TA,) and a she-ostrich. (S.) -عُنْق A long, erect, nech : (TA :) and عُنْق a neck that is long, and erect in its sincos. (AO, in describing horses; and TA.)

Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.)

+ A camel marked with the mark called مُسْطُوعَةٌ (S, TA;) fem. with ة: and وسطَّاع signifies the same, applied to a she-camel. (TA.) And إبل مسطّعة + Camels tall as the tent-poles called سطع, pl. of سطع (TA.)

مُسَطِّعُ 800 : مُسطُّوعَةً

سطل

1. مُطَلُّهُ, inf. n. سُطُلٌ, said of a medicine, It intoxicated him: but it is a vulgar word. (TA.) [And hence, + He, or it, charmed, or fascinated, or delighted, him.]

7. انسطال A state of intoxication produced by the ______ [or herb, or perhaps species of hemp,] known by the name of إزيه; as also السَطَالُ or (K) high. (S, M, L, K.) _ What is termed M, K:) when this is not extracted, the she-camel

كتاب الكواكب السائرة في اخبار the book entitled Both app. post-elassical: see 1, of which each is quasi-pass.]

8. استطال: see what next precedes.

Q. Q. 2. جَانَ يَتَسَيْطُلُ He came alone, having nothing with him. (Ibn-'Abbad, K.)

or small vessel of the kind مُسَيَّسَة A مَطُلُّ [or small vessel of the kind مُسَّلُّ , q. v.], (M, K,) like the [q. v.], (M,) having a loop-shaped handle, (M, K,) like that of the مرجل; (TA;) well known: (S, Msb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. صُطُلٌ and صَطُلٌ is a dial. var. thereof: (Msb:) a vessel of copper, a large [vessel of the kind called] طاس [q. v.], for the hot bath; (MA;) the thing [i.e. vessel] in which water is drawn from the hot bath: (KL:) [in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also السَمْلُكُ عَلَيْهُ اللهِ عَلَيْهُ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَ and سَيْطُلُ * signifies the same: (Ṣ, M, K, KL: or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] : (M, K;) not the well-known [vessel called] شكل : (K:) the pl. [of mult.] of سُطُولُ is سُطُولُ (M, Msb, K) and [of (Mgb.) أَسْطَالُ [pauc.]

: see the next preceding paragraph.

اطلل Dust rising, or rising high; as also (ـڳ) .طَاسلُ

نَيْطُلُ : see سُطُلُ : Also A tall man : (K:) or سَيْطُلُ نَيْطُلُ a man tall, or long, in body (Ibn-'Abbad, TA.)

A ship of war, prepared for fighting with the unbelievers on the sea: mentioned by El-Makreezee in the "Khitat;" and he says, "I do not think this word to be [genuine] Arabie:" (TA:) [it is evidently from the Greek sτόλος:] several writers mention it among arabicized words. (MF, TA.)

a verb of which only the pass. part. n. (q. v. infrà) is mentioned: if used, app. signifying He supported upon أساطين, i. e. columns: and hence, upon long legs: _ and he made

i. q. غبيث [Bad, corrupt, &e.; like (M, L, K.) (شَاطنُ

a pl. of which the sing is not mentioned] Vessels of on brass]. (L, K.)

أسطُوان, an arabicized word, (Az, L,) [app. from the Pers. أُسْتُون, like the word next following,] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,)

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from أَسْتُوَانُ البِّيت is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.)

> a word of well-known mcaning, (S, L,) arabicized from [the Pers.] أُستُون [which signifies the same], (K,) i.q. تارية [meaning A column, of stone or of bahed bricks]: (S, M, L, Meb, K:) pl. أَعَاطِينُ (Ş, M, L, Meb, K) and ,أَنْعُوَالَةُ Meb:) it is of the measure): أَسُطُوَانَاتُ ن the أَسَاطِينُ, the نَاطِينُ, the نَاطِينُ being radical, (L, Msb,) accord. to Kh (Msb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure , فعلوانة (S, L, K,) accord. to Akh, but, (J says, L,) if so, the j is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., أَسَيْطينَةُ * , and its dim., أَسَيْطينَةُ (L:) accord. to some, it is of the measure أَنْعُلُانَةُ, (S, L, Mah,) but, if it were so, it would not have for its pl. as there is no instance of the measure, أَسَاطِينُ أفَاعينُ. (Ṣ, L.) — [Also A portico. Hence, The Stoics. _ And A cylinder.] أَهُلُ الْأَسْطُوَانَة ullet And The legs of a beast: (K :) [or rather the pl.] أسَاطينُ has this meaning. (L.) _ And The penis. (K.)

(IB, L.) أَسُطُوانَةُ dim. of أُسُطُوانَةُ

i. e. أَسَاطِين app. Supported upon مُسَطَّنُ columns. __ And hence,] A man, and a beast, having long legs. (L.) _ And أَسَاطِينُ مُسَطَّنَةُ (S, M, L, K,) [Columns] made firm. (K.)

1. مَنْهُ (Ṣ, M, Msb, K, &c.) and عَنْهُ (M, Mṣb, K̄,) aor. يَسْطُو , (Mṣb,) inf. n. يَسْطُو (Ṣ, M̄, Mṣb, K̄) and , سَطُوةً (Ṣ, M̄, mṣb, K̄,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ: (M, Ķ:) he sprang upon him and scized him violently or laid violent hands upon him: (Bd in xxii. 71:) he seized him violently with uplifted hand: (Er-Rághib, TA:) he overbore him, overpowered him, or subdued him, (قبره, Lth, S, Mab, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (Msb:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one يَسْطُو عَلَى طَرُوتَتِهِ, says of a stallion [camel], [He springs, or rushes, upon, or he overbears, the she-camel that he covers]. (Ş, M.*) __ مَطَا عُلَى and سَطُوْ . inf. n, إلنَّاقَة (Ş, M, K,) and النَّاقَة سطو, (M,) He (the pastor) put his hand into the [or vulva] of the she-camel, (S, M, K,) and of the mare, (M,) to extract, (S,K,) or and extracted, (M,) the sperma of the stallion: (S,

does not conecive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And He extracted from her (i. e. a she-camel, TA) the feetus, dead: (M, TA:) and signifies " he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAar, one says, سَاطً عَلَى السَامِل, which is formed by transposition, incaning He extracted the fectus, or young one, of the prognant female. (TA.) as used in relation السُّطُوُ and A'Obeyd mentions to a woman: it is said in a trad. of El-Hasan, تا المَّرَاةُ عَلَى المَّرَاةُ [There is, or will be, no harm in the man's extracting the factus of the woman]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) __ said of a horse, (M, K,) inf. n. مُطُوّ, (M,) He went at random, heedlessly, or in a headlong manner, not obeying guidance. (M, K.) _ Also, said of a horse, He went with wide step: (S, M, K:) or raised his tail in running; the doing of which is approved. (M.) _ Also ! It was, or became, obundant, or copious; said of water. (S, M, Msh, K, TA.) _ And ! He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.) _ And i. q. app. [app. ns meaning He punished: see , below]. (M, TA.) _ And walls I'le compressed her; and so مَطَأَمًا and وَ شَطَأُمًا on the authority of

3. أَسَاطَاهُ, (K,) inf. n. أَسَاطُاهُ, (TA,) He treated him with hardness, severity, or riyour: (K, TA:) so says Az, on the authority of IAar. (TA.) — And He treated him with gentleness, or tenderness. (IAar, T, TA.) Thus it has two contr. significations. (TA.)

Aboo-Sa'ced. (TA.)

[act. part. n. of 1, Springing, or rushing; making an assault, or attach: &c. — Hence,] applied to a horse, That springs, or rushes, upon other horses, and stands upon his hind legs and attachs with his fore legs: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse wide in step: (As, S, M, K:) or that attacks other horses: (S:) or that raises his tail in his running; (S, M, K;) the doing of which is approved. (M.) — And A stallion-camel excited by lust, and going forth from camels to other camels (S, K) in consequence thereof. (S.) — And What is tall, or long, (K, TA,) of camels &ce. (TA.) — [Lield] The hands that reach, or take, or take hold of, a thing. (TA.)

سعب

5. تسعنب It (a thing, TA, [such as saliva, and any thick liquid,]) roped; i. e. drew out, with a viscous, glutinous, cohesive, stichy, ropy, or slimy, continuity of parts; or was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy; syn. مَنْهُمُونَا. (K.)

7. انسعب It (water [&c.]) flowed; (K;) [or flowed in a continuous stream;] like انثعب (TA) [and انذعب].

Any kind of wine, or beverage, &c., that ropes; i. e. that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or that is viscous, glutinous, &c. (K.)

and عبوبة: see the next paragraph.

what extend like threads, or strings, from honey (A, K) and marsh-mallows, (K,) and the like: (A, K:) pl. of المنبوبة. (TA.) You say, المنبوبة His slaver extended, or stretched out, like threads, or strings. (A, K.) And المنبوبة His mouth runs with clear water, having an extended [or a ropy] flow; like المنبوبة (S.) — And What follow the hand in milking, [stretching out] like phlegm: pl. of المعبوبة (ISh, TA.)

سعتر

A certain plant, (S, Msb, K,) of the kind called بَقُول, (Mgh,) well known; (Msb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of origanum, or majoram: so in the present day; and so says Golius, as on the authority of Ibn-Beytar, "origani species, sc. consonante voce, satureia, Hisp. axedrea:" accord. to Forskål, (Flora Acg. Arah. p. exiv.,) "thymus serpyllum:"] some write the word in books of medicine with , in order that [when written without the diacritical points] it may not be confounded with : شعبر: (S, Mgh :) in the T, it is with , on the authority of AA, only; and thus in the book of Lth: in the Jami' of Elis س Mgh:) or the ص is changed into o in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with : (Msb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved day, it is also written with j.]

i. q. أطر أبري [q. v.], (K,) in the dial. of the people of El-'Irák. (TA.) — And Generous, noble, or high-born, and courageous, brave, or strong-hearted. (K.) The pronunciation with ناة of higher authority. (K. [This remark is probably there meant to relate to both of the words of this art.])

ببعل

1. سُعدُ, (Ṣ, A, Mṣb, Ķ,) aor. -; (Mṣb, Ķ;) him; and him to the rand بُعدُ; (Ṣ, A, Mṣb, Ķ;) inf. n. of the former, four places.

(Msb,) or of the latter, (MA,) or of both, (TA,) سعد, (MA, Msb, TA,) and of the former, (MA,) or of both, (TA,) متعارة (MA, TA,) or this latter is a simple subst.; (Msb;) He (a man, S, A, Mab) was, or became, prosperous, fortunate, happy, or in a state of felicity; (S, MA, Msb, TA;) contr. of ثَقِي ; (Ṣ, Mạb, Ķ; *) with respect to religion and with respect to worldly hings. (Msb.) You say, مَعَدْتُ and مُعَدِّثُ and مُعَدِّثُ [I was, or became, prosperms, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read [mstead of the common reading سُعدُوا رِيَعَدَ يَوْمُنَا And __ And رَيَعَادَةُ (S.) [Sce also Bor. ", inf. n. سُعُدُ (S, K) and سُعُود, (K,) Our day was, or became, prosperous, fortunate, auspicious, or luchy; (S, K;) [contr. of نُحسُ ; and in like manner the verb is used in relation to a star or an asterism &c.; and] بُعَدُ, inf. n. بُعَدُ, signifies [likewise] the contr. of نحسن. (Mgh.) سَعَدَ الهَانُه فِي الأَرْضِ ـــ [Sce also ,سُعُودَةُ Sce also means The water came upon the land unrought; i. c., came flowing [naturally] upon the surfuce of the land, not requiring a machine to raise it for the purpose of irrigation. (TA, from a trad.) See also 4 in three places.

3. مُسَاعَدة (S, L, Meh,) inf. n. مُسَاعَدة (S, L, Msb) and إسعده (L;) and أسعده (K,) inf. n. إسعاد; (Ṣ;) He aided, assisted, or helped, him; syn. of the former مَاوَنَهُ, (S, L, Msb,) und of the latter عَاوَنَهُ : (Ṣ, º K :) [like as is said of عَاوَنَهُ and -signi مُسَاعَدة both signify the same: or مُسَاعَدة signifies the aiding, or assisting, or helping, in any manner or case; and is said to be from a man's putting his arm, or hand, upon the Lie [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that ____ more properly signifies he aided him, being aided by him: signifies specially إسعاد العد whereas a woman's aiding, assisting, or helping, another to wail for a dead person: so says El-Khattabee: and this is what is meant in a trad. in which ناعدهٔ عَلَيْه is forbidden. (L.) One says, ساعدهٔ عَلَيْه [He aided, assisted, or helped him against him, or it, or to do it]: and الثُّكُلِّي النَّائِحَةُ الثُّكُلِّي The wailing-woman assisted the noman bereft of her child to weep and wail. (A.) Accord. to Fr. [but this is questionable,] the primary significais A man's performing dilignitly the command and good pleasure of God. (L.)

 5. تسعّد He sought after the plant called ... (K.)

an inf. n. of سُعدُ, (Mab,) or of سُعدُ, (MA.) or of both: (TA:) and of عبعد: (K, TA:) [and also used as a simple subst.:] see سَعُورَة with which it is syn.]: and see also سَعَادَة [with which it is likewise syn.]; i. q. يَهْن (S, A.) __ It is also an inf. n. used as an epithet, i. e. Prosperms, fortunate, auspicious, or lucky, applied to a day, and to a star or an asterism [&e.: so that it may be used alike as masc. and fem. and sing. and pl. : but it is also used as originally an epithet, forming its fem. with 5; and in this case it has for pl. of mult. سُعُودٌ and pl. of pauc. مُعُودٌ you say يُومُ سُعُدُ , as well as يَوْمُ سُعُدُ [أَسُعُدُ which it is used as a subst.]; and عُوْتُب سُعْدُ is like سَعْدَةً in which بَيْلَةً سَعْدَةً is like مَعْدَةً as fem. of بَعْدَانِ (L.)_[Hence,] is an appellation of The two planets Venus and Mercury : like as [the contr.] النَّحْسَان is applied to Saturn and Murs. (Ibn-'Abbad, TA in art. is an appella- سُعَدُ [lience, also,] مُعَدُّد tion given to Each of ten asterisms, (S, L, K,) four of which are in the signs of Capricornus and Aquarius, (S, L,) and are Mansions of the Moan: pl. [of mult.] سَعُود (S, L, K) and سُعُد ; but the former is the more known, and more agreeable with analogy; and pl. of paue. أنعد (L:) they are distinguished by the following names:—بَعْدُ الدَّابِحِ, (Ṣ, L, Ķ,) [or بَعْدُ الدَّابِح, see art. [3,] Two stars near together, one of which is called like because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الذابع is a little brighter than it; (Ibn-Kunásch;) they are the two stars [a and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of الذابح, which he is about to slaughter; the Twenty-second Mansion of the Moon: (Kzw:) [see also art. نعْدُ بُلُغُ ___ (S, L, K) Two obscure stars, lying obliquely, of which Aboo-Yahya says, the Arabs assert that they يَا أَرْضُ ٱبْلُعي مَا مَا وَاللَّهُ rose [at dawn] when God said, كيا أَرْضُ ٱبْلُعي [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh:) or three stars [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the Twenty-third Mansion of the Moon:] (Kzw, descr. of Aquarius:) [See also art. بلع:] ا

_ بعد السعود (S, L, K) Two stars, the most approved of the , and therefore thus named, سَعْدُ app. a mistake for سعد الذابح not of the Mansions of البارع, or some other the Moon,] in the time of their [auroral] rising; (Ibn-Kunáseh;) the star $[\beta]$ which is on the left shoulder-joint of Aquarius, together with the star [8] in the tail of Capricornus; [the Twentyfourth Mansion of the Moon:] (Kzw, deser. of Aquarius:) or a certain solitary bright star: الأُخْبِيَةُ (S, L, K) [also called) سُعْدُ الأُخْبِيَةِ ___ and الخبأ (see خباء in art. إلخبأ] Three stars, not in the track of the other , but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and scrpents, come forth from their holes; (Ibu-Kunáseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see مَنَازِلُ القَهَرِ, in art. :] or it consists of three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them; $(\S;)$ the star $[\gamma]$ that is on the right arm, together with the three stars $[\zeta, \eta,$ and m,] on the right hand of Aquarius: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorreetly, for "that have hidden themselves," &c., "hide themselves beneath the ground by reason of the cold:"]) it is said that the is one star, the brightest of four, the other three of which are obscure; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the Twenty-fifth Mansion of the Moon: (Kzw, descr. of the Mansions of the Moon:) ___ the following are the other , which are not Mansions of the Moon: (S, L, K :) سَعْدُ نَاشِرَةً (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: __ عُدُ المِلك (S, L, K) The two stars [a and o?] on the right shoulder of Aquarius: (Kzw:) _______ (S, L, K) The two stars [ε and θ?] on the head of Pegasus: (Kzw: [but in the copies of his work the name is written سُعْدُ البُهَامِ ([: سَعْدُ البَهَاثمِ (Ş, L, K) The two stars [2 and 31?] on the neck of Pegasus: (Kzw:) مُعَدُّ البَّارِع (Ṣ, L, K) The two stars near together $[\mu \text{ and } \lambda?]$ in the breast of Pegasus: (Kzw:) سُعُدُ مَطَرِ (Ş, L, K) The two stars [n and o?] on the right [or left?] hnce of Pegasus: (Kzw: but there called شعد المطر): each عد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (ذراع,) (Ş, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) __ It is also the name of A certain object of

Milkán (S, K) the son of Kináneh, (S,) in a place on the shore of the seu, adjacent to Juddeh. (TA.) A poet says,

[And is Sand aught but a mass of roch in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) نثتُ سُعْد is metonymically used as meaning ! The virginity, or hymen, of a girl or woman. (TA.) __ أَسَعُدُ أَمُ سُعَيْدٌ للهِ , meaning ‡ I∗ it a thing liked or a thing disliked? (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Sand and So'eyd, [the latter name erroneously written in some copies of the S and K سعيد,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Sand returned, but So'cyd was lost, and his name became regarded as nulueky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, Is it a fortunate thing or a little fortunate thing?] ___ بَسَعَدَيْكُ ___, in the saying كَبَيْكُ وَسَعُدَيْكُ Aignifies Aiding Thee after aiding [i.e. time after time]; syn. إسعَادا نَكَ بَعْدَ إِسْعَاد: (ISk, T, Ṣ, L, Ķ:) or aiding Thee and then aiding: (Ahmad Ibn-Yahya, L:) or aiding thy cause after aiding [i.e. time after time]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of it is in the accus. case as an inf. n. governed: تَبَيُّكُ by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening كَبْيَكُ وَسُعْدُيكُ ,Chapter of the Kur-an in prayer meaning I mait] وَالْخَيْرُ بَيْنَ يَدَيْكُ وَالثَّرُّ لَيْسَ إِلَيْكَ intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and cril is not imputable to Thee]. (L, TA.) = Also The third part of the Life [or gore] (K, TA) of a significs the مُعَيِّدٌ * significs the fourth part thereof. (K, TA.)

and أسعادي A certain hind of perfume, (S, K,) well known: (K:) or the former is pl. of سعدة for rather a coll. gen. n. of which سعدة 🕈 is the n. un.,] and this last is [the name of] a certain kind of sweet-smelling root; it is a rhizoma (أرومة), round, black, hard, like a huat; which forms an augredient in perfumes and medicines: (AHn:) and سُعَادَى is the name of its plant; (Lth, AḤu;) and its pl. is سُعَادِيَاتُ: (AHn 1) or the is a certain plant having a root (أصل) beneath the ground, black, and of is another plant : سُعَادَى * sweet odour : and the (Az:) [in the present day, the former of theso two names (....) is applied to a species of cyperus: a species thereof is termed by Forskal (in his idolatrous worship that belonged to the sons of Flora Aegypt. Arab, pp. lx. and 14,) сурким

complanatus; and he writes its Arabie name "sæad" and "sææd:"] it has a wonderful efficacy applied to uleers, or sores, that heal with difficulty. (K.)

A certain sort of dates. (K, TA.) see عدد: see عدد: [of which it is the n. un.].

دُرُوعُ سَعْدِية Coats of mail of the fubric of a town called السَّعْدُ. (TA.)

in which the ن is an augmentative, in which the letter, because there is not in the language any and مَازَعَالُ except نَعْلَالُ and unless it is of the reduplicative class, (S,) A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, Ş, K,) called مُسَكَّةُ السَّعْدَانِ, (T, Ş,) to which the nipple [or the arcola] of a woman's breast is lihened : (S, K : [see سُعَدَانة, below :]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called in [pl. of , meaning slender, and succulent or soft or sweet], dust-coloured, and sircet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome hinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly fuce, which, when it dries, falls upon the ground on its back, and when a person walking trends upon it, the prickles wound his foot: it is one of the best of their pastures in the iluys of the city, and sweetens the milh of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and cat it: (Az, L:) the n. un. is with 5. مَرْعَى وَلَا كَالسَّعْدَانِ ,TA.) Hence the prov., [Pasture, but not like the معدان]: (S, K:) said of a thing possessing excellence, but surpassed in execllence by another thing; or of a thing that excels other things of the like kind. (TA.) -Also The prichles of the palm-tree. (AHn, TA.)

الاسْعَاد is a name for ,سُعْدَانَ [inf. n. of 4, and, like سبحان, invariable, being put in the accus. case in the manner of an inf. n.]: one says, سُبُّحُهُ وَأُطِيعُهُ meaning سُبُّحَانَهُ وَسُعُدَانَهُ وَسُعُدَانَهُ [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. ,,) and I render Him obedience, or aid his cause]. (K,

سُعْدَانَةُ ـــ (TA.) . سُعُدَانُ n. ıın. of سُعُدَانَةُ The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سُعَدَان, as mentioned above: (S, K:) or i.e. the blachness [or areola] around the nipple: (A:) or the part surrounding the تَدَى [here meaning nipple], like the whirl مَعْدَانَة [Hence likewise,] مَعْدَانَة signifies also The knot of the [or appertenance that passes between two of the toes and

neath, (A, K,) next the ground; (S;) also called pilgrimage, (K, TA,) at [Mount] Ohod, in the رغبانة. (K in art. رغبانة.) __ And The knot beneath the scale of a balance: (K, TA:) the knots beneath the scale of a balance (S, A) are رَسَعْدَانَات . (A.) _ And the pl., سَعْدَانَات Things in the lower parts of the [tendons, or sinems, called] عُجَايَة, resembling nails (أُطْفَار). (S, K.) - Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) ___ And The anus: (K:) or the sphincter thereof. (TA.) And The part of the vulva of a mare where the veretrum enters. (TA.) = Also A pigeon: or السُّعْدَانة is the name of a certain pigeon. (K, TA.)

, applied to a man, (S, Msb,) Prosperous, fortunate, happy, or in a state of felicity; (T. S. A, Msb, K;) with respect to religion and with : مُسْعُورٌ † respect to worldly things; (Msh;) as also (A,* K:) or the latter signifies, (T, S, Msb,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Msb, K;) irregularly derived from أُعْدَه, (S, * K, * MF,) or regularly from : سعد : (T, Msb :) one should not say مسعد : (S, K:) fem. of the former [and لَعَدُةً: (TA:) pl. of the former عُدُنة (A, Msb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدُ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; is anomalous: (TA:) مُعَيِّدُ us pl. of أَمَاعِدُ مُسَاعِيدُ [and مُسْعُودُونَ] is مُسْعُودُ and (A, TA.) = Also A نَبْر [i. e. river, or rivulet, or canal of running mater,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهُو the نَهُو for irrigation of a tract of seed-produce: pl. منعد

: see بُعَدُ, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سُعدُ an inf. n. of سُعادة (MA, TA) and of سُعَادة (TA,) or a simple subst., (Msb,) Prosperity good fortune, happiness, or felicity, of a man (S, Msb, K;) contr. of مُقَاوَة ; (S, Msb, * K;) with respect to religion and with respect to worldly things: (Msb:) [and so سعد العدا used as a simple subst.:] it is of two kinds; أَخُواُويَّةُ [relating to the world to come and دُنْيَاوِيَّة [relating to the present world]: and the latter is of three kinds; relating to the soul] and بُدُنِيَّةُ [relating to the soul] نَفْسِيَّةُ the body] and خارجية [relating to external circumstances]. (Er-Raghib, TA in art. شقو.) [See also what next follows.]

Prosperousness, fortunateness, auspiciousness, or luchiness, (S, L,) of a day, and of a star or an asterism [&e.]; (L;) [as also 🕈 🚉 used as a simple subst. ;] contr. of نَحُوسَهُ (S, L.)

A temple to which the Arabs (K, TA) through the sole] of the sandal, (S, A, K,) be of the tribe of Rabeea (TA) used to perform

Time of Ignorance. (TA.)

in three places. سُعَادَى: see سُعَادَى

A sort of garments of the kind called سُعيديّة א, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of Benoo-Sa'eed. (TA.) _ And حُلُةُ سَعِيديَّةُ [A certain kind of dress]: so called in relation to Sa'ced Ibn-El-'As, whom, when a boy, or young man, the Prophet elad with a Li, the kind of which was thence thus named. (Har. p. 596.)

The fore arm (ذِرَاع) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Msh:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb.) the upper arm, or upper half of the arm, from the clbow to the shoulder-blade, syn. عُضُدُ, [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the fare shanh and the arm:] in some one or more of the dialects, the upper of the which may mean either the upper arm or زُنْدُان the radius]; the ذراع being the lower of them [which may mean either the "fore arm" or the "ulna"]: (L, TA:) of the masc. gender: (Msb:) pl. سَوَاعد. (T, Mgh, Msb, TA.) One says, May God سَوَاعدكُمْ nud شُدُّ ٱللهُ عَلَى شَاعدكَ strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) __ And hence, [A hind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. The two مُاعدًا الطَّاثر [Hence also,] ___ (Mgh.) mings of the bird. (S, K.) _ And السواعد 1 The anterior, or primary, feathers of the niny: so in the phrase, مَاثُوْ شَدِيدُ السَّوَاعِدِ [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) _ Also the sing., + A chief, upon whom people rely. (TA.) _ And the pl., well as The channels in which water runs to a river or small river (نَبْر), (S, A, K,) or to a sea or large river (بحر); (AA, S, K;) the sing. said by AA to be عد, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحْر): or the channel in which a large river (بحر) runs to small rivers (انْبَار). (L.) And 1 The places from which issues the water of a well: the channels of the springs thereof. (L.) _ Also † The medullary cavities: the ducts through which runs the marrow in a bone. (S, K.) __ And I The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being of the بحر: (AA, TA:) the signifies سَاعِدُ of the udder: (As, TA:) or تَصُب the orifice of a she-camel's teat, from which the milli issues: and سَاعِدُ الدِّر, a duct by which the milk descends to the she-camel's udder: and in like manner is signifies a duct that conveys the milk to a roman's breast or nipple. (TA.) means ! An affair having several modes, or manners, [in which it may be performed,] and several ways of egress therefrom. (A, TA.)

The bone of the shank. (TA.) __ And A piece of wood, (K, TA,) set up, (TA,) that is a name of The lion: (S, K:) imperfectly decl., like غَمْلُأً. (TA.)

[More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of يُعدَى (Ş, Ķ:) but IJ says that معدى as an epithet has not been heard. (TA.) \Longrightarrow Also Λ [cracking of the skin, such as is termed] شُقَاق, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

in two places. مُسْعُودٌ

1. سُعُرُ النَّارُ (Ş, A, Mşb, Ķ,) aor. -, (Mşb, Ķ,) inf. n. اسعوها (Msb;) and اسعوها (A, Msb, K,) inf. n. اسعرها (Msb;) and اسعرها (A, K,) inf. n. تَسْعير; (TA;) or the last has an intensive signification; (S;) Helighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. اُوقَدُها, (Msb, K,) or and الببياً (S, A.) In the Kur lxxxi. 12, some read شُعْرَتْ; and others, أَسْعَرَتْ, which latter has an intensive signification. (S.) And . (TA.) مسعر He stirred the fire with a سعر النَّارَ __ [Hence,] بُسُعُرُ السَّرُبُ (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and العرها بالمعرها بالمعرها المعرها المعروبات المعر استرها (K;) ! He kindled war; (K, TA;) excited, or provoked, it. (S, TA.) And They kindled, or excited, the fire of war]. (A.) _ [Hence also,] مُعْرَفُهُ شُرُّ [Evil, or mischief, excited them, or inflamed them]. (A.) And and and ! [He excited, or inflamed, against his people]. (A.) _ And المُعْرَهُمْ شُرًا I He did extensive evil, or mischief, to them: (ISk, S, TA:) or he did evil, or mischief, to them generally, or in common; as also اسعوهي ا and اسعرهم (TA;) or one should not say ; اسعرهم الم (ISk, Ş, TA.) _ And سَعَرْنَاهُمْ بِالنَّبُلِ + We burned and pained them [or inflicted upon them burning pain] with arrows. (S.) _ And سعر الإبل, aor. as above, (K,) and so the inf. n., (TA,) ‡ He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.) _ And , ..., (S, A,) inf. n. سعار, (TA,) ! He (a man) was smitten by the [hot wind called] ... (S, A.) And ! He (a man) was, or became, vehemently hungry and thirsty. (TA.) And + He was, or became, mad, insane, or a demoniar. (MA.) _ You say also, سُعَرَّتُ البَوْمَ فِي حَاجَتِي سَعْرَةُ † I made a circuit during the day, or to-day, for the accomplishment of my want. (S.) And الاسعرن سعره, i. e. زُطُونَنَّ طُونَةً † [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O, K.) __ And سُعَرُ اللَّيْلُ بِالهَطِيِّ inf. n. as above, † He journeyed throughout the night with

__ And سُعُرِت النَّاقَة + The sho-camel was quich, or swift, in her going. (TA.) [See also سعران, below.]

2: see 1, in four places. == سعر [from سعر], (Sgh, Meb,) inf. n. تُسْعِير; (Meb;) and العره ((Sgh, Msb;) He assigned to it a known and fixed price: (Msb:) or he declared its current price, or the rate at which it should be sold. (Ṣgh.) And سقو نَهُمُّ (A, TA,) inf. n. as above; (Ṣ;) and اسعر لا لهم; (A;) He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.) __ And سعروا, inf. n. as above; and اسعروا; They agreed as to a price, or rate at which a thing should be sold. (K.)

app. signifies † He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from as an epithet applied to a dog, meaning " mad."]

4: see 1, in four places. ___ أَسْعَرَنَا قَفْزًا a wild animal, means † He excited and annoyed us by leaping, or bounding. (TA, from a trad.) See also 2, in three places.

5: see the next paragraph.

رَسَعُرِت النَّارُ . (S, A, Msb, K,) and استعرت النَّارُ . 8 (S, A, K,) [but the latter, app., has an intensive signification,] The fire burned or burned up, burned brightly or fiercely, blazed, or flamed. (Ṣ, A, Mạb, Ķ.) ___ [Hence,] استعرت الحُرْبُ [Ṣ, A, Magh, Ķ. war [raged like fire, or] spread. (K, TA.) And in like manner, (TA,) استعر الشَّرُ The evil, or mischief, [raged, or] spread. (K, TA.) _ And استعرت ($\{\mathrm{TA}, \mathrm{A}, \mathrm{K}, \mathrm{A}, \mathrm{CC}\}$ استعر اللَّصُوصُ $(\mathrm{TA}, \mathrm{A}, \mathrm{CC})$ استعر اللَّصُوصُ thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.) _ And استعر الجُرُبُ في The mange, or scab, began in the armpits البعير and the groins or similar parts (AA, S, A, K) and the lips (S) of the camels. (AA, S, A, K.) -And استعر النَّاسُ فِي كُلِّ وَجُهِ †The people ate the fresh ripe dates in every direction, and obtained them; like like (Aboo-Yoosuf, TA.)

: A vehement shooting or throwing رَمْنَي سَعْرُ (A:) [or a burning, painful shooting; as is indi-ضَرْبُ هُبُرُ وَطُعُنْ نُتُرُ cated in the S:] one says † [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.) It is said in a trad. of 'Alee, اضربوا هبرا وارموا سعرا + [Smite ye so as to cleave off a piece of flesh, and shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)

: sce سعار [Hence,] + Madness, insanity, or demoniacal possession; (K;) as also : سعر : (Ṣ,Ķ:) so the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it significs in the former, (S,) or in the latter, (TA,) + fatique, or meariness, or distress, or affliction, and

in verse 24, may mean إِنَّا إِذًا لَفِي ضَلَّالٍ وَسُعُرٍ t verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafeh, it means, in a state that would inflame and excite us. (TA.) _ Also + Hunger; and so استعار الله: (Fr, K, TA:) or the former significs vehemence of desire for flesh-meat: (K, TA:) and the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.) And + A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عدوى. (K. [See 1.])

The current price, or rate, at which a thing is to be sold: (MA, K:) pl. أُسْعَار (Ş, A, Msb, K.) One says, له سعر, meaning It is exceedingly valuable : and يُسُ لَهُ سِعْرُ It is exceedingly cheap. (Msb.)

سعرة 500 : سعر

+ Mad, insane, or possessed by a demon: (K:) and so مُسْعُورَةً applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from meaning "madness, or insanity, or demoniacal possession:" (Ham p. 785:) [See also سَعْرَى is سَعِر the pl. of سَعْرَى. (K.)

in two places. سُعُرُ sce سُعُرُ

+ A cough: (O, K:) or a sharp cough; as also أسعيرة (IAar, TA.) ___ And + The beginning of an affair or a case; and the newness thereof: (K, TA:) in some copies of the K, is crroncously put for جَدَّتُهُ TA.)

A colour inclining to blackness, (S, TA,) a little above what is termed أَدْمَةُ; as also سُعُولًا; as also

[an inf. n.] Vehemence of running. (U, K.) [See 1, last signification.]

(K) + Dayhrealı. سُعْرُورَةً \$ S, K) and سعْرَارَةً (K.) _ And + The rays of the sun entering an aperture of a house or chamber: (K, TA:) or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)

see the next preceding paragraph.

The heat (S, K) of fire; (S;) as also نعار: (K:) and tof night. (A.) — See also , in two places. __ Also † Evil, or mischief : Men will لَا يَنَامُ النَّاسُ مِنْ سُعَارِهِ ,so in the saying not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)

+ A she-camel quich, or swift, in her going. (TA.) [See 1, last signification.]

Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure in the sense of the measure مُنْعُولُ : (TA:) [and thus] the camels, or beasts, used for riding. (ISk, TA.) punishment: (Fr, S, TA:) or, accord. to Az, similar to ضريع; for you say

hindled, or made to burn &c., with other fire. (Lh, TA.) _ Also Fire (S, K) itself; (S;) and so vai and الله عنورة (K:) or [so in the TA, but in the K "and,"] its flame; (K;) as also see what : السَّعيرُ == (TA.) .سَاعُورٌ اللَّهُ عَالَمُ ورَةً اللَّهُ عَالَمُ ورَةً اللَّهُ عَالَمُ ورَةً اللّ

السَّعِيرُ (O, K,) and السَّعِيرُ (S,) or the latter is a mistake, (O, TA,) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kelbee, S.) [See an ex. in a verse eited in art. مور.]

سُعرة see : سُعيرة

بَعْيِرْ : see بُعْيْر, in two places. __ Also A sort of fire-place, or oren, (بَنُورٌ, K, TA,) dug in the ground, in which bread is linked. (TA.) = And The chief of the Christians in the hnowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally "u Syriae word, meaning the investigator of the cases of the discased. (TA.)

in two places. سَاعُورَةُ

أَسْعَرُ, applied to a man, Of the colour termed أَسْعَرُ: fein. سَعْرَاءً. (TA.) __ And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sineres apparent, alterral in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

The shender part of the tail of a camel. .مَسَاعر See also مُسَاعر.

and مسعار (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &e.]: (S,* K,* TA:) pl. (of the former, مُسَاعِيرُ (A, TA) and [of the latter] مُسَاعِرُ (TA.) __ Hence one says of a man, إِنَّهُ نُهُسْعُرُ حَرْبِ 1 Verily he is one who makes the five of war to ruge; (\$, A, * K, * TA;) a stirrer of the fire of war. (TA.) __ Also the former, (مسعر), + Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) _ And, applied to a dog, † Mad. (Hum p. 785.) [See also as an epithet applied to a horse i.e., اَلَّذِي يُطِيحُ قَوَائِهَهُ مُتَفَرِّقَةٌ وَلَا ضَبُّرَ لَهُ mrans app., That makes his legs to full spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] app. whose legs thou makest الذي تطيح قوائمه to fall &c.]: (TA:) [in the CK, ولا صُبْرَ لَهُ which is, I doubt not, a mistake: and in the TA is added, وقيل وَثْبٌ مُجْتَبِعُ الغَوَائِي , in which is evidently a mistranscription for 303, referring to ضبر, which is well known as meaning وب signifies the same. مُسَاعِرُ * and القُوَائيرِ signifies the same. (AO.)

: see the next preceding paragraph.

__ And \$ Vehomently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) -See also

[a pl. of which the sing., if it have one, is probably ارمُسْعَرُ † The armpits, and the groins or similar parts, (Ṣ, A, ¸ K,) and the lips, (S,) of camels. (S, A, K.)

، last sentence مُسَاعِرُ see مُسَاعِرُ

1: see what next follows.

4. اسعطه دُوَاءُ (S,) or اسعطه (AA, IDrd, Mgh, Msb, K.,) He poured, (S, Mgh, Msb,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msb, K;) as also المُعَطُّهُ , aor. and عُرِهُ , aor. and مُعَطَّهُ , (K,) the former of which, namely 4, is the more approved, inf. n. was. (TA.) Both are also written with ص. (K and TA in art. صعط.) ــ [Hence,] اسعطه الرسع إ He pierced him in his uose with the spear: ('Eyn, K:) or it is like , meaning he pierced him in his breast, or chest, with the spear. (S.) _ [Hence also,] I He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

8. استعط He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, أُستُعطُ, is not allowable. (Mgh.)

10. + He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.)

A single introduction of medicine into the nose; as also إِسْعَاطَةٌ لا واحدة. (Lth, K.)

أسعيط see سُعاط , in four places.

Medicine that is poured, (S, Mgh, Msh,) or introduced, (K,) into the nose; (S, Mgh, Mgh, K;) [an crrhine;] as also عُعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assuch as Sb men- سِرَاطٌ for سِرَاطٌ such as Sb mentions. (TA.) __Also Sweat. (TA.)

see the next paragraph, in two places.

Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour ; as also بنعاط *; (K;) the former, [for instance,] of mustard, (ISk,) and so the latter, and likewise استعوط: (TA:) and البسك signifies the odour of mush. (Fr.) A rájiz says, describing camels and their milk,

حَمْضية طَيْبَةُ السَّعَاطِ ا

and مُوَ طَيِّبُ الشَّعُوطِ ♦ significs fire | smitten by the [hot wind called] . سَبُوم (ṢˌA.) (AḤn.) And you say, أَسْعُورَةً ♦ الإسعاط السعاط [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for blind]. (TA.) __ The dregs, lees, or sediment, of wine. (S, K.) _ The بان [or beu]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زُنْبُق [or jasmine]. (TA.) = I.q. [pass. part. n. of 4, q. v.]. (TA.)

> نعاط: see the next preceding paragraph. سُعْطَةُ Bce : اِسْعَاطَةُ

مُسْعُطُ (إِي Lth, K,) the مُسْعُطُ (Lth, K,) former an instance of the justr. n. with damin, (S, Msb, TA,) which is extr., (Msb, TA,) like &e., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msb.) into which is put, (S, Msb, K,) and from which it is poured into the nose. (K.)

1. هَنْ بُدُهُ عَلَيْ يَدُهُ 800 £. هَنْ يُعَلِّمُ بِمَاجَتِهِ , (S, TA,) inf. n., (S, K,) His hand became cracked around the nails; (S, K, TA;) as also , in the K, erroneously , سُعفَت النَّاقَةُ ــــ (Ṣ, TA.) , with damm, (TA,) or سُعِفُ البَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرْبُ : (S:) accord. to IAar, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) __ بُعْنِي, (S, K,) like يُعْنِي, (K,) said of a boy, He became affected with the pustules termed aise [q. v.]. (S, K.)

2. تُسْعِيف The mixing of musk and the like with aromatic perfumes (K, TA) and sweetscented oils. (TA.) One says, سُعَفْ لِي دُمْنِي [Mix thou for me my oil with aromatic perfumes]. (ISh, TA.)

3. سَاعَفُهُ, (Ṣ, TA,) inf. n. مُسَاعَفُهُ, (Ṣ, TA,) Ife aided, assisted, or helped, him; [like أسعفه;] or [so accord. to the K, but accord. to the S "and,"] agreed, or complied, with him, (S,* K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of lave, or offection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) _ [Hence,] ناعفه جُدُّه : His fortune aided him: and in like manner, الدُنْيَا [Worldly prosperity aided him]. (A, TA.)

4. اسعف, (K,) inf. n. إسْعَانْ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسعف به it drew near, or approached, to him, or it. (TA.) __ اسعف له It (an object of the chase) became nithin his power, or reach. see its syn. سَعِير ... [Henec,] ! A man [That cat the plants called مَعْض , sweet in odour]. (K.) اسعف إليه _... [K.] اسعف إليه يعار ... [Henec,] ! A man [That cat the plants called مسعور

A commodity; an article of merchandise. (O, K, TA.) One says, اِنَّهُ سَعْفُ سَوْء Verily it is a bad commodity. (O, TA.) — And A man vile, or mean, and despised in all his circumstances. (Alleyth, O, K.)

Palm-branches, (Az, S, Msb, K,) as long as they have the leaves upon them: when these are removed from them, called : (Msb:) or the part [or parts] of palm-branches upon which leaves hare grown: (S voce :) or the leaves of palm-branches, (Mgh, K, TA,) of which are roven [baskets of the kind called] زبل (Mgh) or زبلان (TA) [pls. of زبلان], and [the similar re crptarles called] جِلَال [pl. of جُلَّة], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-braneh] being called شُطْبَة : (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with 5: (\$, Mgh, Msb:) which also signifies a palm-tree itself; and its pl. is (TA.) __[Hener, as being likened to palm-leaves,] The forelock of a horse: so in the saying of Imrael-Ķсув,

وَأَرْكَبُ فِي الرَّوْعِ خَيْفَانَةً كَسَا وَجْهَهَا سَعَفْ مُنْشَشِرْ

A certain disease, (Kr, TA,) or pustules, (Ṣ, Ķ, TA,) coming forth upon the head (Kr, Ṣ, Ķ, TA) of a child, (Ṣ, Ķ, TA,) and upon his face: (Ķ, TA:) said by AḤát to be

alopecia], which occasions baldness; and is a dial. var. thereof in this last sense. (TA.)

n. un. of سَعَنَهُ [q.v.]. (S, Mgh, Msh.)
See also the next preceding paragraph.

A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbad, O.) [See 1.]

Large [drinking-cups or bowls such as are called] . (IAar, K.) — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called], and the bucket, and the rope, and the like. (TA.) — [See also is, of which it is pl.] — Also The natural dispositions, (AA, IAar, K, TA,) generous and other, of men: (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.)

(see 1): fem. (see 1): fem. (applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) — Also A horse white, (S, K,) or hoary, (S,) in the forclock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed it: (S, TA:) so in the "Book of Horses" by AO. (TA.)

A boy affected with the pustules termed مُسْعُونُ [q. v.]. (Ṣ, Ķ.)

A place, (Ķ,) and a place of alighting, (TA,) near. (Ķ, TA.)

سعل

1. سُعَالً , aor. ع, (Ṣ, O, Mṣb, Ķ,) inf. n. سُعَالً (S, O, K) and سُعْلَة, (K,) or the latter of these is the inf. n., and the former is a simple subst., signifies [the having] سُعُلُة [He coughed:] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Secna, K, TA:) wherefore the the السَّعَالِ السَّعَالِ ducts of the lungs are called tubes of coughing, meaning the bronchial tubes,] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, إِنَّهُ يَسْعُلُ سُعْلُهُ [Verily he coughs with an abominable منكرة coughing]. (TA.) And به سعلة [In him is a coughing; i.e. he has a coughing, or cough]. (TA.) And الشُّوَّالُ فَأَخَذَكَ السُّعَالُ And أَغْمَدُ السُّعَالُ question, or petition, has choked thee, and consequently coughing has seized thee]. (TA.) -Hence the saying, رَمَاهُ فَسَعَلَ الدَّمَ [He shot him, and he consequently coughed up blood]; i. e., he threw [up] blood from his chest. (TA.)= , aor. -, inf. n. سُعَلِّ ; aecord. to the K, app., سَعَلَ, aor. 4, inf. n. سَعَلَ; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) + He was, or became, brish, lively, or sprightly; (K, TA;) like زعل, inf. n. زُعُلْ . (TA. [See the part. n., رُعُلْ

4. Let [made him to cough, or] occasioned him a coughing. (TA.) = And + He, or it, made him, or pronounced him, to be like the [q. v.]. (O, TA.) — And + He, (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly; (O, K, TA;) as also Light, (O, TA.)

10. استعادت إلى She (a woman) became a أبعاد أنه. i. e., very clamorous, and foul-tongued; (S, O;) or lihe a بعثلاة, (K, TA,) in badness, wickedness, or guile, and clansorousness, and foulness of tongue: (TA:) similar to استالد said of a man, &e. (AZ, TA.)

سُعُلْ Dry [dates of the bad sort termed] شَعْلُ. (IAar, O, Ķ.)

سُعلْ, applied to a horse, † Brish, lively, or sprightly; like زُعلْ, (AO, O, TA.)

سعلى: see the next paragraph.

and سعارة (S, O, K [app. thus, without without فعلاء tenwcen, as a fem. noun, though tenween is unusnal,]) and بيعلى (Ş, O, TA) The [hind of goblin, demon, devil, or jinner, called] غُول: (K:) or the female of the غُول: (Abu-l-Wefce El-Anrabce, TA in art. غول; and Har p. 76:) or the worst, most wicked, or most guileful, of the غيلان [pl. of غُول]: (Ṣ, O:) or an enchantress of the jinn, or genii: (K:) pl. [of (السُّعَالِي written with the article) سَعَالِ [the first (S, O, K) [and of the second سَعَالِيُّ and of the third سَعَلَيْتُ , which is said to signify the females of the غيلان. (TA.) __ [Hence,] غيلان signifies 1 A very clamorous, foul tongued, woman: (S, O, TA:) accord. to Aboo-'Aduán, a noman foul in face, evil in disposition, is likened to the but some of the Arabs say that the Arabs do not apply the epithet water to any but an old noman. (TA.) — And [the pl.] السَّعَالِي signifies ! Horses; as being likened to what are [properly] so termed. (TA.) — And [the same pl.] السَّعَالِي, (K, TA,) with kesr to the ك, (TA,) [in the TK and in the CK أرالسَّعالَى أ , and in the the CK السَّعَالِيّ certain plant, the leaves of which make [the ulcers termed] دبيلات to discharge their contents, and dissilves them; and the fresh thereof remove the mange, or scub: it is a most excellent remedy for the cough; [wherefore it is also called and causes the erection; (TK;)] and causes of the وَيَغُشُّ الإِنْتَصَابَ) to subside (وَيَغُشُّ الإِنْتَصَابَ, K, TA, for which we find in some copies of the K وَنَفْسِ الإِنْتِصَابِ); even the funigating of oneself therewith. (K.)

see the next preceding paragraph.

an inf. n. of سَعَلُ [q. v.]: (Ṣ, O, Ķ:) or n simple subst. [meaning A cough]. (Msb.)

سِعْلَاةً see : السُّعَالَى

أَعْلَ [Coughing]. You say أَعْلَ أَوْلُهُ إِلَيْهِ (O,

K,) without 5, (O,) meaning A she-camel having a cough. (O, K.) _ And إِنَّهُ لَذُو سُعًال سَاعل [Verily he has a violent cough]: (O, K:*) a phrase having an intensive meaning: (K:) by rule one should say سُعَال مُسْعِل; but thus the Arabs said, like as they said المُعْرِّ شَاعِرُ مُاعِرُ مَاعِرُ and شُعْلُ شَاغِلٌ and: and أو سَاعل [in like manner] a poet cited by Lth says . (O.) _ See also what follows.

The part of the fauces, or throat, which is the place of coughing: (S, Msb:) or [simply] the fances, or throat; as also پُناعلْ ; (K;) which lutter is expl. by Az as meaning The mouth; because with it one coughs. (TA.)

سعى and سعى 1. سعى and سعى بيشعى, aor. بشعى, inf. n. سعى شعر (Ṣ, Mṣb, Ķ, &c.) [and مَسْعَى, agreeably with general analogy], He walked, went, or went along, (Er-Rághib, Mah, K, TA,) quickly: (Er-Raghib, Mgh, TA:) this, accord. to Er-Rághib, is the primary signification: and hence, السَّعَىٰ بَيْنَ الصَّفَا وَالْمَرُوةِ tripping to and fro between Es-Safa and El-Marinch]: (TA:) and سَعَى في مَشْيِه [app. meaning He tripped along, or he trudged along, in his nalhing]: (Mub:) [or] النعنى signifies the going along with vigorousness, and with lightness, activity, or quickness. (Ham p. 665.) __ He (a man, S) ran; syn. عدا; (IAar, S, K, TA;) or غدا: by the former of which is meant [he went] a pace below nhat is termed الشد and above what is termed (IAnr, TA.) __ I.q. لَصَدُّ [us meaning Ite repaired, or betook himself]. (K.) The فَأَسْعُوا إِلَى دِحْرِ آللهِ [lxii. 9], هَا عَمُوا إِلَى دِحْرِ آللهِ is expl. as meaning فَأَقُمدُوا [Then repair ye to prayer to God]: (TA:) or then go ye (فَأَمْضُوا) to prayer [to God]: (Jel:) and Ibn-Mes'ood means سَعَى إِلَى الصَّلَاةِ TA.) Or سَعَى إِلَى الصَّلاةِ He ment to prayer, in any manner [i. e. whether quirhly or not]. (Msb.) - He was active, or busy and bustling, in procuring the means of subsistence: (TA:) he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised: (Er-Rághib, TA:) he occupied himself according to his own judgment or discretion or free will, in any work, or deed: (Msh:) he worked, or wrought, or did, (S, Msh, K, TA,) any work, or deed, good or evil: (TA:) he earned, or gained. (S, K, TA.) One says, He manages, conducts, orders, and the same regulates, or superintends, the affairs of his people, or party. (Ham p. 771, Msb.) And عَلَيْهِ and عَلَيْهِمُ Ile worked, or wrought, and earned, or gained, for them. (TA.) And a prov., meaning The man earns, يسعى لغاريه far his belly and his pudendum. (TA.) And , فِي فَكِّ ۖ رَفَيْتِهِ or (\$,) or سَعَى الهُكَاتِبُ فِي عِثْقِ رَفَبَتِهِ i. c. [The slave who had made a contract with his neaster to pay him a certain sum for his emancipation] laboured to earn the means of releasing himself: (Msb:) the inf. n. of the verb thus used

retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Kur [liii. 40], لَبْسَ لِلْإِنْسَانِ إِلَّا مَا means [There is nothing imputable to the man] but what he hath wrought, or done. (Msb.) And فَلَهَا بَلَغُ مَعُهُ ٱلسَّعْى, in the same [xxxvii. 100], means And when he attained to working with him: or and when he was able to assist him in his working. (TA.) _ Also He superintended, managed, or conducted, in his own person, the collection of the poor-rates; (K, TA;) he went to exact them, and received them; (TA;) and the inf. n. in this caso also is سعاية: (K, رَيْسُعَى Ar:) or مَعَى عَلَى الصَّدَقَةِ TA:) or رَبِّعَى عَلَى الصَّدَقَةِ inf. n. (Msb,) he officiated in the exacting, or receiving, or collecting, of the poor-rate. (S, Mab.) [And is trans. without a prep. as meaning He exacted the poor-rate:] a poet says, (namely, 'Amr Ibn-'Addà, TA,)

> سَعَى عَقَالًا فَلَرْ يَتُّرُكُ لَنَا سَبَدًا فَكَيْفَ لَوْ قَدُ سَعَى عَبْرُو عَقَالَيْن

[He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?]. (Ṣ.) __ أَمْرِ فُلَانٍ __ is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his سُعَى [or striving, or labouring; and may be rendered I strove, or laboured, in respect of the affuir of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it]: and وَٱلَّذِينَ سَعُوا فِي آيَاتِنَا, in the Kur xxii. 50 [and xxxiv. 5], means And they who strive, or labour, in respect of our signs, to mar, or vitiate, or percert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the Kur mean and they who strive, or labour, to falsify, or nullify, our signs; i.e. the Kur-an. (Jel.) means He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them; as also it, which is app., created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered he busied himself among the people with propagating calumnies, or slanders]. (S and O in art. اكل; &e.) __ And بعى به 1He calumniated him, or slandered him, (S, Msb, K, TA,) إلى الوالي [to the ruler, or magistrate]; (S, Msb, K;) inf. n. سُعايَة. (TA.) سُعَتْ رِيْر, said of a female slave, (K, TA,) aor. رَسْعَى, inf. n. سعى, (TA,) She committed fornication, or prostituted herself. (K, TA.) [See also 3.] == .see 3 : سَاعَاني فُلَانٌ فَسَعَيْتُهُ

أُسْعِيه aor. of the latter سَاعَاني فُلَانٌ فَسَعَيْتُهُ ♥ .3 means [Such a one strove with me in malking, is بعاية: (Ş, Mşb:) and this term is employed or going along, quickly, &c.,] and I overcame kesr, (K,) or بعاية, thus written in the M, with

when a slave emancipated in part, and in part him [therein]. (S, TA.) The inf. n. signifies The walking, or going, quickly [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in dis-مَنْ سَاعَاهَا ,commendation of worldly enjoyments i. e. He who runs a مَنْ سَابَقَهَا meaning race with them, they evade him, or escape his pursuit]. (TA.) _ قلام also signifies One's conunitting fornication with a female slave: and a female slave's committing fornication with any and عَبِر and زنى, and وزنى, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قَدْ سَاعَاهَا [He has committed fornication with her]; مُسَاعَاة not being with any but اِمَانَّهُ سَاعَيْنَ ,with female slaves: thus in a trad [Femule slares that committed forniration in the Time of Ignorance]: and أَتَى عُمْرُ There was brought to 'Omar a بِرُجُلِ سَاعَى أُمَةً man who committed fornication with a female slave]: (S, TA: *) [and hence, وَلَدُ الْمُسَاعَاة (oceurring in the L, in art. بهث, us mentioned by I Aar on the authority of Abu-l-Mckarim), meaning The affspring of furnication, begotten on a slave:] or Lalel, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] He sought her for the purpose of farnication: (K. [in which the context seems to indicate that it relates to a female slave,] and TA:) aecord. to Th, relating to the free woman and the female signifies مُسَاعَاةُ المُرَّاة slave: it is also said that The imposing upon the roman, by her owner, an impost which she is to pay by means of [the gain of] prostitution: and it is said in a trad, that there shall be no مُسَاعَاة in El-Islam. (TA.) [It is said in the TA in art. ربع, that مُسَاعَاةُ from مُسَاعَةُ like مُسَاعَةُ from مُسَاعَةُ like السَّاعَةُ from السَّاعَةُ ee.; but I think that السَّاعة like الرَّبِيعُ is a mistranscription for مُسَاوَعَة see art. اسوع.]

4. أَجْعُلُهُ يَسْعَى signifies اسعاهُ إِنْجَعُلُهُ بَسْعَى signifies اسعاهُ He made him to carn, or gain. (TA.) _ And He employed a collector of اسعى عَلَى صَدَقَاتِهِمْ their poor-rates. (TA.) [See also 10.] _ And They gave him, or performed or accomplished for him, what he desired, or sought, or nceded. (Sgh, K, TA.)

(\$, في قيمته (\$, Mah, K) استسعى العُبْدُ ،10 Msb) He required of the slave that he should labour to earn the means of releasing himself: (Mab:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his signifies سعَايَة valeting his emancipation : and the work so imposed. (K.) _ And الشعاة He employed him as collector of the poor-rate. (JM; and the like is said in the TA, from a trad.) [See also 4.]

: see the next paragraph, in two places: ...عوة and see also

with kesr, (T, S, TA,) [and سُعُو with fet-ḥ, as shown by what follows,] or معوّة with

fet-h, (TA,) and Vije, (T, S, ISd, K, [Freytag | a courier, or messenger that journeys with haste; found this last written in a copy of the S, , , magle and in one of my copies of the Sit is written which is said to be masc., (TA,) [and therefore with tenween, accord to a general rule applying to ns. of the measure ,jand أبعواء and أبعواء ,] and (IAar, Sgh, K,) A [portion, or short portion, such as is termed] ich, (S, M, K, &c.,) of the night: (S, M, TA:) [like سبواء, q. v.:] one says, سُعُو اللَّيْلِ سِعُو , (Ṣ, TA,) and أَمْضَى مِنَ اللَّيْلِ سِعُو fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and ♥ , with fet-h, (TA,) [or بُعُوانًا * and أَ, سُعُوانًا * and أَنْ * and إِسْعُوانًا * A portion (قطعة) of the night passed; (TA;) [or a signifies the سبو مِنَ اللَّيْلِ and سبو مِنَ اللَّيْلِ same: (Ḥam p. 708:) or, as some say, ♥معواً، ٩ signifies more than a LL, of the night, and likewise of the day; and one says, حُنّا عِنْدُهُ فِي and النَّهَارِ [app. meaning We were with him, or at his abode, during some considerable portions of the night and of the day]: so in the T. (TA.)

inf. n. of 1 [in most of its senses]. (S, Meb, K, &c.) - See also ----.

The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., My occupation of myself شَغَلْتُ سَعَاتي جَدُواي in procuring the means of subsistence has diverted me from giving]: El-Mundhiree says that , شعابي with , is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شعب.])

in two places. = Also i. q. or عُمْعَةُ [i. e. A piece of wax, or a candle]: (IAar, TA:) in the K, السبعة is erroneously put for الشبعة: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] استعواد (TA.)

in two places. = Also, [accord. to the K, , weith the written with the article Ji, but] accord. to IAar without the article ال, [app. سَعُوةً, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAar, K, TA:) الخَالعَة in the K is a mistranscription for (TA.) جيم with, الجالعة

a proper name for The she-goat. (K.) And she is called to be milked by the ery (TA.) سعيه

and سعواً: see سعواً, in five places.

an inf. n. of سعَايَةً, in three of its senses. _ Sec also 10.

One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

or a messenger on a beast of the post; syn. بريد. (TA.) [See an ex. at the end of the first paragraph of art. ريع Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (Ķ:) pl. سُعَاةً. (Ṣ,• TA.) Mostly, (Ṣ, TA,) or when used without restriction, (Msb,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Msb, TA. [See رُكيب]) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do معاة [the pl.] not decide an affair. (TA.) And signifies Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) - Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعِي لِغَيْرِ رشْدَة The calumniator is not trueborn: and in another trad., مُثَلَثْ [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

signifying The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. مساع. (Ḥar p. 384.)

A means of attaining honour and eminence or elevation, in the various hinds of glory; (K;) a good, or laudable, act or endeavour; gencrosity: pl. مُسَاعٍ. (MA.) [See an cx. voce and another voce مُدْعَاةً, J says, [in the إِلَيْسُعَاةُ وَاحِدَةُ الْمَسَاعِي فِي الْكَلَامِ وَالْجُودِ [. and the author of the K, following Sgh, says that he has committed a mistake in saying في in some copies of the : فِي الْكُرِمِ instead of الْكَلَامِ S is found في الكُرُم; but this is an emendation: the original reading is في الكُلامِ: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as [outline].

Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)

1. سُغْبُ, aor. -; (Ṣ, A, Mạb, K;) and سُغْبُ, aor. ع; (A, K;) inf. n. سُغُب (Ṣ, A, Mah, K,) which is of the former, (S, Msb, TA,) and ,, (K,) which is of the latter, (TA,) and سَغُوبٌ (K) and مُسْغَبَّة and مُسْغَبَّة (A,* K,) the last syn. with (S, Msb;) He was, or became, hungry: (S, A, Msb, K:) or suffered hunger together with fatigue. (A, Msb, K.) You say, به سغب and and سَغَابَة, [using these ns. as simple act. part. n. of 1. (Msb.) A messenger; substs.,] In him is hunger: or hunger together

with fatigue. (A.) And يَتِيمُ ذُو مُسْغَبَّة [An orphan] having hunger. (Ş.) And في يُومِ ذي in the Kur [xe. 14], means In a day of hunger. (TA.) [See also سُغُبُّ and سُغُبُّ below.]

4. اسغب He (a man, TA) entered upon a state of hunger. (K.)

an inf. n. of سُغُبُ [q. v.]. (Ṣ, &e.) — It also signifies Thirst: but is unused: (K:) [or] thirst is sometimes thus termed. (Msb.)

سَاغَتْ: Bee سُغِبْ.

Hunger: or hunger combined with fatique. (TA.) [See also 1.]

ْ مَغْبَانُ; and its fem., مَغْبَى: see the next paragraph, in three places.

سَغْبًا لَ and الله (S, A, Msb, K) and استغبًا على المنافقة (K) Hungry: (S, A, Msb, K, TA:) or suffering hunger together with fatigue: (A, Msb, K:) or thirsty: (TA:) fem. [of the second] ♦ رسفبي, (S, لَّمْرُ سَاغِبْ. (لِذ.) You say also, سِغَابْ. (لِذ.) TA) [He is سَغْبَانُ * نَغْبَانُ (A, TA) and وَرَغِبُ hungry and fatigued, or fatigued in the utmost degree]. And it is said in a trad., دُخُلُ خَيْبُرُ وَهُمْ expl. as meaning [He entered Kheyber] they being hungry. (TA.)

: see its pl. in what next precedes.

the latter written in the CK [مُسَعَبُ لَهُ كَذَا مَسَعَبُ لَهُ كَذَا اللهُ عَالَمُ اللهُ مَا اللهُ ا mitted, such a thing. (K, TA.)

مِنَّ (A'Obeyd, Az, S, M, K,) aor. - , inf. n. (, A'Obeyd, Ş, M, Ķ,) اسفٌ ♦ and ; يَسَقَّى inf. n. إِسْفَافِ ; (TA;) He word (A'Obeyd, Az, S, M, Z, K) with his fingers (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like رَمُلُ and أَرْمُلُ عَلَى وَجِّهِ (Lth, O, K) سَفَّ = (A'Obeyd, TA.) الأرض, (Lth, O,) [aor. accord. to the TK, but more probably z, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. سفيف, He (a bird) went along upon the surface of the earth. (Lth, O, K.) [See also 4.] == رَسُفُ , (Ṣ, M, Mgh, Msb, K,) third pers. سُفُتُ (Mgh,) aor. أَسُفُّ, (Msb, TA,) inf. n. سُفُّ; (M, Mṣb, K;) and الشَّنَفُتُ الْ (Ṣ, M, Mṣb, Ḥ; [in one of my copies of the S, erroneously, أَسْفُفْتُ ;]) I took [into my mouth], (S, K,) or ate, (Mgh, Msb,) medicine, (S, M, Mgh, Msb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Msh,) not moistened, (S, Msh, K,) and not hueaded [with water &c.]; (\$;) or i. q. (M, K, TA,) which signifies as above, (TA,) or I took it in the palm of my hand, (A and L in art. 5,) and conveyed it to my mouth, (A in that art.,) or liched it up: (L in that art.:) and استَقَة signifies the doing thus once. (TA.) And [hence,] مُنَّى signifies also Camels' eating

dry herbage. (K.) Hence the saying of 'Amr | the saying, إِنَّ اللَّهُ السَّفْسَافِ وَلَا تُسِقَّ لَهُ [,dry herbage Ibn-Kulthoom.

تَسَفُّ الجِلَّةُ الخُورُ الدَّرينَا

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, رَأْنُ أَسُفُ التَّرَابِ (١٠ 224.]) Hence also the phrase, لَأَنْ أَسُفُ التَّرَاب Assuredly that I should eat the dust. (Mgh.) _ And أَسَفُ , (M, K,) aor. سُفِقْتُ الهَاءَ , inf. n. , (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so aor. : سُفٌ الرَّمَادُ فِي وَجْبِهِ ـــ (TA.) . سَفْتٌ .inf. n. أَسْفَتُهُ

4. است: see 1, first sentence. _ [Hence,] inf. n. إِسْفَاقْ, I stuch one part of the thing to another. (Yz, TA.) _ [And from the same signification, as is indicated in the () and TA,] اسف النَّظُور ; He looked sharphy, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (ألى), a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) = Also He fed a camel with dry herbage. (K.) _ [Hence,] اسف # الفَرْسُ اللَّجَامُ † He put the bit into the mouth of است الدواة And است الدواة (Moheet, L, K.) - And † He stuffed the wound with the medicament: (M:) or اسف الجرح دُواة he put a medicament into the mound; (K, TA;) as though he put to it. (TA.) - And الوَشْمَ نَؤُورًا + Ile سُغُوف + He filled in the tuttoo mith if i. e. smoke-black of fat]. (M.) - And أَسِفُ وَجَهُ النَّوُورَ His face was sprinkled with نؤور. (S.) It is said in a trad., فَكَانَهَا أَسْفُ وَجُهُمْ, meaning + His face was altered, (S, K,*) as though something that altered it had been sprinhled upon it. (S.) You say also, meaning + Ilis face became كَأْنٌ وَجُهُهُ أُسُفٌ رَمَادًا of a blackish, or an ushy, hue, altered, as though nshes had been sprinkled upon it: and I † [Ashes were sprinkled upon his face], meaning his fuce became altered. (Har p. 626.) = Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (\$, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And اسفت السَّحَابَة The cloud approached the earth. (S, K.) _ Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, اَسَفٌ مِنَ الأَرْض [and الرض and المُنافِية إلى الارض And, said of a man, (S,) + He pursued small, or little, things: (\$, K:) and the followed after low, or mean, things: (K:) [+ he stooped to such things:] or است إلى مَدَاقِ الأُمُورِ وَأَلَائِمِهَا + He approached [or pursued] small, or little, things, and the mennest, or most ignoble, thereof; or herame mean, or ignoble: (M, TA:) and إِلَيْهِ إِللَّهُ إِللَّهُ إِللَّهُ إِللَّهُ إِللَّهُ إِللَّهُمْ الدُّنِيِّ وَالدُّنِيِّ الدُّنِيِّ الدُّنِيِّ approached [the thing that was near, or that was said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence | (K.) _ See also what next follows.

إ بُعْضُ الإسفاك [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) _ You say also, مَا أَسُقُ منة بتافه Me obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) __ And اسف He fled from his companion, (K, TA,) running most vehemently. (TA.)

R. Q. 1. سُفْسَفُ, (K,) inf. n. مُفْسَفُ, (S, M,) He cleared, or sifted, (انْتَخَلَ,) flour, (Ş, M, K,) and the like, (S, K,) with the bike, [or sieve] and the like. (L, TA.) One says, مُعْتُ سُفُسُفُهُ [I heard the sifting of the sieve]. . (TA.) -And مُفَسَفُ عَمَلُهُ # IIe did his deed imperfeetly, or not soundly. (IDrd, M, K, TA.) And مُفْسَفَتِ الرّبع The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

a phrase لاَ تَزَالُ تَتَسَفْسَفُ في هٰذَا الأُمْرِ.R. Q. 2. mentioned by Ibn-'Abbad as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

سُفْ, with the ف quiescent, i. q. سُفْن as in the phrase سَنْ تَنْعَلُ [Thou wilt do such a thing] : mentioned by Th. (M. [See art. سوف; and see also the letter س.])

, accord. to the K, or بنف , with kesr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (dis) of a male palm-tree. (AA, O, ستّ See also

: see what next follows.

and the former and (so in a copy of the M,) The serpent called اُزْقُر: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أُزْقَى: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dákhil Ibn-Harám uses the first of these words as meaning + A man like a ... (M.) __ Scc also سُفُ

[an inf. n. nn.]: see 1.

A plait of palm-leaves, (M, K, TA,) i. e. a بنفيفة (TA,) made according to the measure of the زبيل or the is to form a part]. (K, TA.) __ And A thing of the hind termed قُرَاملُ [pl. of قَرُملُ], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a moman attaches to her [plaits of] hair: it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IAth explains it as a thing that a woman juts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) = A small portion, (a,,) and (S) a handful, (S, K,) of meal of parelled barley or wheat, (S,) or of wheat, and the like.

Medicine, (Ṣ, M, Mṣb, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Msb,) taken [into the mouth], (S, M, K,) or eaten, (Msb,) not moistened, (S, M, Msb, K,) or not kneaded [with water fc.]; (S;) and * aim signifies the same; (M, K;) each a subst. from &c. (M.) = Also Blachness الدُّوَّاءَ and السُّويثَ of the gum. (M, TA.)

Woven [with the fingers, or plaited,] of palm-leaves. (KL.) _ [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هُودُج: (M:) the fore-girth of the , because made broad, like the سنيف of palm-leaves. (T, TA.) [See also the next paragraph.] == A certain plant. (IDrd, K.) = The sharpness of the ears of the wolf. is A name of Ibles : (O, K:) so says AA: (O:) in one or more of the copies of the " Nawadir," السَّفْسَفُ (TA.)

A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce نَّهُ (TA.) Sec .. (TA ibid.:) pl. سَفَائِفُ (TA.) Sec , first sentence. _ A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or tenance [or suspensory] of a water-skin (قرية), which the carrier of the Lis puts over his chest [when carrying the قرية on his back]. (K voce ...) — See also منان ما [receptuele for dates, such as is called] موضلة, [maile of polmleaves,] before it is noven. (M, TA.) __ And [the pl.] مَفَائَف signifies Wide ribs: or, as some say, all the ribs. (M.)

A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنْقُر , which is the or marjoram]. (TA.) = Sec also

The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) - The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) __ Hence, of poetry, (K, TA,) imperfectly, or unsoundly, is erroneously put الشَّعُر, TA. [In the CK] for الشّعير; and Freytagappears to have read; الشّعر]) نفساف signifies $\dagger Bad$ poetry: and \dagger anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K. [Compare the Hebr. ካወጋውእ, occurring with the article, and with the quiescent, in Numbers xi. 4.]) † Such as is bad of natural dispositions. (M.) And + A contemptible, or despicable, thing or affair. (S, K.) It is said in a رِإِنَّ ٱللهَ يُحِبُّ مَعَالِيَ الأَّمُورِ وَيُبْغِضُ سَفْسَافَهَا .trad. (Ş, M, Mgh, TA,) or يَكْرَهُ سَفْسَافَهَا , (Ş, TA,) i. c. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and | hates paltry, and mean, things. (Mgh, Sgh, TA.)

signifies [also] † An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And † Any bad wind: (TA:) [or] سفسافة signifies a wind running a little above the ground; and so ۱ کشیف: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) _ خَلْفُ سَفْسَافُ _ A false, or lying, swearing, in which is no ratification. (TA.)

Vchement hunger. (Ibn-'Abbad, K.)

[net. part. n. of 4, q. v.]. __ Anything cleaving, or sticking, to another thing. (A'Obeyd, TA.) مَرَّ مُسفًا __ (Ile passed by fleeing from his companion, running most vehemently. (Ibn-'Abbad, TA.)

ast sentence but one. = مُسَفَسفة: see مُسَفَسفة Also, without the 5, 1 Ungenerous, or mean, in giving. (S, M.)

1. سَفَح (Ṣ, A, Mṣb, Ķ,) aor. بَهُ (Mṣh, Ķ,) af. n. سُفُح (Mṣh,) [and app. سُفُح also, mentioned in what follows,] He poured out, or furth, water: (S, A:) and he shed blood, (S, A, Mab, K,) the blood of another; (S, A;) and tears; (Meb, K;) inf. n. as above, and شفوح: (K:) or [the eye shed its tears]. (A.) سَغَمَتِ العَيْنُ رَمْعُهَا نَقُتُلُ عَلَى رَأْسِ الهَآءِ حَتَّى The saying, in a trad., وَأَسِ الهَآءِ حَتَّى lias been explained as meaning [And he slew at the head of the water so that \ the blood covered the water: but IAth says that this is not tonsistent with the language; for signifies the act of "pouring out, or forth;" and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) _ # t [He was stretched, or extended, upon the ground], said of a camel. (K.) = The vcrb is also used intransitively; you say, سَفَحَان and الدَّمْعُ , inf. n. الدَّمْعُ and الدَّمْعُ and الدَّمْعُ (Msh,) and (M, K) and (K,) The water, (Msh,) and the tears, (U, K,) poured out, or forth. (O,

2. تُسْفِيّ, † He did a deed that profited him not; (K;) likened to the arrow called السّفيح. (TA.)

مُسَافَحة , inf. n. سِفَاح , and perhaps مُسَافَحة also, He contended with him in the shedding of hlood.] You say, بنائه سفاح Between them is a shedding of blood. (TA.) __ And [hence,] 1 Between them two is a contending in fight : or, in hacking [of camels] (مُعَاقَرَة). (A, TA.)_ And مَسَافَحَةُ also signify ! The committing fornication with another; (S, A, Msh, K;) تَسَافُحْ * (Msb;) as also إِزِّنَّ الْهَاءَ يُصَبُّ ضَائِعًا [which is said of more than one pair]. (K.) You And † Chaste [or rather fluent or eloquent] in

say, المائحية He committed fornication with her. (A, Msb.) And Lie 1 She committed fornication with him: (L:) or she abode with him in the practice of fornication. (TA.) [In all the copies of the S that I have been able to consult, three in number, I find أَــُهُ And فِي النِّكَاحِ And فِي النِّكَاحِ And أَعُنْيَةٌ عَنِ السِّفَاحِ renders one in no need of fornication]. (A, Msb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, انگحینی; and when he desired fornication, he said, سَافِحِيني.

4. أجروا إسفاحا + They made [horses] to run without a wager. (K.) [App., like 2, from the arrow thus called.]

[5. تسفح, accord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.]

6. تسافحوا الدماة [They mutually shed blood; lit., bloods]. (A.) _ See also 3.

The base, foot, bottom, or lowest or lower part, (أصَّل, K, or أَسُفُل, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (یسفر) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also عُرُف]) or the [part called] عُرُف thereof, [see this word,] that rests its side upon the ground: or the حَضِيف [upp. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the face thereof: (Msb:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. سُفُوحُ (K.) _ [The pl.] سُفُوحُ also signifies Rocks that arc soft, or smooth, (K, TA,) and slippery. (TA.)

بَفُنْ سَفُوح You say بَسَفُوع [An eyclid shedding copious tears]. (A.)

سَفِيحَانِ A sach; syn. بَجُوَالِقَ (K:) سَفِيحَانِ signifies a pair of sachs which are placed (S, L) upon a camel, (L,) like the . (S, L.) _ And A thick, or coarse, [garment of the kind called] incorrectly written by السفيح . (0, K.) كساً Freytag "is on the authority of the S,] is the name of An arrow used in the game called , to which no portion pertains: (S, A, * K:) it is the fourth of the arrows to which the term is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called and ; الْمُنْيِحُ , the next ; المُضَعَّقُ , the next ; المُصَدَّرُ the next, السَّفِيح (Llı, TA.) _ See also .

A shedder of much blood. (A.) [Hence,] is the name of A sword of Homeyd Ibn-Bahdal. (K.) — [Hence also,] † A giver of many gifts; or one who gices much. (K.)_

speech; syn. فَصِيح: (K:) or possessing ability

افتح Pouring out, or forth; (O, L, Mab, K;) applied to water, (A, Msb,) [and blood,] and tears (معم): (O, L, K:) [accord. to some, unacquainted with the intrans. verb مُنْمَ, a possessive epithet, i. e.] meaning دُو سُفْحٍ: (Ham p. 709:) syn. with مُفُوحٌ, [or rather this is an intensive epithet,] and مُفُوحٌ also is syn. with مُفُوحٌ; (TA;) or [rather] signifies poured out, or forth; (A, L, Msb.;) and is applied to water, (A, Msb,) and tears (L.)

† Bald in the fore part of the head; (K;) as also الْمُفَتُ (TA) [and الْمُفَتُ].

A place where water is poured out, or forth; and where blood, and tears, are shed: pl. The valley has لِلْوَادِي مَسَافِحُ One says, لِلْوَادِي مَسَافِحُ places where it pours out, or forth. (A, TA.)

+ One who does a deed that profits him not. (K. [See 2.])

it means مَّ مُعْفُوتُ إِلَّهُ اللَّهُ اللَّهُ وَمُ اللَّهُ وَمُكَّ Hence,]applied to a carnel, it means extended, upon the ground ; وَمُدُّ being an explicative adjunct]. (K.) __ + Wide. (K.) You say 350 A she-camel with in the arm-pit. (A, K.) And جَمَلُ مَسْفُوحُ الثُّلُوعِ A camel [wide i. e.] not contracted in the ribs. (A, TA.) -+ Thich, coarse, or big. (K.) - You say also, , meaning + Verily he is long, and thick, coarse, or big, in the neck. (TA.) -And is the name of + A horse of Sahler Ibn-'Amr Ibn-El-Ḥarith. (K.)

مُسَافِعَة + A fornicator. (TA.) And † A fornicatress; (TA;) a noman who does not abstain from fornication. (Aboo-Is-huk, TA.) means + A son of a furnicatress; (TA;) and [in like manner] the offspring of furnication. (Sgli, TA in art.

and سَفِدَ عَلَى الأُنْثَى and سَفَدَ (S,) or سَفَدَ and سَفَدَ رَسُفُدُهُا M, Mab) and سَفْدُهُا or سَفْدُهُا (M, Mab) and رَسُفُدُ [عُلَيْهًا] (M, A,) aor. of the former 4, (S, M, Msh, K,) and of the latter =, (M, K,) inf. n. will (S, M, Msb) and سُفُد, which are of both the verbs; (M;) and أَسْفَادُ inf. n. سَفَادُ (A;) He leaped the female: (S, K:) said of a bird, (A, Msh,) &c.; (Msb;) or of any beast or bird of prey; (As, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (As, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [upp. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجهاع [relating to human beings]. (A.)

1. † The arranging of the flish بَسْفِيدُ اللَّحْمِ

meat upon the الوَرَق, to roast: (K:) Z [app.] الوَرَق, and الوَرَق, † The wind swept away the makes it tropical, by his derivation of سَفُود [q. v.]. dust, and the leaves: or took them away, or (TA.)

3: see 1: __ and see also 6.

4. استده He made him to leap [the female]. (Ṣ, • K, • PṢ, TḲ.) أَشْدُنَى تَيْسَكُ , mentioned by Lh, means Lend me thy he-goat in order that he may leap my she-goat: and Umeiych Ibn-Abi-ṣ-Ṣalt uses its pass. part. n. metaphorically in relation to the زَنْد [or piece of stick used for producing fire]; saying,

[.1nd the land, God made it to be soaked by the rater, so that every was lent; no man being able to go far enough to cut one for himself]. (M, TA.)

5. استسفدها السفد فرسه JIe mounted his mare from behind; (M;) as also استسفدها: (AAF, M:) or استسفدها he came to his camel from behind, and mounted him: (IAnr, K:) and [in like manner] رَعَوْبَهُ أَنْ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّا لَاللَّهُ وَاللَّا اللَّهُ وَاللَّالِمُ وَاللَّالِي وَاللَّالَّالَّاللَّالَّالِمُ اللَّهُ وَاللَّالِمُ وَاللَّالَّالِمُ وَاللَّالَّا

6. تسافد (Ṣ) and الطُّيُورُ (Ā,) or سافدت السَّبَاعُ, (Ā,) or سافدت السَّبَاءُ (ṬĀ,) and سافدت الشَّيَاهُ (ṬĀ,) and الطُّيُورُ (ṬĀ,), (Mṣḥ, [perhaps a mistranscription for سافدت The beasts of prey [and the birds and the sheep or goats] leaped one another. (ṬĶ.)

10: see 5, in two places.

A certain game, in which boys arrange themselves one hehind another, every one haying hold upon the مُعْزَة [or uppermost part of the waist-wrapper] of his fellow, from behind him. (T in art. جعر, and TA.)

A mave that is not allowed to be leaped [hy the stallion] until she has completed her ..., which is a period of twenty days. (Kr, M.)

(S, M, Msh, K) and سُفُودُ (M, TA) + An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted: (S, K:) Z makes is to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سُفُودُ (Msh, TA.) [For instances of substs. similar to

and إسْفَنْدُ Wine: (K:) the etymologists assert that its a is a substitute for the in إسْفَنْطُ, which is one of the names of wine. (TA.)

pass. part. n. of 4, q. v.

سقو

1. سفر (S, M, A, K,) nor. , inf. n. سفر (M, K,) He snept a house, or chamber, (S, M, A, K,) &c. (M.) — And He, or it, [snept away; or took away, or carried off, in every direction: and] dispersed: (M, K:) and removed, took off, or stripped off, a thing from a thing which it covered. (M. A, K.) You say,

dust, and the leaves: or took them away, or carried them off, in every direction. (M.) And The wind dispersed the سُفَرَتِ الرِيحُ الغُيْمِرُ clouds: (M, TA:) or + removed the clouds from the face of the sky. (A, TA.) And you say of a woman, سَفَرَتْ, (Ṣ, M, A, Mgh, K,) aor. -, (M, Mgh,) meaning She removed her veil (M, A, Mgh) عن وجبها from her face: (A, M:) and [elliptically] (M) she uncovered her face : (S, M, K :) [for] رَسُفُونُ الشَّيْءَ سَفْرْ .inf. n , وَ, سَفْرت عَنِ الشَّيْءِ aor , inf. n [or "], signifies I uncovered the thing; made it apparent, or manifest : (Mgh:)[but accord. to Mtr,] the phrase تَسْفُرُ وَجُهُهُا [meaning she uncovers her face] is of weak authority. (Mgh.) _ Hence, i.e. from فَرُتُ meaning "she uncovered her face," (M,) سَفَرْتُ بَيْنَ القَوْمِ (Ş, M, Mgh, Mgb, K,) aor. - (S, Msh, K) and -, (K,) inf n. سفارة (\S, Mgh, Msb, K) and سَفَارَةٌ and سَفَارَةٌ, (K,) + Imade peace, effected a reconciliation, or adjusted a difference, between the people; (S, Mgh, Mgh, K;) because he who does so exposes what is in the mind of each party: (TA:) or I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people. (M.) [See also مفارة, below.] __ [And likewise, perhaps, from سُفَرَت meaning "she uncovered her face,"] سَفَرَتِ الشَّهُسُ, nor. -, inf. n. , † The sun rose. (Msb.) __ See also 4, in two places. سَفُرِ , (S, Msb,) aor. -, (S,) or 2, (Msb,) inf. n. سُفُر, (Ṣ,) or سُفُر, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتُ said of a woman, and of the sun, expl. above,] He went forth to journey: (S, Msb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, is سَفَر ,)] is obsolete; but its inf. n. سَفَر is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) - [Hence, app.,] and سُفُرَتِ السَّوْبُ this fat went away. (A, TA.) ___ and مُوْتِ السَّوْبُ السَّوْبُ السَّوْبُ السَّوْبُ ... رسَفْرٌ ، inf. n. ۽ , inf. n. (ج, A,) عمر الكتَّابُ == (A, K.) (Ṣ,) He wrote the book, or writing. (A. [See ...]) سَفَرُهُ بِالسَّفَارِ (Ṣ, K,) or سُفَرُهُ بِالسَّفَارِ (M,) aor. =, (M, K,) inf. n. سَفْر; (M;) and أسفرهُ أ (AZ, M, K,) inf. n. إِنْسُفَارُ ; (TA;) and أَسُفَارُ , (Kr, M, K,) inf. n. تُسْفِيرُ ; (TA;) He put the [q. v.] upon the nose of the camel. (S, M, K.) = سفر الغنم Ile sold the best of the sheep, or goats. (K.)

2. سَفُو، inf. n. سَفُو، . He sent him to go a journey. (K, TA.) سَفُر الإبلَ سِ (K,) inf. n. as above, (TA,) He pastured the camels between sunset and nightfull, and in the سَفِير , (K, TA,) i.e., the whiteness [of the shy] hefore night: (TA:) or he fed the camels with سَفِير (TA:) and سَفِير, inf. n. سَفِير, He fed his horse with سَفِير: or he hept him continually

going, and trained him, in order that he might become strong to journey. (JM.) بنر النّار (K,) inf. n. as above, (TA,) He made the fire to flame, or blaze; (K, TA;) kindled it; or made it to burn, burn up, or burn brightly or fiercely. (TA.) see also 1, last sentence but one.

3. [سافر is trans. and intrans.] You say, The winds vie, one with الرِّيَاحُ يُسَافِرُ بَعْضُهَا بَعْضًا another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, " K, " TA.) = And سافر, inf. n. بِين (Ṣ, Mṣb, K) and سفّار (Ṣ, K,) He jour) مُسَافَرَةُ neyed, or went, (K,) or went forth to journey, (Ṣ, Mṣb,) إِلَى بَلَدِ كُذَا (to such a country, or town]. (S, K.) And سَافَرُ سَفَرًا بَعيدًا [He journeyed, or went, a far journey]. (A, Mgh.) [See nlso 1.] _ [Hence,] + He died. (K.) _ And **IThe sun declined مِنْ كَبِدِ السَّمَانِ عَنْ كَبِدِ السَّمَاءِ from the middle of the shy]. (A.) - And The fever departed from أَسَافَرَتُ عَنْهُ الْحُبَّى \overline{him}]. (A.)

4. أَسْجَرُهُ The tree had its leaves blown off [and swept away] by the wind; (K, TA;) they having become changed in colour, and white. (TA.) ... And اِسْفَارِ . (inf. n. اِسْفَارِ , Mgh, Msb,) It (the dawn, or daybreak,) shone, (T, S, M, A, Mgh, Msh, K,) so that there was no doubt respecting it; (T, TA;) as also سَفَرُ (M, K,) aor. ت, (K,) inf. n. سفر: (TA:) it has a special relation to colour; meaning it shone in colour. (B, TA.) __ It (the moon) caused a shining [in the sky] before its rising. (M.) __ | It (a man's face) shone (S, M) [with happiness (see مسفر)]; or with beauty; for you say, اسفر حُسنًا; (Ṣ ;) as also : (M:) or became overspread with heauty. (Msb.) _ And He entered upon the time of dawn, or daybreah; (M;) or the time when the dawn became white. (K.) The Prophet said, , meaning Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white: (S, Meb:) or when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it; accord. to Esh-Sháfi'ee and Ibn-Hambal and others: (T, TA:) or prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not means he per- أَسْفَرَ بِالصَّلاة Theans he performed prayer in the shining of the dawn: and the - is for the purpose of making the verb transitive. (Mgh.) اسفرت الحرب 1 The mar became rehement. (A, K.) = See also 1, last

in [the time of] the whiteness of day [either before sunrise or after sunset]. (TA.) — And The camels pastured between sunset and nightfall, (O, K,) and in the بسفير (K, TA,)

i. e. the whiteness [of the shy] before night. TA. [But see 2, second sentence.]) = تسقر (O, TA) i. q. عَنْ وُجُوهِيِنْ (O, K, TA) البِّسَاءَ استَسْفَرَهُنَّ اللهِ, (O, K, TA,) i. c. He sought the brightest of the women in fuce and in beauty (TA, TK*) for marriage. (TK.) __ And تسقر Ile attained, or obtained, somewhat of the object of his want (O, K, TA) before its becoming beyond his reach. (TA.) _ And le sought to obtain of such a one تسقر فُلُانًا the half (النَّصَفَ, O, K, TA [in the CK] by which, if it be correct, may perhaps be meant what was equitable, and التّصف may bear the same interpretation,]) of a claim (تَبعَة) that he had upon him. (O, K, TA.) = تسفّر الجلُّدُ The shin received, or had, a mark, or an impression: (O, K:) from سَفْر meaning أَثُرُ (TA.)

7. انسفر الغير الغير (M, TA:) [or] became removed from the face of the sky. (TA.) انسفر مُقَدَّمُ رَاْسِهِ مِنَ الشَّعرِ لللهِ (TA.) انسفر مُقَدَّمُ رَاْسِهِ مِنَ الشَّعرِ للهِ (The fore part of his head became divested of the hair. (S, K.*) انسفرت الإبلُ في الأَرْضِ للهِ (S, K.*) انسفرت الإبلُ في الأَرْضِ للهِ اللهُ الله

9. [السُّفْرَاتُ الشَّيْسُ, app. means The sun became white, previously to setting.] See سُفُرُ ...

10. استسفر النّسَاءَ : see 5. = أستسفر النّسَاءَ IIe sent him as a سَفيرُ [q. v.]. (JM.)

an impression, a trace, or a restige, (أَثُورُ , K, TA,) remaining: (TA:) pl. سَفُورُ . (K.) [Accord. to Freytag, it occurs in the Deewan El-Hudhaleeyeen as meaning The trach, or trace, of a surge, or turrent.]

A hook, or writing: (S, M:) or a great, or large, booh: or a section of the Book of the Law revealed to Musex: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. النفاد. (S, M.) — With respect to the saying of Aboo-Sakhr El-Hudhalce,

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [aecordingly, the verse may be rendered, To Leylà there was in Dhât-el-Beyn an abode that I hnew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase "in the last word should be from the last word should be from the phra

Journey, or travel; the act of journeying or travelling; (S, A, K;) contr. of عَضْر: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey; an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is أَسْفَارِ subst.: (Msb:) M, A, M,b, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is His journey كَانَتْ سَفْرَتُهُ قَرِيبَةً you say, [: سَفْرَةً ♥ mas near]: and the pl. of سَفْرة, accord. to rule, is سفرات. (Msb.) In law, [as relating to the obligation of fasting &e.,] The going forth with the intention of performing a journey of three days and nights, or more. (KT.) == Also The whiteness of dawn or daybreah: (A:) or the whiteness of the day: (S, M:) and i.q. [dann, or morning, or forenoon; hut app. here used in the first of these senses]: (M:) and might: بنفير, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the rhiteness of day after sunset. (K.) You say i. e. صَبَاحًا [app. as meaning In the dawn]. (A.) And the prose-rhymer says, إِذَا طُلُعَتِ Ṣ,º TA) i. e. When الشِّعْرَى سَفَرًا لَهُ تَرَ فِيهَا مَطَرًا Sirius rises in the whiteness of day [meaning in the clear trilight of morning, thou seem not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفَر, is, when Sirius rises at nightfall: but this is during the usual winter-rains.]) You say also, عِنْدُ آسْفِرَارٍ لا mcaning , فِي سَفَرٍ and , لَقِيتُهُ سَفَرًا in the الشَّمْسِ لِلْغُرُوبِ thus related, with word اسفرار (not with ص), and app. meaning I met him when the sun was becoming white, previously to the setting]. . (M.) And بَقَىٰ سَفُرٌ There remained a white gleam of daylight]. (A.)

: see the next preceding paragraph.

The food of the traveller; (M, K;) the food that is prepared for the traveller, (S, Msb,) or for a journey : (TA :) pl. سَفُر. (Msb.) This is the primary signification. (TA.) You say, They ate the food for the journey. (A.) _ Hence, I The receptacle thereof; (TA;) the piece of skin in which it is put. (S,* M,* Msb, K, TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] -And hence, ! The thing [whatever it be] upon which one eats: (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سفرة has the last of the significations given before this, and the thing which it

denotes is thus called because it is spread when one eats upon it. (TA.)

(Lh, S, M, K) and اسفارة (Lh, M) A piece of iron, (S, M, K,) or a cord, (M,) or a piece of skin, (K,) that is put over the nose [and jaws] of a camel, in the place of the مُحَدُة [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the خطاء [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] أَسُفُرُةُ (S, M, K) and [of wither] سُفُرُةُ (M, K).

Leaves which the wind sweeps away; (M;) leaves which fall from trees (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or leaves of herbs; because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.)Also A messenger: (S:) and + a mediator; or a man who makes peace, effects a reconcilintion, or adjusts a difference, between a people; (\$, M, Mṣb;) as also اسَافر : (Mṣb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former سُفُرَة, (S, M, Mgh,) and of the helow.]) سَفَارَةٌ Har p. 255. [See also سَفَرَةٌ, below.]) - And + A commissioned agent, a factor, or a deputy; and the like: pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) = See also سفر.

Srecepings. (S, M, K.)

مَنُورَ بَيْنَ an inf. n. of سَفَرَ in the phrase القَوْمِ الْقَوْمِ (q. v.]. (Ş, Mgh, Mşb, K.) [And hence, The office of the سَفِيرِ (q. v.). See also De Sacy's Chrest. Ar., see. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] — Also The falling of one's hair from [above] his forehead. (Şgh, TA.) — See also

[act. part. n. of 1:] A woman having her face uncovered: (Ṣ, M, Mgh, Ķ:) pl. سُوَافُر.

(TA.) — And a horse † having little flesh: (Ķ:) or so سَافُر a phrase used by Ibn-Mukbil.

(TA.) — See also سَافُر . — And see مُسَافُر , in two places. — Also writer; a scribe: (Akh, Ṣ, M, Ķ:) in the Nabathæan language نَسَافُرا : (M:) pl. سَفُرَةُ : (Akh, Ṣ, M, Ķ:) which is also applied to the angels who register actions. (M, Ķ.)

مسفَرة вее تُسفيرة.

sing. of مَسَافِر, (A,) which signifies The part that appears [or parts that appear] of the face. (S, A, K.) __ [Also, or مُسَفِّر, A place of journeying or travelling: in which sense, likewise, its pl. is مُسَافِر One says, بَيْنَى وَبَيْنَهُ مُسَافِر [Between me and him, or it, are furextending tracts to be travelled]. (A.)

[act. part. n. of 4, q. v. :] † A face shining (A, TA) with happiness. (A.)

[in the CK (erroneously) المبرّة [means manner his saying that there is not in the lan-† [The she-camel] that is somewhat above such as is termed in respect of redness]. (O, K, TA.)

مسفرة: see مسفرة. __ Also A man (TA) that (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with 5, (S, M, K,) applied to a shecamel, (S, M,) as also بمسفّار , thus applied. (M.)

A broom; a thing with which one sweeps; (Ş, M, K;) as also مسفر , and المسفرة , and المسفرة of which last, (expl. by مُنْفُرُ بِه رَبِّ ,) the pl. is (TA.) .تَسَافِيرَ

i. q. مُجَدِّد [i. e. One who binds books , pl. of أَسْفَار), or covers them with leather].

in two places. مسفّر see مسفّار

Distressed, or fatigued, by journeying or trarel. (TA.)

A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also سَافَرُ *; (M,* K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning (M,) having no verb belonging to it (M, K) سَفَر that we have seen; (M;) or it is from سَفَر, and signifies going forth on a journey: (S, Msb:) pl. of mil the former مُسَافِرُونَ, (كِي) and of the latter (Ṣ, M, A, Mab, K) and أَسْفَارُ (M, K) and نَسْفُرُ fem. of قُوم سَافرَة ال (TA;) and you also say , (Ş, M, M, Meb, K,) and أوَّمْ سَفْرٌ لا إِيَّا إِلَهُ إِنَّ إِلَهُ إِنَّا إِلْهُ الْعِلْمُ الْعِلْمُ الْعِلْ heing a quasi-pl. n.,] like بنظر being a quasi-pl. n.,] in relation to عَاحِبُ: (Ṣ, Mgh, Mṣb:) and الله also used as a sine المادية is also used as a sing., (M, K,) being originally an inf. n. (TA.) مَسَافِرَة نا is used by Zuheyr as a name for A [will] cow. (M, TA.)

[The quince; pyrus cydonia of Linn.;] سَفُرْجُلْ a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; exites the appetite (K, TA) for food and venery; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.:] n. un. with 5: (K:) and pl. سَفَيْرِجْ (Ş, K:) the dim. is سَفَارِجْ and سَفَرْجُلْ] — mentioned by Az. (TA.) بُفَيْجِلْ مندى Annona glabra; a species of custard-apple; mentioned by Forskal, Flora Aegypt. Arab., p. exiv.] - The saying of Sb, that there is not in the language the like of سفرجال does not mean that this word is applied to anything: and in like guage the like of mean that the this word is used. (TA.),

1. مُنْاطَة , aor. ع , (M, K,) inf. n. مُنَاطَة , (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. غُنْهُ عَنْكُ How pleased, or content, is his mind to give thee up, or relinquish thee! هyn. مَا أَطْيَبَهَا. (IAar, Ķ.)

5. تسقط الخَمْر It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. استفاط The drinking up entirely [what is in a vessel]; syn. اشتفاق. (K.)

جُوَالِق A thing (M, Mgh, Meb, K) like a سَغُطُ [or sach], (M, K,) or like a قنة [or basket woven of palm-leaves], (K,) in which are stored perfume and similar things, (Mgh, Meb, TA,) of the apparatus of momen: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطُ. (S, M, Mgh, Msb, K.) _ And hence, A cashet, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mohammad, asked why they had not placed the Apostle of God in a had of brown aloes-wood encased with gold. (TA.)

Cheerful, happy, or free from straitness in mind: liberal, bountiful, or munificent. (S. M, K.) You say, هُوَ سَغِيطُ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brish, to do what is kind or beneficent. (As.) And نَفْسَهُ سَفَيطُهُ بِكُنَّا [His mind is pleased, or content, with such a thing]. (TA.) Wile, or mean, and despised in all his circumstances: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) - What drop from the tree, of green unripe dates. (M, L, K. [الْهُنُسافط in the أَمْوَالُهُمْ سَغِيطُةٌ ... ([.المُتَسَاقِطُ CK is a mistake for Their possessions are mixed among them.

The goods, or utensils and furniture, of سُفَاطَة a house or tent. (IDrd, S, [hut wanting in one copy,] M, K.)

A maker of what is called مُفَط . (TA.)

إسفنط, (S, M, K,) so in the handwriting of J ص M, K,) also written with إسفنط TA,) and (As, and K in art. of) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (دنّان) have drunk up, or absorbed, the greater portion of it, (K, TA,) the in the first of the senses assigned to it above: (IAar, K:) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine: and is a Persian word, [originally اِسْنَنْد,] arabieized: (S, K:) or, accord. to As, a Greek word, (Ṣ, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sh says that it is a quinqueliteral-radical word, like إصْطَبْل (TA.)

سَفَطُ الْمُاسِ A man having a head like a مُسَفَعُ الرَّاسِ (IAar, K.)

رَسَفَعُ السَّهُومُ وَجْهُهُ or (\$,) or السَّهُومُ السَّهُومُ (K,) and السَّهُومُ (K,) and السَّهُسُ (TA,) aor. د, (K,) inf. n. سفع, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also مُنْفِعُهُ, (K,) inf. n. تُسْفِيعُ (TA.) [It is app. from سُفْعَةُ signifying " blackness tinged with redness."] __ [And hence,] , aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iran, or with fire. (K, TA.) _ Also, aor. as above, (L, K,) and so the inf. n., (L,) † He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And + He struck it (a man's neck) with his expanded hand: in which sense it is also written with ... (TA.) And + He struck him, or beat him, (K,) with a staff, or stick. (TA.) And † He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) __ بناصيته ___, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his ناصية, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or signifies tho laying hold upon, or seizing, the air of the head, i. e. the black part of its . (El-سَفَعَ بِنَاصِيَة الفَرَسِ لِيَرْكَبَهُ Mufradút, TA.) You say, مُنَاصِية الفَرَسِ لِيَرْكَبَهُ [He laid hold upon, or seized, the forclock of the horse, to mount him]. (TA.) And He laid hold upon, or seized, and dragged, his foot. (TA.) And سَنْعَ بِيده He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kadee of El-Basrah. (Sgh.) It is said in the Kur [xevi. 15], sce (زَنَسْفَعًا عِالنَّاصِيَةِ (Ṣ, Ḳ, &c.;) [or إِنَسْفَعًا بِالنَّاصِيَةِ in art. 1;)] the Arabs [sometimes] substituting I for the quiescent ; [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the iloui (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his ناصية and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (0, K:) or we will assuredly blacken his face; the ناصية being put for the face because it is the fore part thereof: (Fr. Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable:

(O, K:) or we will assuredly abase kim and مُنْعُ الله [which is properly the inf. n. of سُفْعُ (Ibn-'Abbád, K;) because of their blackmake him to stand: so in the L and other lexiin the O أُو لَنُعْمِئُنَّهُ cons; for these, instead of and K, have وَنَقِيمَتُهُ, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) منابع , aor. - , inf. n. سنم, It (a thing) was, or became, of the colour termed Lin, i. e. black tinged, or intermixed, with red. (Msb.)

2: see 1; first sentence.

3. سانعه , inf. n. مُسَانَعة, (Ṣ, TA,) ‡ He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, kim, the latter doing the same; for] مُسَافَعَة is like مطاردة. (S.) _ + IIe embraced him, being embraced by him. (TA.)

النَّار (K, TA, بالنَّار Ile warmed himself, with the fire. (TA.)

8. استفع لونه His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) __ [استفع] He, or it, became swollen, or affected with a tumour; for] is like بَنْبُع , (K, TA,) with ب before the . (TA: [in the CK التُّنَّة)] IIe (a man) put on, or clad himself with, his garment: and I She (a woman) put on her yarments. (TA.)

منع من النّار A mark, from fire, altering the colour of a man. (TA.) منع ها also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سفوع. (TA.) __[And hence, perhaps,] The spathe, or spadix, (مَلْنَع,) of a tree called . (AA, T in art. نَامَتْنَ

see أَنْنَعُ: see أَنْنَعُ: see أَنْنَعُ: see أَنْنَعُ: see أَنْنَعُ

سُفُعَة Bee سُفَعَ.

+ A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his or a stroke : سَفَعَ بِنَاصِيتِهِ Sec : الله عَ بِنَاصِيةِ: with the evil eye: (TA:) or a stroke of an [evil] eye by which one is affected from the jinn's looking at him; as also : نَظُرةُ : (T in art. نَظُر:) or an evil eye. (K, TA: [in the CK, for ... به سَفْعَة ,is put أَوْ عَيْنَ One says, عَيْنَ In him is a touch of madness, &c. (S.) And An evil eye smote him. (K, TA.)

Blackness tinged, or intermixed, with redness: (Lth, S, Msb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the

a blackness tinged with redness in the cheeks of a wan, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, أَرَى فِي وَجْهِهِ سُفْعَةُ ا من غضب I see in his face a change to blackness in consequence of anger. (TA.) The of the head is The blackness of its ناصية [i. e. fore part, or forelock, or hair over the forehead]. [which is the pl.] سُفُع El-Mufradát, TA.) signifies Black spots, or specks, on the face of a bull. (TA.) _ Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.)

[act. part. n. of سَفَع A man laying hold upon, or seizing, the ناصية [or forelock] of his horse [to mount him]. (S, and Ham p. 7.) pl. of سوافع,] Burning blasts of the [wind called] سهوم (S, K.)

Of a black colour tinged, or intermixed, with redness: (S, Msb:) or black: (Mgh:) applied to a man: (S:) fem نفعا: (Mgh, Meb:) and منع [is the pl., and] signifies blacks inclining to redness. (K.) Applied to an ostrich, i. q. آربد [which is variously explained, as signifying Of a colour inclining to blackness, or of the colour of dust, &c.]. (TA.) And the fem., applied to a ewe, Having black cheeks, the rest of her being white. (TA.) The masc. also signifies A wild bull: (K:) or, applied to a wild bull, it signifies having in his cheeks a blackness inclining a little to redness. (TA.) And The hawh; (K;) because it has spots of black: (Er-Rághib:) all hawks are : (S:) and the fem., A pigeon (حَمَامَة); because of the upon its neck: (S:) or, applied to a pigeon, it signifies of which the law is upon its nech, (K, TA,) exclusively of the head, (TA,) in the part on each side of the nech above the ring. (K,* TA.) It is also a name for Sheep, or goats; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the she-goat: (TA:) thus in the phrase, Call thou to thee the sheep, or أَشْلِ إِلَيْكَ الرَّسْفَعَ goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbad. (TA.) __ Applied to a garment, or piece of cloth, Black. (K.) __ The pl. is also applied to The أَثَافَى (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Raghib:) [see عاضن:] and a single one thereof is called : (K:) or an iron أُثَنَّة [meaning trivet], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) checks of a ran, or haggard, noman: (S:) and also signifies The seeds, or grain, of the colo- TA.)

ness: (TA:) n. un. with 3. (K.)

applied to a man elad in armour, Black from the rust of the iron. (TA..) Applied to a bull, Having black spots, or specks, on his face.

A man (I'Ab) smitten by an evil eye. (I'Ab, K.) مُسْفُوعُ العَيْنِ A man whose eye is sunk, or depressed, in his head. (I'Ab, K.) __[See [.مُشَفُّوعُ also

+ Striking, or beating, another, being struck, or beaten, by him. (K.) + Charging upon, or assaulting, or attacking, another who is doing the same. (K.) _ [And hence,] + The lion (K, TA) that prostrates his prey. (TA.) ___ † Embracing. (K.) __ 1 I. q. مُسَافِع; (Ibn-'Abbad, K;) i. e. having sexual intercourse without marriage. (TA.)

سفق

1. بَـنْقُ البَّابُ, (T, S, Msb, K,) aor. ع, inf. n. (Mab;) and اسفقه (T, S, Mab, K;) He اسفقه shut, or closed, the door; (T, S, Msb, K;) or locked it: (Msb:) and in like manner with [in the place of the سأتًى وَجَهُهُ ـــ (TA.) . [س (inf. n. as above, TA,) He slapped his face. السَّفْقُ في __ [.صَفْقُ See also السَّفْقُ في __ [.صَفْقُ الأسواق, occurring in a trad., means The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with رسَفَقَ آمْرَاتُهُ (TA.) مسَفَقَ آمْرَاتُهُ براتَهُ. (TA.) مس [app. meaning He compressed his wife; like أَسُنُّهُ (TA.) مِنْهُا, (S, Mab, K,) aor. ، (Ķ,) inf. n. سَفَاقَة, (Ş, Męb,) It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Mab, K;) not نخيف; (T;) contr. of شخيف: (Msb:) [and

4: see above, first sentence. ____ اسفق الغَنْر ___ He milked the sheep, or goats, but once in the day: and so with ص. (TA.) اسفق النُّوبُ ــ He (a weaver) made the garment, or piece of cloth, thich, substantial, close, or compact, in texture.

7. انسفت It (a door) became shut, or closed: (Ṣ, TA:) and so with ص. (TA.)

He sold and bought أَعْطَاهُ سَفْقَةُ يُمِينه with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him]: (O, K:) occurring in a trad., related thus and with (TA.) ___. في or (,O) ,اِشْتَرَيْتُ الشَّيْثَيْنِ سَفْقَةً وَاحِدَةً And رَيْفَقَة وَاحِدَة, (K,) I purchased the two things by a single act of purchasing. (O, K.)

سَفيق, applied to a garment, or piece of cloth, Thick, substantial, close, or compact, in texture. (T, S, Meb, K.) __ And [hence,] مفيق الوجه + A man (S, O, TA) having little shame. (S, O, K,

A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [muts of reeds called] بُوْرِي, (Lth, O, K,) above the house-tops of the people of El-Baṣrah. (Lth, O. [See also مُنْاتِينَةُ.]) — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K.* [See, again, مُنْاتِينَةُ.])

سفك

- 1. عَفَدُ, aor. و (Ṣ, M, O, Mṣb, Ķ) and و (O, Mṣb, TA, &e.,) inf. n. عَفْدُ, (Ṣ, O, Mṣb,) He shed, powed forth, or caused to run or flow, blood, (Ṣ, O, Mṣb, K, TA,) and tears, (Ṣ, O, Mṣb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) And [hence,] مَفُلُ الْكُلُمُ (K,) inf. n. as above, (TA,) the powed forth speech profusely, (K, TA,) with haste, or quickly. (TA.)
- 2. سَلَىٰء , inf. n. سَلَىٰء , He fed him (i. e. his guest) nith samething wherehy to content, or satisfy, him, [so as to alky the craving of his stomack,] before the morniny-meal; i. q. سَلَىٰء . (1), TA.)
- 6. تسافكوا ومانه [They contended together in the mutual shedding of blood]. (TA in art. نجز.)
- 7. J., said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.)
- A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; like i. (IAnr, O, K..)
- : sec سَفُوكُ : n two places. Also † The soul: (K:) [like كَنُوبُ : app. because of its proneness to lying.]
- Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) Shed, poured furth, or caused to run or flow; as also المُسْفُونُ (K, TA.)
- One sho sheds blood, and tears, much; (Msb;) [as also أَسُفُوكُ] You say سَفَّاكُ للدِّماءُ A great shedder of blood. (TA.) And † Eloquent; (Kr, K;) an able speaker. (Ş, K.) And † Mendacious; a great, or habitual, liar; (TA;) as also أُسُفُوكُ أُولِي (K,) or سَفُوكُ بِالْكَلَامِ (TA.)

shedding, or pouring forth, blood and tears [&c.]. (Msh.) You say غيون سَوَافك Eyes shedding, or pouring forth, tears. (TA.)—And دُمُوعُ سَوَانك [Tears pouring forth; properly] meaning دُمُوعُ سَوَانك [having a shedding or pouring forth], the latter word being pl. of عُنان عند so as used in a verse of Mutemmim Ibn-Nuweyrch: but the obviously-right expression is مُسَنُوكُ أُنْ الله (Ham p. 370.)

لمَسْفُكُ + Loquacious; garrulous. (K, TA.) سُافُكُ and كُفْتُهُ: see

سفل

1. سَفُل, aor. عْ; (M, MA, Mgh, O, Msb, K;) and سَفُل , aor. 4; (M, Msb, K;) and سَفُل, (O, K,) aor. =; (K;) inf. n. (of the first, Mgh, Msb, TA, and of the last, TA) سُفُولُ (M, MA, Mgh, Msb, K) and سَفَالُ (M, MA, K, TA, in the CK [erroneously] ; سَفَالَة and of the second ,سفال (TA;) and أنسفل ; (M, K;) He, or it, was, or became, low; (M, Mgh, O, K;) the first contr. of Je; (Mgh, O;) and the third, of غليى; and + both are said of a man; (O;) سُفَالٌ and سُفُولٌ being the contr. of it and sie: (S, K:) or became lower than another: (Msb:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase بِنْتُ بِنْتِ †[.1 daughter of a daughter of a السَفُلُتُ : [langhter, and if she be lower in descent i. e. with damm to the in this case, is a mis-سَفَلَتْ مَنْزِلَتُهُ عِنْدَ الأَمِيرِ And مَنْزِلَتُهُ عِنْدَ الأَمِيرِ † [His station with, or in the estimation of, the commander, governor, or prince, was, or became, lom, or lower]. (TA.) And أَمْرُهُمْ فِي سَفَالِ †[Their case is in a low state]. (TA.) And رَسُفُلُ فِي الشَّيْءِ (K, TA, [in the former of which the context implies that it is , but it is]) like نَصَر , [nor. - ,] (TA,) inf. n. سُفُولٌ, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) _ And __ , [aor. 2,] inf. n. (MA) سُفَالِيَّة (Fr, S, MA, Mgh, O, K°) and سُفَالِيَّة and ..., (Fr, O,) + He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K; *) as also سَفَلَ, with fet-h, (Fr, O,) or سُفُلٌ, (MA.) You say, سُفُلٌ, like رُقَتُلُ, and رفي خُلُقِهِ (K,) رَحُرُمَ like سَفُلَ or رَفِي خُلُقِهِ مَمْله, (Mab, K,) and مِنْسَبِه, (TA,) [aor. in either case 4,] inf. n. سَفْلٌ (Mạh, K) and سَفْلٌ (K) and سفَالٌ, (Msb, K, [in the former without any indication of the syll. signs,]) the last like ختاب ; also accord. to the MA, as سفل also accord. shown above;] and † تسفّل, and ; (TA;) t He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Msb, inferior to others,] in respect of his disposition, and his deed, and his lineage : (TA:) ♦ تسفّل the contr. of جاد. (Msb.)

- 2. تَسْفِيلٌ The act of lowering, or depressing;
- 3. اهُو يُسَافِلُ فُلَانًا + He vies with, or imitates, such a one in his law, base, vile, ignoble, mean, or sordid, actions. (TA.)
- 5. تَسُفُّلُ [quasi-pass. of 2,] The being lowered, or depressed; syn. تَصُوُّبُ; (S,O;) contr. of See also 1, first sentence: ... and the same, last sentence, in two places.

8: see 1, last sentence.

and أَسْفُلْ (Ṣ, M, Mgh, O, Mṣh, K) [but it is strangely added in the Mṣb that IKt disallowed the pronunciation with damni] and المنافذة (Ṣ, O, K) The lowest, or lower, part [of a thing]; contr. of عُلُو (Ṣ, M, Mgh, O, Mṣb, K) and عُلُو (Ṣ, Mgh, O, Mṣb, K) and عُلُو (Ṣ, O, K;) [and so المنافذة المن

see the next preceding paragraph.

from سَفِلٌ from سَفِيلٌ from سَفِلٌ, and † hom سَفِلٌ lor, base, rile, ignoble, meun, or sordid, man: -in con (سَافلٌ †) significs lom سَفيلٌ † or (MA:) dition], deficient in lot, or fortune: (TA:) and (S, M, MA, Mgh, Msh, K,) said by some بنفلة 🕈 to be from this word assignifying the "legs" (Mgh, Msb) of a camel (Mgh) or ef a beast, or quadruped, (Msb,) and سفَّلَةً (Ş, M, MA, Mgh, Meb, K,) a contraction of سُفلُة, (S, Mgh, Meb,) or it may be pl. of ﴿ سَفِيلٌ ﴿ like as عِلْيَةٌ is of رَعَلَى اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ (Mgh,) + low, base, vile, ignoble, mean, or sordid, persons; (S,* MA, Mgh, Msh;) or the lowest, or lower, basest, or haser, vilest, or viler, &c., of mankind, or of people; the refuse, or rubble, thereof: (S, M, K:) and مفلة , with two kesnnd مُفْلَة , mentioned سَفْلَة , metioned by Sgh and IB on the authority of You and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of مَا سِفُلَةً اللهِ is يَسِفُلُ (TA;) one should not say, مُوَ سَفَلَةً , because this is [used only as] a pl.: (S:) the vulgar say إِسْفُلُةٌ ۞ مِنْ قَوْمِ سِفَلِ (\$, Mgh;°) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called إِنْ كُنْتُ سِفْلَةً فَأَنْتِ طَالِقٌ (,TA,) ,سَفْلَةً (Mgh, TA,) meaning If I be low, base, &c., in my intellect and my religion [thou art divoveed]; (Mgh;) whence it seems that سفلة may be applied to a single person; but this requires conmeans † [The أَيْمَانُ السَّفلَة ♥ means أَيْمَانُ السَّفلَة السَّفلَة على السَّفلَة oaths] of the ignorant: or accord. to Aboo-Hancefelt, of the lurctics, or schismatics: such . وَأَمَانَةُ اللهِ are said to be وَجُهِهُ اللهِ and are said to be

سَفِلٌ sec عَسَفَلَّ and see also سَفِلٌ, in three places.

The legs (Ş, M, Mgh, Msh, K) of a eamel (Ş, M, Mgh, K) or of a beast, or quadruped: (Msh:) because they are lowest. (M.)—See also مُفَلُّ: __ and see مُفَلِّ, in three places.

سُفِلَ Bee : سِفِلَةُ

نَّهُ (Of, or relating to, the lowest, or lower, part or place;] a rel. n. from مُفْلُون (TA.) [Hence, the pl.]

country: opposed to عَلِيُّونَ. (TA in art. علي.) It is also opposed to عَلَى [in relation to con-مَنْ يَرْحَبِ الشَّفْلِيّ , whence the saying † [He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) سُفْلِيُون, meaning † Persons low in conditiou, is opposed to عُلَيُّون, meaning "opulent persons." (TA in art. .)

سَفيل: see سَفيل, in three places.

نسفَالله: see سُفَالله, in two places. __ One says, ُ (M, K, فِي سُفَالَةِ الرِّيحِ and وَقَعَدَ سُفَالَةَ الرِّيحِ TA,) or بسفالة الريح, (Ṣ,) [He sat in, or on, the leeward side; like as one says in French, sous le vent;] in, or on, the side, or quarter, towards which the wind blew; (S, M, K, TA;) and particularly with respect to the object or objects of the clase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. عُلَاوِتها opposed to مُعُلاوَتها and وعلو : علو (M, K, * TA,) or بعُلَاوَتها. (S.)

أَسْفُلُ Low; contr. of عَال (S, Msb, TA.) See also سَفِلْ: and see an ex. voce أَسْفُلُ.

The سَافِلَةُ الرَّمْعِ [Hence,] ... سُفُلٌ see سَافِلَةُ half that is next to the - [or pointed iron shoe, or fout,] of the spear: (M, K:) [opposed to - The bottom, pudex, puste السَّافلَة And __ [.عَاليَتُهُ riars, or buttochs; and the anus; syn. المقعدة, (S,) and السَّفلَة (TA;) as also السُّفلَة; syn. د ... (.خجر .L in art .)

Lower, and lowest; contr. of اسفال (M, . أُسَافِلُ . (TA:) and pl : سُفْلَى . Msh, K: (M, TA.) One says, مَارُ أَسْفَلُ مِنْ غَيْرِه [He, or it, became lower than another]. (Msb.) And it is said in the Kur [viii. 43], وَٱلرَّحُبُ أَسُفَلَ مِنْكُمْ The caravan being in a place lower than ye; being here an adv. n. : or, as some read, i. e. being lower than yc. (M.) __ in the Kur [xev. 5], أَثُمَّ رَوَدُنَاهُ أَسْفَلَ سَافلينَ ♥ means + [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitule: or to a state of perishing, or passing array: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is ereated in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) -[The lower of Mudar] is said to denote those of Mudar with the exception of Kureysh and Keys: opposed to عَلْيًا مُضَر (TA أسافل .The pl ... سُفُل See also ... The means The lower, or lowest, parts of valleys occurs كَلَابُ الأُسَافل The phrase كَلَابُ الأُسَافل

(M.) _ And + The young ones of camels. (As, | art. خوف, conj. 5. S,* TA.)

1. سُفَنُهُ, (S, M, L, K,) aor. -, (M, L, K,) inf. n. i. e. He divested or مَشْنُ stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Keys says,

فَجَاءَ خَفيًا يَسْفِنُ الأَرْضَ يَطْنُهُ تَرَى التَّرْبُ مِنْهُ لَاصِقًا كُلُّ مَلْصَق

[And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L; but in the S, Uj) and مُلْزَق;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and fice from him. (S, L.) _ And He pared and smoothed it; as also but app. in an intensive sense, or used in relation to several objects]. (M, L.) - And (M, L,) aor. as above, (L,) سُفَنَتِ الرِيحُ التَّرَابُ and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or سَفْنَتِ الرِّيحَ The wind pared off the dust from the surface of the earth]. (S, L.) -And سَفَنَتِ الرِّيحُ, aor. ، (Lh, M, L, K,) inf. n. لفون, (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also سُفنَت, (Lḥ, M, L, Ķ,) aor. - . (Ķ.) _ And . The ship, or boat السُّفينَةُ تَسْفِنُ عَلَى وَجُهُ الزُّرْض sticks upon the ground. (L.)

2: see the preceding paragraph.

A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any hind, (K,) with which one hews, or shapes out, or pares, a thing; as also المسفن (S, L, K:) or an adz with which palm-trunks are pared; as also سَفَر and سَفَر. (ISk, L.) _ Also Rough shin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the shin of the fish called أطوم, which is a rough shin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L:*) accord. to AIIn, (M, L,) a rough piece of the slan of the [lizard called] , or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeyth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and in a verse of Aboo-Dliu-eyb as meaning [The repeatedly drawn [to smooth it]; also called طريدة.

or abiding, in the lowest, or lower, parts of a dogs] of the lower, or lowest, parts of the valleys. (L in art. طود.) See an ex. in a verse cited in

A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also اَ سَافَنَةُ (K:) or the former, a wind always blowing: (L:) and the latter signifies a wind as though wiping the surface of the earth; (A'Obeyd, L;) or paring it; (L;) or [simply] a wind; (Ṣ;) and its pl. is سَوَافَنُ. (A'Obeyd,

in two places. سُفينَةٌ see سُفينَ

The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)

منفينة A ship, or boat ; (M, L;) of the measure in the sense of the measure فعيلة ; (IDrd, S, M, L, Msh;) as though it pared the surface of the water; (IDrd,S, L, Msb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سُفَن meaning "a carpenter's adz or axe with which he hews &c.," and, if so, having the meaning of the measure (M, L) سُفُنْ and سَفَائنُ the pl. is سَفَائنُ and سُفُوْلةً Mab, K) and [coll. gen. n.] * نَفِينْ: (S, M, L, Meb, K:) the first of these is a regular pl. : (Sb, M, L:) the second is pl. of the third, (Msb,) or it is as though it were pl. of the third: (Sh, M, L:) the third is anomalous, being of a class proper to created things, as in the instances of and only heard ,نَخْلُ and نَخْلَةٌ and , تَهُرٌ and تَهُرُةً in a few instances in the cases of things made by art; and some say that it is a dial. var. of سُفينَة. (Mab.) [Hence,] السَّفينَةُ †[The constellation Argo;] oue of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being نبيل [i. e. Canopus], accord. to Ptolemy, and it is the most remote star from the mist, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called بُنْهُوّ, without restriction. (Kzw.) __ [Also An obloug book: and a commonplace book: app. post-classical.]

A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, Msb,) of a ship or boat. (S, M, L,

A pearl. (K.)

in two places. سَفُونٌ pl. سَوَافِنُ pl. سَوَافِنُ

السّافينُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نياط [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the "Saphana;" [.الصّافنُ but this is called

A certain bird [found] in Egypt, that

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَنْ see : مسْفَنْ.

سفنط and سفند

. سفط and سفد . see arts إسفَنْطُ and إسفَنْد

1. سله, (Ş, MA, Msh,) aor. =; (Msb;) and سَفَاهَةُ and سَفَه , [aor. عْزَ] (S, Msb;) inf. n. سَفَه (Ş, MA, Meb, Kº) and مُنَاهُ, (Ş, MA, K,º) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans.. but properly] the first is of the former verb, and the second is of the latter verb, (S, Msb,) and so is the third; (S;) He (a man, S) was, or became, such as is termed .; (S, TA;) [i. e.] he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted. (MA.) _ The phrase , [of which an instance occurs in the Kur ii. 124, and] to which وَفَقَ أَمْرَهُ and أَلِمَ بَطْنَهُ and بَطرَ عَيْشُهُ and غَبِنَ رَأَيْهُ and رُشَدُ أَمْرَهُ are similar, was originally i. e. Himself, or سَفْهَتْ نَفْسُهُ [or rather مَفْسُ زَيْدِ kis mind, was, or becume, lightwitted, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus, case by being its objective complement, for the phrase became identical in meaning with with the made himself, or his mind, lightwitted, &c.]: so say the Busices and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غُلَامَهُ ضَرَبُ زَيْدُ (Ṣ, TA:) uccord. to the K, the verb thus used has three forms; (TA;) you say سَفْهُ نَفْسَهُ and رَأْيهُ and رَأْيهُ TA,) and مُنْهُ, (TA,) and مُنْهُ, and مُنْهُ, meaning حَمَلَهُ عَلَى السَّفَه [which is virtually the same i. c. he made himself, or his mind, lightritted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or furbearance, or the like, to become levity, or hustiness, &e.]: or he attributed ... [i. e. lightwittedness, &ce., to himself, or his mind, and to his judgment, or opinion]: or he destroyed it; (K, TA;) agreeably with the meaning assigned to سفه نفسه by AO: (TA:) or this means he held himself in mean, or light, estimation; (MA, and Ksh and Bd in ii. 124;) and rendered himself low, base, or contemptible: (Bd ibid .:) but Llı says that سُفه نَفْسه, with kesr [to the ف], سَنَهُ عَلَى means رَسَفَاهُ and سَفَاهُ and سَفَاهُ عَلَى [or مَعْلَمُا], and is the approved form, and that some say aim, which is rare: and accord. to J and others, (TA,) when they say سفه نَفْسَهُ, and رْأَيْهُ, they do not say it otherwise than with kesr so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the satisfied thereby. (S, K, TA.) See also 3. And

to the possessor thereof, what followed the verb became an explicative, to indicate that the [or lightwittedness, &c.,] was therein; and by rule it should be سُفَهُ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is he was, or became, lightwitted, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبُّتُ بِهِ نَفْسًا and ضَفْتُ بِهِ ذَرْعًا, meaning مَابَتُ نَفْسَى بِهِ and مَابَتُ نَفْسَى بِهِ (Ṣ, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the gramin the Kur إِلَّا مَنْ سَفهَ نَفْسَهُ in the Kur but he who] الرَّ من سَغِهُ فِي نَفْسِهِ but he who] is lightwitted, &c., in his mind], i. e., who becomes being suppressed [and the ; سفيه noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَهِلَ نَفْسَهُ i. e., but he who is [ignorant or silly or foolish or] unreflecting in his mind: and in like manner, means جَلْهُ means مُنْهُ رَأَيهُ in his judgment, or opinion]; and his judgment, or opinion, mas unsound, without rectitude: and signifies also he lost himself, or his own soul. (TA.) نَفْهُ الْحُتِّ is likewise expl. as meaning سَفَّهُ السَّنَّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, meaning اَنَّذُا [I pronounced Zeyd] سَفَّبُتُ اللهُ meaning زَيْدًا أَجُهِلُ الْحَقِّ lightwitted, &c.]: or the meaning is [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. ...) See also 2. _ signifies جَبِلَ signifies سَفَهُ عَلَيْهِ by means of على, He feigned ignorance to him]; as also سَفَه (K, TA,) and تسافه . (K.) _ And and it is implied in the K that] سَفِيْتُ نَصِيبِي one says سَفَهْتُ نصيبي also, but only the former is authorized by the TA,] I forgot my share, or , aor. 4, سفه صاحبه And سفه صاحبه, aor. 4, He overcame his companion in what is termed سَافَهُهُ إِ (inf. n. of 3, q. v.]. (K.) You say مُسَافَهُهُ (JK, K, TA,) ,سَفِهَتِ الطَّعْنَةُ ـــ (TA.) . فَسَفَهُهُ inf. n. , (TA,) ; The spear-wound, or the lihe, emitted blood which came from it quickly (JK, K, TA) and dried up (وَخُفُ [in the TK [وخفُ]): سَعْهُ الشَّرَابِ ـــ (K, TA:) so in the A. (TA.) ـــ بَسُعْهُ الشَّرَابِ (S, K,) inf. n. ain, (TA,) He drank much of the beverage, or wine, without having his thirst

(TA.) _ And سُفَيْتُ and سُفَيْتُ signify سُفَيْتُ (so in the CK,) in [some of] the copies of the K i. e. I was مُغَلَّتُ, but the right reading is occupied, or busied, or diverted from a thing]: or, accord. to the copies of the K, تَنْفُلْتُ; but eorrectly, or عُغَلَتُ [i. e. I occupied, or busied, or diverted from a thing]. (TA.)

2. sec 5. __ [Hence,] سُفَّيه , inf. n. يُسْفِيه , (Ṣ, Msb, K,) signifies بعد [i. e. He, or it, made him to be, or he pronounced him to be, lightwitted, &c.]; as also سُفْهُهُ ; (K, TA;) on the authority of Akh and Yoo: (TA:) or he attributed to him what is termed i. e. lightwittedness, &c.]: (S, Msb:) or he said to him that he was such as is termed سنيه. (Msb.) And Ignorance made him light, inconstant, unsteady, irresolute, or fichle; syn. and أَخَفُهُ and أَطَاشُهُ (TA.) See also 1, in three places.

3. مُسَافَيَة, (Ş, MA, K,) inf. n. سافية, (Ş, KL,) He acted [in a lightwitted manner,] foolishly, or ignorantly, with him; (MA, KL;) showed lightness, levity, weakness of mind, and lack of [or gravity, &c.], with him. (KL.) You say, see 1, near the end of the paragraph. in this instance may mean as above, or may have the meaning here next following.] ___ He reviled him; or he reviled him, being reviled by him; syn. شَاتَهُ : whence the prov., سُفيهُ لَرْ ا يُجِدُ مُسَافَهَا ﴿ [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سافه الدّنّ (S, دِنَ the الْوَطُّبُ (Ṣ,) + He sat with (قَاعَدُ) the دِنْ [or wine-jar], (S, K,) or the ed [or milh-skin], (S,) and drank from it while after while. (S, K.) And الشَّرَابُ # He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure; (K, TA;) as also v. (K.) And الماء II drank the water immode rately, (Lh, TA,) or without measure. (A, TA.) [See also 1, near the end of the paragraph.] ___ And سَافَهَت النَّاقَةُ الطُّرينَ The she-camel kept to the road, or may, (A, K, TA,) or took to it, (A, TA,) with a vehement pace: (A, K, TA:) or was light, or agile, in her pace, or going. (TA.)

4. سَفِيه [i. e. lightwitted, &c.]. (TA. [There said to be tropical; but I sec not why.]) __ أَنْفُهُكُ ٱللهُ الشَّرَابُ __ (May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby: or God made him, or may God mahe him, to driuk without having his thirst satisfied: (S, aecord. to different copies:) or المنه الله فلانًا God made, or may God make, such a one to drink much water. (TA.)

5. تسفّهت الرِّيَاحُ The winds became in a state of commotion. (TA.) الشَّجُرَ الشَّجُرَ السَّبَانِ الرِّيحُ مُقْهَتِ * الرِّيحُ or (K, TA,) and الغُصُونَ or الغصون, (Ham p. 359,) The wind made the trees, (S,) or the branches, (K,) to bend, or incline: phrase سَفَهُ لَغُسَهُ became transferred from the مَنْهُ الْمَاءُ # He drank the water immoderately. (S, K:) and put the branches in motion: (K,

and Ham ubi suprà:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of مُنْهُ بُنُهُ الله (Henec,] it is said in a prov., قَارَةُ تَسَلَّمُتُ قَرَارُةً الله A lamb, or hid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young ineites to lightwittedness (السَّفُه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) ماله عن ماله عن ماله المسلّمة عن ماله المسلّمة المسلّمة عن ماله المسلّمة المسلّمة عن الله المسلّمة المسلّمة عنه المسلّمة المسلّمة عنه المسلّمة عنه المسلّمة المس

8. تسافه عَلَيْه: see 1, in the last quarter of the paragraph. — [And تسافيوا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar menning. — And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — تَسَافُهُ الشَّالُةُ الشَّالُةُ الشَّالُةُ الشَّالُةُ السَّالُةُ السَّالُةُ السَّالُةُ السَّالُةُ السَّالُةُ السَّالُةُ السَّالُةُ السَّلُةُ السَّلُهُ السَّلُهُ السَّلُهُ السَّلُهُ السَّلُهُ السَّلُهُ السَّلُهُ اللَّهُ السَّلُهُ السَّلُةُ السَّلُولُ السَّلُهُ اللّهُ السَّلُهُ اللّهُ السَّلُهُ السَّلُهُ السَّلُولُهُ اللّهُ السَّلُهُ اللّهُ السَّلُهُ اللّهُ اللّهُ اللّهُ السَّلُهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

تَسَافَهُ أَشْدَافُهَا بِاللَّغَامِ

[Their sides of the mouth casting forth the foam, one at another]. (TA. [تسافه], there written without any syll. signs, is app. thus, (for رُتَسَافهُ) not

(,TA, سَفَاهُ ♦ and سَفَاهُهُ ♦ (TA, مَسَفَاهُ • (Ş, TA, مَسَفَهُ [ull mentioned as inf. ns. in the first paragraph of this art.. | primarily signifies -[in its proper sense of Lightness], and motion, commotion, or agitation. (S, TA.) _ And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally Lightwittedness, or the لناه (S,K, TA;) [i. e.] خفة [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رجح, the contr. of الله is described by the terms مُجَلِّهُ and عُجَلِّهُ, like as عَلَمْ is described by the term اِثْقُل ; and slenderness, shallonness, or meakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: explanations are nearly allke: (TA:) or is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.)

see the next preceding paragraph.

accord to the explanation of the primary signification of the latter, above, Light; and in a state (TA.)

of motion, commotion, or agitation:] applied to a camel's nose-rein, (Ṣ, Ķ,) light: (Ṣ:) or quivering; (Ķ, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-r-Rummeh says,

عَلَى ظَهْرِ مِقْلَاتِ سَفِيهِ جَدِيلُهَا

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, is here put in the place of رَمَامُهَا) And one says also, نَاقَةُ سَفِيهَةُ الزَّمَامِ (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering : or light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) __ Also Lightwitted; light of intellect or understanding; (TA;) deficient in intellect or understanding; (Msb;) ignorant; (Mujáhid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujáhid, TA;) and in all the سَنْهِهُ also, [which is syn. with سَافه ا senses mentioned above,] is expl. by IAar as having this last meaning of foolish, stupid, &c. : (TA:) the fem. is سَفِيهُ (Mşb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سَفَهَا , (Msb, K, TA,) and of both, and سَفَائِلُهُ also and سَغِيهَاتٌ, and of the fem., سِفَاهُ means, سفيها . (K, TA.) In the Kur ii. 282 accord. to Ibn-'Arafeh, Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his eircumstances may not deal with another upon credit: accord. to ISd, ignorant or صغير [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, " or not able to dictate, himself:" this, says Er-Raghib, denotes in respect of worldly matters: in the Kur lxxii. 4 in religion. (TA.) In the Kur iv. 4, the pl. السَّفَيَّاد is said to mean Women. and young children; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed and السَّفَهَا: (Lḥ, TA:) Az, also, says that a because of the weakness سَفَيَهَةُ because of the of her intellect, and because she does not manage well her property; and in like manner are termed ehildren as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) __ نُوب سَنِيه __ (TA.) A garment, or piece of cloth, hadly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

مَّفُهُ soe مُفَّدُ.

شانه: see سُنيه. Also, applied to a man, † Vehemently thirsty: and so سُاهَا (Az, TA.)

A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سَفِيه: imagined to be from أَسْفَيهُ signifying "I found him to be سُفِيهُ (TA.)

مُعَامُ مَسْفَهُ, (K, TA, in the CK [erroneously] مُسَهُدُّهُ,) as also مُسَهُدُّهُ, (TA,) † Food that incites [in the CK يُعْتُ is erroneously put for يُعْبُ] to the drinking of much water. (IAar, K, TA.)

act. part. n. of 3, q. v.

سفی and سفو

(Ş, TA,) سُفُو ،inf. n. سُفُو ،(Ş, TA,) سُفَا like عَلُوّ, (TA,) or سُفُو, (so accord. to a copy of the M,) He was quich, or swift, in walking, or going, and in flying. (Ṣ, M.) == التُرابُ (Ṣ, M, Mgh, Ķ,) aor. تَسْفِي, (Ṣ, Ķ,) inf. n. سَفْئً (S, M,) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it: (Mgh:) or bore it, carried it, or carried it away; (M, K;) as also اسفته ال (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact and أُسْفَتُ and أَسْفَتُ الرِّيعُ syn.,] but [in a sense to be expl. hereafter,] not سَافَت † making either of them trans. : (M :) [and [: سنف .occurs in the M and L in art الرِّيـُّ التُّرَابُ and تُسفِي به, relating to the wind and the dust, also occurs; the - being redundant, or added because the verb implies the meaning of [which is trans. by means of -]. (Mgh.) -And سَفَتِ الرّياء The wind blew; as also أَسْفَتِ الرّياء (IAar, TA.) And مُفَتُّ عَلَيْهِ الرِّيَاحُ [The winds blen upon him, or it]. (Z, TA.) _ And سُفَى aor. يَسْفِى, [The dust, or earth, poured, down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is سَفْيَ = ([.انَّهَالَ below. = يَسْفِي His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) = And سَفًا , [aor. رَيْسُفَى , inf. n. سَفِي and سفاء, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سَفْه، inf. n. سَفْه and نَسْفَه ; (M, K;) as also (Az, Ķ.) اُسْفَى ♥

3. سَافَاهُ عَلَيْ الْرَبِيْ الْمُوابُّ الْرَبِيْ الْمُوابُّ الْرَبِيْ الْمُوابُّ الْمَابُّ اللهُ الل

4. اسفى If c took for himself a mule such as is termed أَسُفُت, i. e. quick [&e.]. (K.) = أَسُفَى , i. e. quick [&e.]. (K.) = أَسُفَى , ii. e. quick [&e.]. (K.) = said of the wind, intrans. and trans.: see 1, in two places. = الفي said of eorn, It hecame rough, or coarse, in the extremities [or arm] of its ears. (S, K.) = said of ama, if or prichles, or arm, or extremities]. (M, K.) = And المفي of a man, He took the prichles [or arm or extremities] of the المناف [or barley-grass]. (Th.) = Also, said of a man, He removed dust, or earth, (L., TA) from one place to another.

(Az, K.) - And said of a she-camel, ! She | understanding is lightness. (TA.) [See 1, last | though I find no authority for thus rendering the became lean, or emaciated, (K,) so that she was like the Law [or prickles of barley-grass]. (TA.) See also 1, last sentence. == اسفاه It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) - And hence, perhaps, (M,) اسفى به He did evil or ill, or acted ill, to him, or with him, (M, K,) i.e., his companion. (M.)

8. أَصْطَرَفَهُ i. q. أَصْطَرَفَهُ, (Ṣgh, Ķ,) i. e. He turned away his face. (TĶ.)

Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord to Th, it is view, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Aecord. to the TK, the former is an inf. n., of which the verb is أَسْفِي , said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] __ And, aecord. to IAar, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such us is termed أَدْهُر, and such as is أَدْهُر. (M, in art. سفو.) == Also, [but more properly written بسفی, the last radical in this case being رما, Dust, or earth; (S, M, K;) and so !: (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سَفَى التَّرَابُ [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord to the T whatever is raised and carried away, or dispersed, by the wind: (TA:) aecord. to IAar, dust, or earth, taken forth from a grave or a well: (M:) is a more special term, (S,) the ıı. un., (M,) سَفَاةً منْ تُرَابِ signifying a collection مُنْهُ) of dust, or earth. (Ham p. 810.) = Also Any hind of tree having prickles, or thorns: (K: [but this seems to have been erroneously taken from what here follows:]) the prickles [or awn or beard] of ... [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. مندش,)] and of anything having prichles: accord to Th, the extremities of :: n. un. سَفَاة, as above. (M.) = Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) = It is also an inf. n. of سَفِي as syn. with بسفه, expl. above. (M, K.)

: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd eites [in the M, after Th], from a poet, the phrase ending a verse,] referring to إليانين سَفَايًا [she-camels such as are termed] . but Az in the فِي أَلْبَابِينٌ , with إِن in the place of i]; saying that imeans lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of

sentence: and] see also what next follows.

, accord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, signifies unsteadiness, and levity; and is like الشَّقَاء from السَّفِيِّ is like السَّفِيِّ (TA.) .الشَّقِيُّ

Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so أَسُافٌ (M, K,) i. q. أَسُافٌ ; a possessive epithet, or of the measure فاعل in the sense of the measure مُفْعُولٌ. (M. [See another explanation of سَاف voce سَاف, from the Hamáseh. Frcytag explains both مُناف and سُغُقّ, as on the authority of the K, as epithets applied to the wind, not to the dust.]) __ Also Clouds; [app. as being driven by the wind;] syn. (S.) = And i. q. wind [Lightwitted, &c.: see 1, last sentence]. (M, K.) سَاف ! And it seems to be indicated in the S that is syn. with سَافه, which is syn. with سَافه.]

مُسْفِ see سَفَّادُ

see this last in the : سَوَافِ , pl. سَافِيَةُ . see this last in the next paragraph : __ and for the first, see again, last سُغِيُّ again, last

(تُرَابٌ) Dust, syn. غُبُارٌ: (M, K:) or dust سَافياً، and dry herbage or the like: (Ham p. 445:) or dust (تَرَاب) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi suprà:) and ریاح سَوَافِ, (TA,) pl. of ریاح سَافِیّة (Ham ubi suprà,) winds that raise the dust, or make it to fly, and carry it away, or disperse it : you say, لَعِبَتْ بِهِ السَّوَافِي [The winds raising the dust, &c., made sport with him, or it]. (TA.) _ [Also Tracks, or streaks, upon a pool put in motion by the mind: so says Freytag; but he names not any authority for

applied to a horse, (As, S, M, Mgh,) Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سفوان : (M:) [and accord. to some, it scems to be in like manner applied to a mule and an ass: : بَغْلَةٌ سَغْوَاً؛ and فَرَسْ أَسْفَى one says (: سَفًا ard in the sense أَسْفَى ,Mgh:) [or,] aecord. to As first expl. above is not applied to anything but a horse: applied to a mule, it means +quich, or signifies ‡a she-mule بُغْلَةُ سَفُواً، or بَغْلَةُ سَفُواً that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (Ṣ,) of middling make, compact and strong in the back; (M, TA;) and in like manner سَغُواً، is applied to a wild sheass. (M.) __ Aecord. to IAar, الأسفى applied to the horse signifies اَلَّذِي تَنْزِعُهُ شَعَرَةُ بَيْضًا، [app.

verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed in [expl. above], which is particularly said by him in one place to be in sueh as is termed أَثْقَر and such as is أَثْقَر and the fem. in this sense also is as above. (M.) — One says also رَبِّ صَفُواً , meaning ! A swift wind; like as one says رَبِّ هُوجًا . (TA.)

[and, accord. to Golius, استفاء , mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.)

. سَفِي Bee : مَسفِي

1. سُقْبَ, aor. -, inf. n. سُقْبَ, He, or it, was, or became, near. (Msb.) سُقْبُ is syn. with قُرْبُ (Ṣ, A, Ķ.) You say, سُقَبَتْ دَارُهُ (Ṣ, and so in the K aecord. to the TA,) with kesr [to the ق], (S,) [inf. n. as above ;] or سُقُبُت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقْب, (so in my eopy of the Mgh,) or شُوب; (K;) [but I believe the verb to be correctly ..., like its syn. oand the سَقُوبٌ, and perhaps سُقُب, and perhaps ulso;] His house mas near; (S, Mgh, K;) as also الجَارُ أُحَتَّ. (Ṣ, Ķ.) It is said in a trad., أُسْقَبَت الْ بسقيه, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S,* A, Msb:) or the use is a connective of احق with its complement, (Mgh, Mab,) not to denote a cause, (Mgh,) and بسقبه is expl. as meaning بالثَّفْعَة; (Mgh, Msb;) i.e. the neighbour has a better, or the best, claim to [or pre-emption], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الشَّفَعَة belongs to the neighbour though not a sharer; i. e., that he has a better elaim thereto than one who is not a neighbour: but some explain less meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, elaim to kindness and assistance because of his being near. (L, TA. [See also another reading (بصقب), and explanations thereof, in art. بصقبه)]

4. اسقبه He made him, or it, to be near : (K:) or اسقب دَاره he made his house to he near. (S.) [And so with ص.] = See also the paragraph above. = أَنْفَبُتُ is also said of a she-camel, meaning She brought forth mostly males. (A. TA.) [And اسقب He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

> وَكَانَتِ العِرْسُ الَّتِي تَنَخَّبَا غَرّاء مسْقَابًا لا لفَحْل أَسْقَبَا

[And the wife whom he chose was generous, or meaning Distinguished by some white hairs, noble, or fair, one that brought forth, or brought

begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to فحل. (S, TA. [In the former, only the second hemistich is cited.])

(ه. تساقبت أبياتُهُمْ was probably used as meaning Their tents, or houses, were near together: see the part. n. of this verb below.]

The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also "is":] when a she-camel has brought forth her young one, the latter, when just born, is called سُليل, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called بنَّة: (As, TA:) the female is not called (Ş, K,) but عَاثِلَ: (Ş:) or it is [sometimes] called by the former of these appellations: (K: [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see مُعْبَدُ below:] the pl. is بُعْبَانُ [a pl. of pauc.] and سَقُبُ and سُقُوبٌ and سُقُبُلُ (K.)

[More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of Keys Ibn-El-Khateem]. (TA.) ___ Tall: (K: [see also :]) or anything tall, together mith plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also صُغَب]) Applied to a branch, Juicy, thick, and long: (Az, TA: [and so :]) or anything of the like kind full and complete. (ADk, TA.) In the following verse, eited by Sb,

signifies طُويلَان [tall], and is also written ضَبَان: (Sh, TA:) [so that the meaning may be, And two waterers, or givers of drink, like Zeyd and Jo'al: they being two tall persons, light of flesh, compact in the muscles: I suppose to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted مَكُنُوزًا for مَنكُوزًا, the reading in the TA, doubtless a mistranscription:] or it is for مقل مقل [meaning like two male young ones of camels]. (L, TA.) __ And The pole of a [tent such as is called] خَبَدُ ; (Ṣ, Ķ;) as also المقبيدُ الله عنه عنه الله عنه عنه الله عنه الله عنه الله and so صَفَّبُ : (Ṣ:) pl. of the first سُفَّبَانٌ. (Ķ.)

inf. n. of سَقِّ [q. v.]. (Msb.) = See also سُاقِبْ, in three places.

The female foal of a wild ass. (S, K, TA.) __ [See also "it, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

A bit of cotton which a woman afflicted سقات (K. TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red

forth mostly, male offspring, to a male that (TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her [or head-covering], in order that people might know her to be so afflicted. (K, TA.)

> a pl. of سُقُوبُ [q. v.]. (K.) __ Also The hind legs of camels: (IAar, K:) pronounced also with صقب. (IAar, TA in art. صقب.)

سَاقب عود : سَقبت

اسقية: Bee سقية, last sentence. __ Also A baker's kneading-board: or his rolling-pin. (MA.)

[in the CK تاقب Near; (A, Msb, K;) and likewise with نقيب (A;) as also ; (Mab) and اسَفَبٌ (likewise pronounced with ,] (Mgh, K, TA,) for زُو سُفَب, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and A مُكَانُ سَاقِبُ (K, TA.) You say مُسْقِبُ ﴿ near place: (A:) and أَمْنْزِلْ سَقَبْ and أَمْنْزِلْ سَقَبْ a near place of alighting or abode: (K, TA:) and دَارِي سَقَبٌ لا مِنْ دَارِهِ My house is near his house. (Mgh.) _ Also Distant: (Mab, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

[Thou leftest thy father in the land of El-Ḥijáz, and wentest to a distant country]. (MF, TA.)

A man tall and slender. (Suh, TA.)

occurring in a trad., accord. to أَصْفَبُ or أَسْفَبُ different relaters, Nearer [and nearest]. (TA in art. صقب)

in two places. مُسْقَبُّ

The dam of a سقب [q. v.]; as also ♦ (K:) [or] the latter signifies a shecamel that usually brings forth males. (S.)

عسفاني: see what next precedes: and see a verse cited above, conj. 4.

Their tents, or houses, are near أبياتهم مُتَسَاقية together. (K.)

1. سُقُرُّ الشَّهُسُ (Ṣ,) aor. ², inf. n. سُقَرَّتُهُ الشَّهُسُ (TA,) The sun scorched, or burned, him, altering the colour of his complexion and shin, (S, TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And The fire altered the colour of his skin; سَقَرْتُهُ النَّارُ or scorched his skin, and altered its colour; as also صَقَرَتُهُ. (Bd in liv. 48.)

The heat, and hurtful action, of the sun. (K.)

Hell: (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that with her blood, (K, TA,) i.e. her own blood, the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from سُقَرَتُهُ الشَّهُسُ, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

The veliemence of the stroke of the sun. (Ş.)

A day vehemently hot. (\$ in this art., and K in art. سفقر.) This is its proper place.

an arabicized word from سُفُرُقَع, (Ş, K,) [or گزگه, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from ij [or millet]: (S, K:) or a certain beverage of the people of El-Hijáz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like ... (TA.) [See also مُزْرُ and مُرْدُنُ , and [.غبيراً،

1. سُقُطُ (S, M, &e.,) aor. عُر (M, MŞ,) inf. n. (Ş, M, Mgh, Msb, K) and مُسْقَطُ (Ş, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgli, Meb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. جُرِف and of a جُرِف [q. v.]: (Mab and TA in that art.:) [and often used by anatomists and physicians, as meaning it delapsed; it slipped, or fell, down :] and الثَّاقَطُ اللَّهِ [originally signifies the same; (K;) as in the phrase in the Kur [xix. 25], أَسَّاقَطُ عَلَيْكِ رُطَبًا جَنِيًا , or accord. to different readings, It, namely the palm-tree (نَخْلَة) aecord. to the former reading, and the trunk (جناع) accord. to the latter reading, shall drop upon thee with fresh ripe dates, pluched; رطبا جنيا being transferred from its proper place, and used as a specificative; the meaning being, يَسَّاقَطُ رُطُبُ الْجِنْعِ: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, Such a one fell down in a سَقَطَ فُلَانٌ مَغْشيًا عَلَيْه أَمُنْ نَازَعُ أَطُولُ مِنْهُ سَقَطَ And مُنْ نَازَعُ أَطُولُ مِنْهُ سَقَطَ [He who contends with one taller than himself falls by the trich which consists in one's twisting his leg with the leg of the other]. (TA.) (Kh, Ṣ, Mṣb, Ḳ,) ,سَقَطَ الوَلَدُ مِنْ بَطُنِ أُمِّهِ ـ

forth [or fell] from the belly of its mother (Msb, K) abortively, or in an immature, or imperfect, state, (Msh,) or dead, (A,) but having the form developed, or manifest: (Msb:) you do not say (Kh, Ṣ, Mṣh, Ķ) unless the child is born أَسْقِطَ لا في ما and سُقِطَ فِي يَدِهِ مِل (A, TA.) عنا alive. (A, TA.) يده, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahyà [i. c. Th], (S,) [lit. There was a fulling, and there was a making to full, upon his hand; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; menning] ! he repented, (Fr, Zi, S, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) he slipped; fell into an error, or a fault; committed a mistake. (M, K.) Hence the وَلَهَا سُقِطَ فِي أَيْدِيهِمْ (saying in the Kur [vii. 148] ! And when they repented: (S:) or struck their honds upon their hands, by reason of repentance; needed. to AAF: (M:) or repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-an: (O:) it has also been read سَقَطُ في ايديهم, (Akh, S, M,) as though النَّدُم were understood; (Akh, قَدُّ حُصَٰلَ; like as you say, سَقَطَ النَّدُمُ S;) i. c. سَقَطَ النَّدُمُ likening what comes into وفي يَدِه مِنْ هُذَا مَكْرُوهُ the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) The moon set : and in like manner like star, or asterism; generally meaning the Plciades; and when this is the case, the phrase in most instances means the Pleiades set at darn: see مُسْقَطُ (Mgh, TA.) __ فَطُ The man died. (TA.) _ [And + The man tottered by reason of age.] You say of an old man, شقط مِنَ الكِبَر + [He tottered by reason of age]. (S in art. مُعَطُ إِلَى القُومُ (. (درهم , M, K,) inf. u. bein, (TA,) ! The people, or company of men, alighted at my abode: (M, K, TA:) الله they came to me. (TA.) أَسْقَطَ إِلَى جِيرَانِ لَهُ occurring in a trad., means \$ He came to some neighbours of his, and they gave him refuge, and prutected him. (M, TA.) And it is said in a postclussical prov., عَيْمًا مُقَطُ اللَّهُ [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the سَقَطَ عَلَى ضَالَّتِهِ __ (Meyd, and Ḥar p. 660.) IIe stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast. (TA.) Mohammad said to El-Hárith Ibn-Hassán, on the latter's asking him respecting a thing; On the possessor of knowledge عَلَى الخَبِيرِ سَقَطَتَ thou hast lighted: and this is a prov. eurrent among the Arabs. (TA.) And it is said in a prov., سَقَطَ العَشَاء بِهِ عَلَى سِرْحَانِ

for it,) made him to fall, or light, upon 'a wolf: or سرحان, as is said in a copy of the S, is here the name of a certain man: see also art. [سرح]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) also signifies He descended [from the place which he occupied], and his place became vacant. fell from the place which he held in my regard]. (TA.) مُقَاطَة, as an inf. n., meaning † The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were سُقَط,] is a mistake, although it has been used, for the purpose of assimilation, coupled with . (Mgh.) _ [Also, + Ile drapped off; fell behind: he, or it, remained behind, or in the rear. See سَقَطَ عَن الطّريق __ [.سَاقطُ † [He deviated from the road]. (IAnr, TA in art. فجر.) (,TA, بِكَلَامِهِ and (,M, K, سَقَطَ فِي كَلَامِهِ ـــ inf. n. سُقُوطٌ (M, TA;) and وسُقُوطٌ (M, TA;) (S, TA;) I He committed a mistake in his speech. (M, K, TA.) And بِكُلِمَةِ (M, K, TA.) مَا أَسْقَطَ لا فِي كَلْهَةِ And , مَا أَسْقَطَ لا كَلْهَ قَطَ TA,) and (M, K,) I He spoke, and did not commit a mistake in a word. (M, K, TA.) And تَكُلَّمْ بِكُلَّامِ held by him, مَا أُسْقَطُ * حَرْفًا and , فَهَا سَقَطَ بِحَرْف on whose authority it is mentioned to mean + He spoke speech, and did not drop a letter, or a word; for this is] said by Yaakoob to be like سَقُطَ ذِكْرُهُ __ (S.) مِأَدْخَلَتُهُ and دَخَلْتُ بهِ +[The mention of him, or it, was, or became, drupped, left out, or omitted]. (TA, passim.) And تَعْظُ الرَّجُلُ The man's name fell out, or hecame dropped, frum the register of soldiers or سَقَطَتْ قُوَّتُهُ دُونَ بُلُوعِ الأَمْرِ ــــ (TA.) pensioners. [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. ذرع.) _____, inf. n. سُقُوطُ , likewisc signifies + It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &e.,) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence مُنَعُظُ حُكُمُه, by which phrase بَطُلَ, q. v., is expl. in the Msh.] You sny, سَقُطُ الفُرْضُ †[The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], the demand for it سقط طلبه والأمربه and the order for it became dropped]. (Msb.) إِذَا صَحَّت الْمَوَدَّةُ سَقَطَتْ شُرُوطُ الأُدَبِ وَالتَّكْلِيفِ And + [When love, or affection, is free from imperfection, the conditions of politeness and constraint سَفَطَتُ خَطَايَاهُ become annulled]. (TA.) And † His sins fell [from him]; went away; or departed. (TA in art. سُقَطُ الحُرِّـــ (M, K,) aor. 4, inf. n. سُقُوطُ , (M,) ! The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came. (K.) But مُقَطُّ عَنَّا الصَّر † The heat left us

inf. n. المُقوطُ (Mṣb,) The child, or fætus, came forth [or fell] from the belly of its mother (Mṣb, for it,) made him to fall, or light, npon a molf: fell from thee to him, and from him to thee]: (M:) abortively, or in an immature, or imperfect, state, (Mṣb,) or dead, (A,) but having the furm the name of a certain man: see also art.

| The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, npon a molf: fell from thee to him, and from him to thee]:
| (M:) or المُعْرَفُ مَنْ صُلُو عَلَى الْأَخْرِ or manifest: (Msb.) you do not say outlied to him who are large to the other].

3. القطة (Ṣ, M, K,) inf. n. القطة and القطة (M, K,) i. q. القطة [q. v.]: (K:) or he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities; syn. السقاطة [in the CK السقاطة]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the Ṣ; but in one copy of the Ṣ, the former only is mentioned.) A poet says, (Ṣ, M,) namely Dabi Ibn-El-Harith El-Burjumee, (TA,) describing a [wild] bull and the dogs, (Ṣ,)

ِيُسَاقِطُ عَنْهُ رَوْقُهُ ضَارِيَاتِهَا سَقَاطَ حَديد القَيْنِ أَخْوَلَ أَخُولَا

[Wis horn makes to full consecutively from him thuse of them that were trained far hunting, as the iron of the blacksnith makes sparks to fall ساقط __ (S, M.) __ اقط __ consecutively, scattered about]. lle (a horse) outstripped the [other] horses: (TA:) [as though he made them to drop ,ساقطه الحديث ___ behind him, one after another.] رُمُسَاقَطَةُ (S, M, A) and مُسَاقَطَةُ (M, K,) inf. n. سَقَاطٌ (TA,) I [He discoursed with kim alternately;] discourse fell (مَقَطُ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K:) or he discoursed to him telling him thing after thing. He خُانَ يُسَاقِطُ ذٰلِكَ عَنْ رَسُولِ ٱلله ـــ (A, TA.) used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse ماقط الفَرْس = (TA, from a trad.) العَدُوَ , (M, K,) inf. n. العَدُوَ , (S, M, K,) † The horse came [running] in a slach, or languid, in a horse is سقاط in a horse is the invessantly having the foot rounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also السَّقَاط + A horse slove in running. (TA.) ساقط الرَّجُلُ بي inf. n. سقاط, The man failed of attoining to the condition of the generous, or noble. (TA.)

4. اسقطه He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall; (S, M, Mgh, Msb;) upon the ground; (Mgh;) or from a higher to a lower place. (Msb.) See also 3, first sentence. اسقطت S, Mgh, O, Msb, K,) or اسقطت ولدها, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, أَسْقَطَ الوَلَدُ ,nor do they say , أَسْقَطَتْ سَقْطًا suying (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabie, (Mgh,) or a phrase like the last, i. e. أُسْقَطَت الرَّجِنَة, occurs in an Arabie verse, (TA,) She (a pregnant female, Mgh, Msb, or a woman, M, B, and so in a copy or quitted us: (IAar, M, K:) as though the of the S, or a camel or other animal, as in some verb had two contr. significations. (M, K.*) ___ copies of the S and in the O, or, accord to El

Kalee, only said of a woman, like as اجبضت is only said of a she-camel, TA,) cust her young one, or factus, or her young; brought forth her young one, or fætus, or her young, abortively, or in an immature, or imperfect, state, (S,* M, Msh, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Msb.) __ اسقط في : see 1. اسقطه السُّلْطَانُ [The Sultan made him to full, or degraded him, من مُنزِلته from his honourable station]. (TA.) __ [اسقط] also signifies + He dropped, left out, or omitted, a letter of a word, a word of a phrase, &c.] You and , فِي كَلِهَةِ and كَلِهَةُ and , and , and The إسقط الفَارِضُ ٱسَّهُهُ see 1. And : فِي كَلَامِهِ appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.) __ [Also + IIe, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, اسقط and اسقطه , and اسقطه , and اسقطه see an ex. voce مدر: and see 1, near the end of the paragraph. Hence,] اسقط مِنَ النَّهُنِ + He abated of the price so much; syn. أسقطة ... (Mgh and Mab in art. اسقطة المام ...) is erroneously put in the K, in one instance, أَسْفَطُوا لَهُ بِالكُلَامِ ـــــ.TA.) Sce 5. استسقطهُ for 1 They reviled him with evil speech. (TA.)

5. عُمَّا ! He sought his mistake, or error: (Ṣ, K, TA:) ! he struve, or laboured, to make kim commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA;) as also المنقطة ; (M, TA;) in the copies of the K, المنقطة أل المنقطة ; He took, or received, the new, or information, by little and little; (K, TA;) thing after thing: mentioned by AbooTurab, on the authority of Abu-l-Mikdam Es-Sulamee. (TA.)

8. Lili: see its variation Lili in 1; first sentence. — It fell in consecutive portions or quantities [like the leaves of a tree, &c.; hy degrees; gradually]. (M, K.) A poet says,

وَيَوْمِ تَسَاقَطُ لَدَّاتُهُ • كَنَجْمِ الثُّرَيَّا وَأَمْطَارِهَا •

i. e. † [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, تَسَاقَطُ إِلَى إِلَى اللهُ اللهُ

10: see 5.

مُعُمُّة: see مُعُمَّة, in three places: = and مُعَمَّةً in two places: _ and مُعَمَّةً : _ and مُعَمَّةً. in three places.

and النقط and النقط A child, or young one, or feetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Msb, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Mşb;) for otherwise it is not so called; (Mgh;) mhether male or female: (Msb, TA:) the first of these three forms is the most common: and the pl. is اَسَعَادَ (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) __ Honee, (M, B, TA,) the same three words, (K,) or (Ş, M, Mşb,) ,سَقْطُهَا * and سُقُطُهَا * and سَقُطُ النَّارِ What fulls, (S, M, Msb, K,) of fire, (S,) from the زَنْدَان, (Mab,) or between the زَنْد, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) _ Also عقط رمل and مُسْقَطُهُ * and * مُشْقَطُهُ * (Ş, M, Mab, K) and مُشْقَطُهُ * (M, K) and vaniade (M, TA) [The full, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Mab:) or the place where the main portion of sand ends, and where it [fulls, or slopes, and] becomes thin; (M, K;) for it is [derived] from inf. n. of 1]. (M.) __ Also بَقُوطُ † The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) _ And hence, or from the same word as used in relation to sand, (TA,) The similar part of a [tent of the kind called] : (S:) or the lowest strip of cloth, that is next the ground, on either side of a خبانه: (A, TA:) or the side of a ...: (K:) or [each of] the two sides thereof. (M.) __ Also, (S, M, K,) and V bia and V hain, (M, K,) ! The wing; (K;) each of the two rings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And The part of the wing of the bird جَنَاحِ الطَّاثِر which it drags upon the ground. (S, TA.) -[And hence,] سَفُطًا اللَّيْلِ The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also المقاطَّاة (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ce, (TA,)

> حَتَّى إِذَا مَا أَضَاءَ الصُّبُّحُ وَٱنْبَعَثَتْ عَنْهُ نَعَامَةُ ذِي سِقْطَيْنِ مُعْتَكِرِ

I [Until, when the damn shone, and the blackness of confused night became dispelled from it]: he means by it is "blackness" of night: he says that the night, having its beginning and end, passed, and the dawn shone elearly. (S, TA.)

hai What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] المُعَافَّ the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also المُعَانِّ; (K;) or, accord. to some, this last is a pl. [or rather a

coll. gen. n.], and أَسْقَاطُةُ is its sing. [or n. un.]; and سُقَاطَات is also a pl. of this last. (TA.) [Hence,] سَقَطُ الطُّعَامِ [What is worthless. of food : (M, K:*) or what falls from, or of, food: (M:) and [in like manner] المقاطة and المقاطة refiese that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the سَقَطُ البَتَاعِ And) أَسْقَاطُ is سُقَطُ البَتَاعِ And What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a hause or tent, or of household youls: (S, Mah, K:) or the refuse thereof; (Mgh;) and so signifies سَقُطُ البِّيت and (: TA) : سُقَاطَةُ ♦ المِّتَاعِ the same; (M;) or such articles of the tent or house as the needle and the axe and the evokingput and the like: (Lth:) pl. as above. (M.) سَقَطُ q. v. infrà, as also) أَسُقَاطُ النَّاسِ And hence, also significs سَقَطُ (Lh, M.) (سَاقطُ also significs + Things of which the sole is lichl in mean estimation; such as the seeds that are used in voobing, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also + The parts of a slanghtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) __ : A mistahe, or an error, (S, M, Mgh, Msh, K,) in speech, (M, Msh, K,) in rechnning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Msb;) as also للقاط * (M, K.) [Sce also المقطقة A disgraceful, or shameful, thing; a vice, or fault, or the like.

the latter disullowed by some, (Mgh, K,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed "Line": (S, Mgh, K:) those who disallow the latter epithet term such u person be considered: (TA:) or the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed "M.) [See also "Line".]

شُقَاطُ : see عُاطُ

in two places. سُقَاطُ: see سُقَاطُ

What falls from palm-trees, of unripe lish it: a prov., relating to the guarding of the low mountains, [as though] cleaving to the : سَقَاطُ النَّـَالِ or such are termed النَّـَالِ (M:) سقاط, thus used, may be a sing., or pl. of [q. v.]. (TA.) __ ! Dates that are brought from El-Yemameh by those who journey thither to procure them. (M, K.) _ See also and ha, near the end of the paragraph: _ and sec Li, in two places, near the end of the paragraph.

سَاقط see سَقُوطُ.

Moar-frost, or rime; i. e. dew that falls and congeals upon the ground; (S, M, K;) also called ضريب and ضريب; (S in art. جليد) of the dial. of Teiyi. (M.) __ Snow; (S, TA;) as also 🎙 مُفَطُّ . (K, TA.) — Hail: (K :) or this is called سُقيطُ السَّحَابِ. (M, TA.) _ What falls, or has fallen, of dew, (M, K, TA,) upon the ground; دُرُّ سَقِيطٌ ... (K, TA.) مَقُطُ اللهِ (M, TA;) as also Scattered pearls. (TA.) And وَرَقْ سِقَاطُ Scattered leaves]: the latter word is pl. of مُعَيْطُ, like . سَاقِطُ is pl. of مَلُويلٌ is pl. of طِوَالٌ as مِلُوالٌ A whelp; syn. جرو. (TA.) It is also said by some to signify Baked pottery; but the

. see سُقَاطَة , in four places.

in two places. سَعَيطُةُ: see أَسَاقِطُ

سَقَاطُ (Ṣ, Ṣgh, L, Ḳ) and المُقَاطُ (Ṣ, Ṣgh, L, Ḳ) مَقَاطُ (M,) A sword that falls behind the object struck therewith, cutting it so as to pass to the ground: (S, K:) or that cuts the object struck therewith, and then reaches to what is after it: (M, K:) or that cleaves so as to reach to the ground after cutting: (IAar, M:) or that passes through the object struck therewith, and then falls. (Expos. of the Deewan of the Hudhalees.) in two places. سَقَطِيُّ

i. q. حَبُّ العَزِيزِ i. q. سُقَيْطُ compose the root of the cyperus esculentus: or that plant itself]. (TA.)

[A door-latch;] a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened. (TA.)

Falling; falling down; dropping; dropping down; tumbling down; as also پُنَقُوطٌ (M, K;) which latter is both mase. and fem. (M, TA.) __ its fem., as an epithet in which the quality of a subst. predominates,] A fruit that falls before maturity: pl. سُوَاقط: which also signifies what fulls from palm-trees: or branches that fall; not fruits. (Mgh.) __ : هُوَ سَالِطْ فِي يَدِهِ ___: see الْكُلُّ سَاقطَةِ * لَاتِعَلَّهُ مِنْ مَسْقُوطُ \$ \$ for every saying that falls from one, there is a person who will take it up: (Msb:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and pub- (M, K, TA.) And v this last word, + Small,

tongue: (TA:) the in زملة is either to give intensiveness to the meaning on for the purpose of assimilation. (Msb.) مُنْ حُوِّد † Fallings of heat. (M, TA.) [See 1, near the end of also signifies Hanging أَافَكُ عَلَيْ also signifies down; pendent; pendulous: and the pl. is عُمَاعًا (TA.) _ [And Tottering by reason of age.] You [An old man tottering by reason of age]. (K in art. درهي.) _ Also + Low, ignoble, base, vile, or mean, in respect of the deeds or qualities of his ancestors, and of himself; (Ṣ, Mgh;) and so المُعَلَّةُ (Ṣ:) or, +in respect of the deeds or qualities of his ancestors, and of his race; and so المُعَلِّة (TA:) tone who is not rechoned among the better. or best, class of young men; as also \ Li (K:) I one who is, or remains, behind, or in the rear of, other men: (M, K:) [obscure, unnoted, reputeless, or of no reputation:] pl. مُقَاطُ (S. Mgh, TA) and سقاط (S, TA) and سقاط, which by rule, سُقَطَالًا as pl. of نَانَدُر, and نَيَامُ last is like a pl. of مُعَيط, which see in what follows,] and are used together, as signifying + Low, ignoble, base, vile, or mean; applied to a man; as is said in the L: or, accord. to the O, [and the S in art. Lia,] the Arabs say, in rewiling, فُلَانٌ سَالِطُ بْنُ مَالِط بْن رَائط meaning Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman; the الله being the slave of the ماقط being the slave of the رماقط, and the ماقط and the biy being the slave of the freedman. signifies, accord. to IAar, + The سُقَّاطُ النَّاسِ (TA.) refuse, rabble, or lowest or basest or meanest sort, of mankind, or of people; (TA in art. خشر;) as also ,أَسْقَاطُ ۗ النَّاسِ TA,) and ,سَقَطُ ۗ النَّاسِ as also being likened to those articles of a tent or house which are termed Li, q. v.: (Lh, M:) and + Soldiers of whom no account is made. (TA.) المُعَلَّقُةُ (M, L, TA,) in the K سُقيطُةٌ , but this is a mistake, (TA,) or, applied to a man, only used when immediately followed by أقيطة, (TA in art. القط,) also signifies † Deficient in intellect, or intelligence, or understanding; (M, L, K;) as also سُقِيطٌ (Ez-Zejjájee, is the fem. of the latter ; سُقيطُة ♦ and (M, L, TA;) and signifies also, applied to a woman, † Low, ignoble, base, vile, or mean, (S, TA,) and stupid. (So in some copies of the S, هُوَ سَاقطَةُ ♦ الفِعل, and in the TA.) You say also + [He is mean in conduct: or one of whose actions no account is made]. (TA.) __ Also, [as signifying + Vile, mean, or paltry, applied to a thing: (TA in art. نقط:) [a thing] + falling short of the سَاقطُ __ (.وسط .M in art. وسط .) __ أقطُ † A horse that runs interruptedly. (A, TA.) Persons who come to El-Yemameh سُوافط الله to bring thence for themselves provisions of dates.

ground. (TA.)

, throughout, سَاقط see : سَوَاقطُ and its pl. سَاقطَة

+ One who sclls the parts of a slaugh tered beast that are called سُقط [q. v.]. (TA.) [See also قطعي.].

(S, M, K) and مُسقط (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) A place [and a time] of falling, falling down, dropping, dropping down, or tumbling down, (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain : pl. مَسَاقِط. (TA.) ___ الهسقط Ag,) and مُسْقَطُهُ, (K,) and أَرُأُس alone, (A, TA,) ! The place of birth. (K, TA.) You say, هَذَا مُسْقَطُ رَأْسي t This is my birthplace. (S.) And البصرة مَسْقِطُ رَأْسِي إلى إلى إلى إلى إلى إلى إلى المارة فَوَ يَحِنُ إِلَى مُسْقِطَه M.) And هُوَ يَحِنُ إِلَى مُسْقِطَه \$ He yearns towards his birth-place. (A, TA.) ___ lie came to us at the time أَتَانَا فِي مُسْقِطِ النَّجْمِ of the setting of the star, or asterism; (S, TA;) [meaning, at the time of the auroral setting of the مَسْقِطْ ... [.نزل , in art, مَنَازِلُ التَّمَرِ Pleiades: Bec also signifies The place of the ending of anything. (TA.) See Lin, in three places.

Casting her young one or factus; bringing it forth abortively, or in an immature, or imperfect, state, (M, K,) [or dead, but having the form developed, or manifest: see 4.]

athis لَهٰذَا الغِعْلُ مَسْقَطَةً لِلْإِنْسَانِ مِنْ أَعْيُنِ النَّاسِ deed is a cause of a man's falling from the place which he holds in the regard of people]: (S, K:*) said when one does a thing that is not proper for him to do. (TA.)

Accustomed to cast her young; to bring them forth abortively, or in an immature, or imperfect, state, (K,) [or dead, but having the form developed, or manifest: see 4.]

لَهُوَةٌ مُسَقُوطَةً [A fallen date]: some say that having a أَتُ سُقُوط ; others : سَاقطَةُ having a falling]: it may be from أَسْقُطُهُ; like هُوَ مَسْتُوطٌ فِي يَدِهِ ـــ (TA.) أَحَبُّهُ ٱللهُ from سَاقطٌ الله repenting, and abject; as also سَاقطُ اللهِ (TA.) .پده

t [He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling; or as though throwing himself down: see 3, near the end; and sec also 6]. (A in art. طرح.)

ستن

1. سَقُفُ البَيْتُ (Ṣ, O, Mab, K,) aor. ٩, (Ṣ, O, Msb,) or 4, (K, [but this is app. a mistake, being anomalous,]) inf. n. سُقَف, (Ṣ, O, Mgh,) He made a ... [i. e. ceiling, or roof,] to the house or chamber or tent; [he coiled it, or roofed it;] (S,

O, Mşb, K;) as also اسقنه ; (Mşb;) and أسقنه , inf. n. تُستَيْن ; (O, K;) or this last has an intensive signification. (Mşb.) عنف , [aor. -,] inf. n. سَقَف , IIe was, or became, tall, and bent, or bowed; said of a man, and of an ostrieh, &c. (TA.) = See also 5.

2: see 1. سُفَّفُ, inf. n. تُسْقِيفُ, He was made an أُسُفُّةُ [i. e. a bishop]. (O, Ķ.)

4: see 1.

; [i. e. a bishop] أَسُقُفَ [i. e. a bishop] بسقّف (O, Ķ;) as also أَسُقُف [app. سَقَف], inf. n. سِقِيفَى inf. n. of عَلَيفَى

The ceiling, roof, or covering, (JK, MA PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also أَسُقَيْفُ; (K;) so called because of its height, and the tallness of its wall and سقوف and (TA:) pl. of the former سَقَف, (S, Msb, K,) the latter pl. on the authority of Akh, (S,) extr., (Msh,) or, aecord to Fr, this is pl. of بَسَقِيفٌ (Ş, Mşb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say and (TA,) (سَفُوفُ and [then] سُقُفُ [as pl. of سُقُوفُ and سُقْفُ [also] is a pl. of سُقْفُ. (Ham p. 227.) بَـُقْفًا مِنْ In the Kur xliii. 32,] Aboo-Jaafar read : سُقُفًا with fet-h: (TA:) others read فَضَة (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i.e., "we would have made to the house of every one of them a ... of silver." (TA.) _ [Hence,] The sky, or heaven: (S, K:) this is called سَقْفُ الأَرْضِ [the ceiling, or roof, of the earth]: of the mase. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) = Also, applied to the نخى [or part on which the beard grows] طويل Long, and flaccid, or pendulous; syn. أَسْفُفْ See also المُسْتَرْخِ

عَنْ : see اَسْتُنْ : عَدْ Also a pl. of اَسْتُنْ : q. v. : perhaps a contraction of اَسْتُنْ . (Ḥam p. 227.)

تَنْتُ Tallness, with a bending, or bowing: (Ş, Ķ:) it is in a man, (Ṣ,) [and] in an ostrich &c. (Ķ.) [See 1, second sentence.]

in the saying of El-Ḥajjáj, السَّفَاءُ [Beware ye of me with respect to these السَّفَاء], (Ṣ, Ķ, • TA,) is [said to be] a word of which the meaning is unknown: (Ṣ:) Ķt says, "I have asked often respecting it, and no one knew it:" but accord to Z, as is related by IAth, (TA,) it is said to be a mistranscription for السُّفَعَةُ (TA,) pl. of شَعْعَةُ (TA;) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (Ķ, TA,) and for criminals; and he [i. e. El-Ḥajjáj] forbade their doing that. (TA.)

نتيك: see سُتُنُّة, in two places: — and see also the paragraph here following, in two places.

(S, Msb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses;

i. e.] a iii; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Msb:) of the measure فعيلة in the sense of the measure (TA:) pl. سَفَائِفُ (Mab) and [coll. gen. n.] . (MA.) _ Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And app. a mis- طوايق signifies The سَقَائُفُ [app. a mistranscription for طُوَابِق, and, if so, meaning, agreeably with a modern usage, flat stones cover ing a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called ـ [.خُذُرُوفْ and see also : عَارِضَةُ see : مَحْمِل A plank [app. of the deck] of a ship or boat: (S, K, TA:) pl. as above. (S, TA.) ___ ! A single cranial bone of the head of the camel: (Ibn-'Abbad, K, TA:) the cranial bones being termed And ‡ A.) ـــ (Ibn-'Abbád, TA.) ـــ مَعَانُفُ الرَّأْسِ single rib of a camel: (K, TA:) its ribs being termed سَقَائِفُ (Az, Z, O, TA) and أَسَقَائِفُ (O, TA.) One says, هَدُمُ السُّفَرُ سَقَائِفُ البّعير [Travel disjointed, or huxated,] the ribs of the camel. (Az, Z, TA.) _ Also ; A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) _ And A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds (البواري) above the house-tops of the people of $El ext{-}Baserah$. (TA. [See also مُنفيقة]) _ And + Any piece of gold, and of silver, that is beaten thin and long. (TA. [See, again, مُنفِقَة .])

One whose occupation is the construction of ceilings or roofs (سُقُوف). (TA.)

and المُعْنَيْة or الْمُعْنَيْة The office of an أَسُفُنَا [i. e. of a bishop]. (K, O, TA.) [See also 5.]

استنف Tall, and bent, or bowed; (Ş, K;) applied to a man, (S, TA,) and to an ostrich, &e.; (K, TA;) as also with damm, (K,) i. e. اُسْقُفُ: (TA:) fem. بَقْفَاء, (K,) mentioned by IB as an epithet applied to a female ostrieh: (TA:) and hence the limit of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] Tall; (K;) [or eciling, or roof,] in height; (TA;) and so انسقف: (O, K:) or thich and big in the bones: (K:) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrieh as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a sheostrieh. (JK.) - And, applied to a camel, Having no fur upon him. (K.)

i: see the next preceding paragraph: ____ and the next following also.

(K) and أَسُفُنْ, (S, M, b, K,) as also أَسُفُنْ (K) and أَسُفُنْ, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek ἐπίσκοπος, Λ bishop; i. e.] a headman of the Christians (S, M, b, K) in religion; (S, K;) or [more exactly] one who is above the مُطُرُان [i. e. presbyter, or priest], and below the مُطُرُان [or metropolitan]: (K:) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. أَسُفُنُ (M, See also أَسُفُنُ.

سِيِّيهُ or أَسْفَلِيَةُ : sce أَسْفَلِيَةً

مُسَقَّفُ Wide in the bone [or bones] of the body. (JK.) _ See also أَسْفُكُ

أَعُمْ مُسَقَفَى , (K accord. to the TA,) or مُسَقَفَى , (so in several copies of the K,) or both, (TK,) Hair that is raised, and shaggy, or dishevelled, or disordered. (K.)

see what next precedes.

سقير

1. سَقَر, aor. ﴿; (S, Msb, K;) and سَقَر, aor. ﴿; (Msb, K;) inf. n. سَقَر, (S, Msb, TA,) of the former verb; (S, Msb;) and سَقَامَة, of the latter verb, (Msb,) and سَقَامَة and سَقَامَة, (TA,) [also of the latter verb, the last like سَقَامَة, &e.,] or the last is a simple subst.; (Msb;) He was, or became, diseased, disordered, distempered, sich, or ill; syn. مَنْ : (S, K, TA:) or he mas long diseased &c. (Msb.) [See also سَقَر below.]

2: see what next follows.

4. اسقیه (S, Msb, TA,) inf. n. اسقیه ; (TA;) and اسقیه (Msb, TA,) inf. n. سقیه ; (TA;) He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill: (S, TA:) or caused him to be long diseased &c. (Msb.) — And اُسْفَدُ الرِّجُلُ The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.)

and استفاد [are all inf. ns.; or the last, accord to the Msb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. مَرْف : (S, K, TA:) مَرْف and عَرْف are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce [. (Aboo-Is-hak, TA in art. مَرْف :) pl. [of the first] المَعْن : (TA.) المَعْن المعادية means † Languidness, and slowness in motion, of the eyelids. (Har p. 113.)

: see the next preceding paragraph, in two places.

سَقِير see : سَقِير.

. سُقُرُ sec : سَقَامُ

Diseased, disardered, distempered, sich, or ill; (Ş, K, TA;) as also استقرا : (TA:) or long القام discussed &c. : (Msh :) pl. of the former اسقام (Mab.) See كُرَاهُ pl. of كَرِيمُ (Mab.) See also مُسْقَيْر, and مُسْقَيْر. The phrase إنّى سُقِير, oecurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the طَاعُون [or pestilence]: or the meaning is, I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means t verily I am sich of your worshipping what is not God: IAth says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبُ سَقِيمُ 1[.1 discused, a sichly, or an unsound, heart]: and نُهُمْ سُقِيمُ [Diseased, unsound, faulty, or weak, understanding]: and كُلام سُقيم [Unsound, faulty, or weak, language]. (TA.) And le is affected with runcour, مُوَ سَقِيمُ الصَّدْرِ عَلَيْه malerolence, malice, or spite, against him. (TA.)

خلاف A hind of tree resembling the خلاف [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the vii, (AḤn, TA,) which is a tree of the figkind, (TA in art. تأب,) except that it is taller than the latter, and less broad, having a fruit like the fig (التّين), which, when green, is [like] stane in hurdness, but when it ripens it becomes somewhat yellow, and soft, and very secret, and of a pleasant odmir, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. exxiv., mentions سقم, which is evidently a mistranscription for سوقير, and which he writes in Itulie letters "sokam," as one of the names of the ficus sycomorus; and app. of another species or variety of fig which he terms ficus sycomoroides.]

مُسْقِيرٌ المُعْمِلُ مُسْقِيرٌ A man who is diseased and rehose firmily are diseased. (TA.)

أَمْقَاءُ [.1 canse of disease: a word of the same elnes as مُجْبَنَةُ and many others of the measure عُلَقُهُ]: see an ex. voce عُلُقُهُ.

i. q. القيرة [Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &e.: (Ṣ, TA:) and accord to Lli it is also applied as an epithet to a female. (TA.)

سقهونيا

(Mgh, Msh,) said to be an ancient Greek word, [Σκαμμωνία,] or, as some say, (Msh,) Syriae, (Mgh, Msh,) [Scammony;] a certain plant, from the hollows of which is arreacted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the howels than all the laxatives; but it is rendered youd by aromatic substances, such as pepper Dhu-r-Rummeh,]

and ginger and aniseed: the weight of six barkycorns thereof to twenty eases the yellow bile, and
noxious viscosities, from the most remote parts of
the body; and a portion thereof with a portion
of i, coi, so in different copies of the K,
or i, i.e. turpeth, in fresh milh,
taken fasting, will not leave a single worm in the
belly: it is manderful in that effect, and proved
by experiment. (K.)

سقى

1. رَسُقُلُ aor. رِسَقُاهُ, (Ķ,) inf. n. رِسَقَاهُ; (TA; [see also سقاية, which is likewise said to be an inf. n. of the same verb ;]) and 🕽 سقّاه (K,) with teshdeed; (TA;) and اسقاه ; (K, TA; [in the CK, erroneously, اشتقاء ([: استقاء all have one meaning: (TA;) [i. e. He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &e., i. e. irrigated it; as will be shown by what follows:] or is said when you mean he gave him drinh] الشفته [to his lip], (Ṣ,) or بالشَّفَة [by means of the lip], as also اسقاه ب and اسقاه means he directed him to mater, (K,) or he mutered (سَقَى) his cattle or his land: (S, * K:) or both of them, (K, TA,) i. e. أسقاه and اسقاه (TA,) signify he assigned to him, or gave to him, (جُعَلُ لَهُ) water, (K, TA,) or drink, or water for irrigation; so that is like أَلْبُسُ is like اسقى ♦ and كَسَاهُ is like سَقَّاهُ says: (TA:) or, as some say, a I gave him water to his mouth; and lasigned to him, or gave to him, (a خَالَتُ ,) drink, or water for irrigation, that he might do as he would; and like them are اَكْسَيْتُهُ and اَكْسَيْتُهُ: (Ḥam p. 45:) Er-Rúghib says that giving one drink; and الإسقاء, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than and اسقى and اسقى are سُقَى sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, i. e. We gire, نَسْقيكُمْرُ مِمَّا في بُطُونهَا you to drink of what is in their bellies,] accord. to different readings. (TA.) One says, سَقَاهُ الْهَاءَ [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and الما الما [1 gave him to drink water, or the water, much, or often]: the teshdeed denotes muchness, or frequeney. (S.) [See also a tropical usage of the former verb in a verse eited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى الهَاء, without a second objective complement, He supplied, or gave, water, or the water.] And سُقَيْتُ الزَّرْعِ, [I matered, or irrigated, the seed-produce,] inf. n. as above; as also and سَقَيْتُ فِي القِرْبَةِ Mṣb.) And أَسُقَيْتُهُ الْ I poured water into the water فيها shin]: a poet says, [in one of my copies of the S,

وَمَا شَتَنَا خَرْقَاء وَاه كِلَاهُمَا
 سَقَى فِيهِمَا مُسْتَعْجِلٌ لَمْ تَبَلَّلَا
 بِأَنْبَعَ مِنْ عَيْنَيْكَ لِلدَّمْع كُلَّمَا
 تَعَرَّفْتَ دَارًا أَوْ تَوَقَيْتَ مَنْزِلَا

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilal]. (S.) [Hence,] one says, الشَّبِيَّة † [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. and أُسْقَيْتُهُ * And أَسْقَيْتُ فُلَانًا And (جَيْنُ And أَسْقَيْتُ فُلَانًا , and رَفَيْتُ , (S, K, *) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is , (K,) I said to such a one مَثَاكُ May Und send down rain to thee], (S and K in explanation of the second and third,) or أَخُذُ [which virtually means the same, for إَسَقَاكَ ٱللَّهُ سَقِيًّا (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and isignifies I prayed fur him, saying نَشْقُ (Mṣb.) _____ (JK, Ṣ, MA, Ḳ,) inf. n. رَسُقُى بَطْنَهُ (JK, Ş;) and سُقِيَ (JK, IAth, TA,) or سُقِيَ, nor. زاستسقى الله ((MA) (سَقَّى or سِقَّى , inf. n. رَسُقَى (JK, Ṣ, Ķ; [in my eopy of the Msh استقى, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is استسقى, and as this is not there mentioned;]) His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum] (JK, S, Msh, K, TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any eure; (Mab, TA;) his helly became swollen [with dropsy]. MA.) — [In the phrase written in the CK : سُقِى قُلْبُهُ عَدَاوَةُ : سُقِى قُلْبُهُ عَدَاوَةُ see 2.] سَقَى العَرَقُ سِـ The sweat fluwed without stopping. (TA.) __ سُقَى الثُّوبَ __ , and الثُّوبَ, He made the garment, or piece of cloth, to imbibe a also signifies He tempered سُقَى __ __ [

steel; and is used in this sense in the present day: and accord to a reading in one of my copies of the S, in art. مُرخ also has this meaning.]
— See also 4, last sentence.

2: see 1, in six places. ____قَالُهُ عَدَاوَةً , (K, TA, [in the CK, erroncously, بالعَدَاوَة ,]) and , (TA, and thus, and thus only, in the JK,) inf. n. تَسْقَيَّةً , (JK, TA,) † His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. signification of the giring to drink, one with another. See a tropical usage of its verb in an excited in art. i., conj. 8. ...] The drawing of water together. (KL.) ... And a man's employing a man to take upon himself, or manage, the culture [or watering &c.] of pulm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irák term it is in the people of El-'Irák t

4: see 1, in thirteen places. __ One says also, I assigned to him my well [to draw reuter therefrom]: and مِنْ نَهْرِي آمِنْ اللهِ عَلَيْهِ مِنْ اللهِ عَلَيْهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and أَسْقَيْتُ لَهُ منه [whiel means the same]. (TA.) _ And اسقاه It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) _ And He gave him a made [shin such as is termed] . (Az, K, TA: [it is said in the TA that وَهُبُ مِنْهُ in the K should be as in the explanation by Az: but see art. is allow- وهب منه in which it is suid that وهب able, and oecurs in several trads.:]) or he gave him a hide to make of it a اسقاه: (K:) or اسقاه has the latter meaning: (JK, TA:) and occurs in a trad. as meaning Gire أستى إهابها thou its hide to him who will make of it a سقاً. (TA,) or make thou its hide to be a for thee. (, K,) منقَاهُ لا Also, (JK, S, K, TA,) and the latter mentioned as on the authority of IAar, but disallowed by Sh, (TA,) i. q. اغْتَابُهُ \$ [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA;) and imputed to him a vice, foult, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Alimar ending with the phrase أَسْقَى app. as meaning † Who has spoken evil سفائيا \$ of me, &e.]. (TA.)

5. Li (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says.

مُجَدَّلُ بَتَسَقَّى جِلْدُهُ دَمَهُ • كَمَهُ • كَمَا تَقَطَّرُ جِدْعُ الدَّوْمَةِ القُطُلُ • •

meaning [Thrown down upon the ground, his shin] becomes drenched with his blood (رَيْسُونُهُ [like as drips the severed trunk of the Theban palm-tree]: or, as some relate the verse, يَتُكُسُّى

[becomes overspread, here meaning suffused], from أَسُفَّت الإبلُ الحُوْذَانَ (S, TA.) الكُسُوةُ † The camels ate the حوزان (a certain plunt, TA) in its fresh and moist state, and became fat upon it. (K.)

6. تَسَاقُوا They gave to drink, one to another, (Ṣ, MA, TA,) with the full measure of the vessel in which they were given to drink. (Ṣ, TA.) [See also 3.]

8. استقى البغر (TA) من البغر [from the well], (S, TA,) and من البغر [from the river, or rivulet]. (TA. [Golius and Freytag make the verb in this sense, erroneeusly, استقى الله also in the same sense.]) [And استقى على بعير He drew water upon a camel in a manner expl. voce أسانية , q. v.: often occurring in the Lexicons.] — And I He mas, or became, fat, (K, TA,) and satisfied with driaking of water (TA.) — See also 10, in two places.

IIe sought, or demanded, drink استسقى .10 ِمَا يُشْرَبُ , K̄, TA, [in the CK̩ (سَقْيًا , i. e, سِقْيًا) TA); منه [from him]; as also استقى الله (K TA, [In the CK is immediately added after this explanation, وسَقيا: but this is a mistranscription for وَتَعَيَّا; expressing another signification of these two verbs, which will be expl. below.]) And IIe asked, begged, or prayed, for rain; (Msb, * TA;) i. q. مطر , and Msb. (S in art. مطر, and Msb.) [Hence, The prayer of the petitioning for صَلَاةُ الاسْتَسْقَاءَ may سَقَاهَا ٱللهُ He said استسقى لَهَا May God send down rain upon it, namely, a land: see Har p. 300.] __ And He constrained himself to vomit; or vomited intentionally; syn. تَغَيَّا: [sec a statement above, in this paragraph, respecting a mistranscription in the CK;] as also استقى 🕻 (Қ, ТА;) mentioned by ISd. (TA.) Sec also 1, in the last quarter of the paragraph.

which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as مانية], is suppressed: or, accord. to some, it is منعول in the sense of the measure منعول; and thus it is in the handwriting of El-Harceree in his 22nd Makameh. (Har p. 246.)

— See also the next paragraph.

Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from and المستاد (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. المستاد (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, المستاد (How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much,

is the share, or portion, of mater for the irrigation of thy land?]. (S, TA.) __ And Water, (K, TA, [in the CK L, a mistranscription for i. e. yellow water [meaning scrum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, enrable; (TA;) as also being there added: and the word as meaning "yellow water" is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or it is in reaning cells] in the fot of the belly; [in which sense, also, the word is written only with fet-h in the JK; and it [app. meaning the belly] is opened (وَيُقْتُعُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from q. v.]. (Ş, TA.) And A shin [or] سَقَى بَطْنُهُ membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] and, that comes forth عَلَى رَأْسِ الوَلَدِ [meaning at the birth]. (TA.) = Also Land that is irrigated; having in نقض like مفعول the measure نقض, like the sense of مَنْقُوضُ (Er-Righib, TA: [see also or it significs, (K,) or so أَنْقَى , of the same measure as مُنْقِى and مُبِيًّى (Mgh,) and رَمْسْقًى (S, Mgh, K,) app. a rel. n. from مَسْقُوقٌ اللهِ not from مُسْقَى, for if it were from the latter it would be مُسْقَى, (M, TA,) [or, aecord. to some, if from مُسْقَى, it may be either مُسْقَى or مُسْقَى, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. c., not by rain only;] الله being the contr. of مُسْفُوقٌ (Mgh;) and مُسْفُوقٌ, contr. of مُسْفُوقٌ (Mgh,) which signifies "watered [only] by the rain;" and the vulgar say مُسْفَاوِي (TA.)

بَطُنْ سَقِ A belly swollen [with dropmy]. (MA.)

A giving of drink; [or a giving to drink;] like [the inf. n.] مُقَى (Er-Rughib, TA.) ___ And A sending down of rain upon mankind and the lands: (TA:) a subst. from مُعَاهُ ٱللهُ الغَيْثُ. (Ş, K, • TA. •) One says, وَعَوْتُ لَهُ بِالشَّقْيَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سُفَيَا [We ask of Thee a sending] رَحْمَة وَلَا سُعْيَا عَذَابٍ down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msb.) One says also النُّفُ خَافِضَةُ السُّقْيَا Land casy of irrigation [either by the rain or otherwise]: (K in art. خفض :) and the contr. is termed رَافعَةُ i. e. السُّقُيّا). (TA in that art.) — Also i. q. السُّقُيّا شرب meuning A beast's share, or portion, of water]: so in the Kur xei. 13. (Jel.)

الله A shin, (KL,) or a مقائة, (JK,) [i. c.] a shin of a young goat or sheep when it has entered

its second year, (M, K,) used for water and for milk, (ISk, JK, S, Msb, K, KL,) or, accord. to ابن أديير ISd, only for water: (TA:) it is termed [made of one hide; but there are larger sorts]; and if larger, it is termed إبن أديمين [made of two hides], and ابن ثلاثة أدمة [made of three hides]: (T and TA in art. بنى:) accord. to ISk, the وَطُب is peculiarly for milk; and the for clarified butter; and the قربة, for water: (S:) and (of أَسْقَيَاتُ and أَسْقَيَاتُ and أَسْقَيَاتُ and (of mult., كَ اَسَاق (S, K,) or this last is a pl. pl. (T, TA.) __ See also 4, last sentence. __ [And see a phrase voce حدًّا, in art. مدر, where it is applied to + The stomach of a camel, in which water is

. see سُقَّى, last sentence, in two places. Also A cloud having large drops [of rain], (S, K,) vehement in the falling [thereof]: (S:) [like and رَمِي and [: رَوِي and رَمِي . (Ş, K.) _ And The papyrus (بَرُدِيّ): (JK, Ṣ, Ķ:) or tender papyrus: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Keys, cited voce مُذَنَّلُ: (Ş, TA: [but see what is said under this word, مذال and see Ham p. 555:]) n. un. . (S.) __ And Palm-trees; signifies [the same, or] palmtrees that are irrigated by means of water-wheels (, q. v.] (, دَوَالِ) (TA.) (TA.) مَرَالِيَةٌ

sec what next follows. سُفَايَةُ

A مسْقَاةً * and مَسْقَاةً * and سُقَايَةً * and سَقَايَةً place for giving to drink or for watering: (K,* is well known : سَقَايَدُ الْهَاءَ (S:) i. e. عَناية signifies a place made, or prepared, for the giving to drink to people: (Msb:) a construction for water: (Mgh:) or a place in which beverage is made, or prepared, at the fairs, or festivals, &c.: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and المسقاة signifies a drinkingplace [in a general sense]: and he who pronounces it with kesr to the مسقّاة العسقاة الله makes it to be like the utensil called مِسْقَاةُ الدِّيكِ [the drinking-vessel of the cock]: (S:) [see £ :] and the pl. is also signifies A vessel in سَقَايَة _ also signifies which one is given to drink: (K:) in the Kur [xii. 70], it means the king's drinking-cup; (Mgh;) his صواع, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) __ And سَعَايَةُ السَاعِ means The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh;) where it is said, سِفَايَةَ ٱلْحَاجِّ وَعِمَارَةَ ٱلْمُسْجِدِ ٱلْحَرَّامِ كَمِّنْ آمَنَ بِٱللّٰهِ

being عمارة and سقاية the two words ; وَٱلْيُومِ ٱلْآخِير inf. ns. of عَمَرَ and ; عَمَرَ (Bd;) the meaning being مَعَدُّمُ الْمُعَالَّمُ أَهْلَ سِقَايَةِ الحَاجِ وَعِمَارَةِ المَسْجِدِ الحَرامِ [i. e. Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the heeping in repair of the sacred mosque, to be like him who has believed in God and the last day?]; and this is confirmed by another reading, which is, شَعَّاةُ الْحَاجِّ وَعَبْرَةُ الْمَسْجِدِ: (Ksh, Bd:) or the meaning is, أَجَعَلْتُرُسِقَايَةَ الحَاجِّ كَإِيمَانِ مَنْ آمَنَ آمَن [&e., i.e. have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &e.?]. (Bd.) [See [.رفادة also]

,سَاق. see : سَقَّايَةٌ and يَسْقَاءَةً and the fem. وَسَقَّاءً in six places. التقار is also the appellation of A certain intelligent bird, that draws water for itself. (JK.) [It is applied in the present day, by some, to The pelican: and by some, to the aquiline vulture; commonly called the

and الله Giving to arink; or one who gives to drink: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] watering seed-produce; or a waterer of seedproduce: (Msb:) [and the latter generally signifies a water-carrier:] the pl. of the former is رَسْقَى, (K, TA,) with damm and then teshdeed, (TA,) [accord. to the CK, سُقى, which is app. a رَمَّانٌ K, TA,) like رُمَّانٌ, (K, TA,) (TA,) or سَفَّاة : (CK: [this last is a well-known pl. of سَاق, and as such has occurred above, voce k :) and a : سُقَّاؤُونَ the pl. of أَ: سَقَّاءُ ۗ the pl. of (ُ: سَقَايَةُ woman is termed الله and الله and الله يُقَانَاهُ (Ş, K.) It is said in a prov.,

اسْق رَقَاش إِنَّهَا سَقَّابَةُ *

[Give thou to drink to Rakáshi: verily she is one who gives to drink: رَقَاش being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his سَاقي [Hence,] __ [Hence,] سَاقي A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.]

a subst. from ساق, made so by the affix 5,] A rivulet, or streamlet, (T, K, TA,) for the irrigation of seed-produce; (T, TA;) a small channel for the irrigation of land; (Msb;) it is larger than a جَدُول; (Mgh:) pl. سُواق. (Mgh, TA.) It is now vulgarly applied to designate The [kind of water-wheel for irrigation termed] دولاب [q. v.]. (TA in art. دراب). signifies Certain veins السُّوَاقِي And [the pl.] mhich discharge into the أَبْهُوانِ [dual of] q. v.]. (JK.)

A time [and a place] of giving to drink. (JK, TA.)

when the Sultan has dealt gently with his subjects in his government of them, أَبْلَغُ السَّلْطَانُ † [The Sultan has caused the beast الرَّاتِعَ مَسْقَاتَهُ pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also

in two places. __ Also A ,سقَايَة see مسقَاة thing which is made for the جرار [or water-jars], and upon which the mugs are hung. (JK, TA.)

[Given to drink: and] matered seedprodnec [&c.]. (Msb.) — [Henec,] إِنَّهُ لَهُسْقِي [Verily he is tinged with reduess. (JK.)

, last sentence, سِقْقُ see : مِسْقَادِي and مَسْقَدِيُّ

1. رَسُكُ , aor. ء , (TA,) inf. n. سُكُ الشَّيْء , (K̯, TA,) i. q. سَدَّة [i. e. He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing]. (K, TA.) [In the place of سُدُّ الشَّى, the explanation of the inf. n. aecord. to the reading in the TA, we find in the CK شَدُّهُ and it seems that شَدُّهُ is a correct meaning of مُشْكُوك for it is said that] from as signifying مَشْدُودُ is the post-classical phrase i.e. The making fast of doors]. (TA.) [In the present day, سَكُ البَاب, aor. and inf. n. as above, means He locked, and he bolted, the door.] _ And سكه, (TA,) inf. n. as above, (S, K, TA,) He clamped it (ضببة) with iron; namely, a door, (S, K, TA,) and wood. (TA.) aor. as above, (Ṣ, TA,) and so the inf. n., (K, TA,) He cut off his ears. (S, K, TA.) = سَكٌ بِمَا فِي بَطَنِهِ, (TA,) inf. n. as above, (K, TA,) He cast forth what was in his belly; (K, TA;) muted, or dunged; (TA;) said of an ostrieh: (K, TA:) and so مُنْة. (TA.) And مُنْة بسُلْحه, (AA, TA,) inf. n. as above, (K, TA,) He cast forth his excrement, or ordure, (AA, K, TA,) in a thin state; (AA, * K, TA;) as also 5, (AA, TA,) and مُو يَسُكُ TA.) And مُكَّ inf. n. as above, He voids thin excrement or ordure;

(As, S, TA;) as also , inf. n. . (As, TA.) And اَخَذَهُ سُكُ [He was taken with a looseness of the bowels;] he had thin evacuations of the bowels; أَخَذَهُ سَكُّ فِي بَطْنِهِ and : قَعَدَ مَقَاعِدَ رِقَاقًا expl. by [signifies the same; or] his bowels became loose; as also ; so says Yankoch; and he asserts it to be formed by substitution; but which of the He went at random in the land, or country, not knowing whither to go, and was perplexed. (Ibn-'Abbad, O. [See also 7.]) ___ One says also, أَيْنَ تُسُكُّ Whither goest thou? مَا سَكَّ سَهْعِي مِثْلُ ذٰلِكَ الكَلَامِـــ(.Ibn-'Abbad, O.) مَا سَكَّ سَهْعِي مِثْلُ ذٰلِكَ الكَلَامِــــــ The like of that speech has not entered my ear, ةُ السُّنَكُ ♦ فِي مُسَامِعِي مِثْلُهُ or ears: and مَا ٱسْتَكَ ♦ فِي مُسَامِعِي مِثْلُهُ The like of it has not entered my ears. (TA.) سَكَّة, [sec. pers., app., سَكُنُّت,] aor. ، (TA,) inf. n. گذ, (K, TA,) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, TA.) , (Msb, TA,) sec. pers. (Msb, K, TA, [in the CK, erroncously, (Ş, Mgh, Meb, K, TA,) سُكُكُ inf. n. سُكُكُ said of a man, &c., (K,) + He mas small in the ear, (S, Mgh, Msb, K, TA,) with a sticking thereof to the head, and small projection thereof: (K, TA:) or he was short in the cur, with a sticking thereof to the part behind it: (TA:) or he was small in the die [here meaning either the upper part or the helix (in the CK قوب)] of the ear, and narrow in the ear-hole. (K, TA.) And † He was, or became, deaf. (K, TA.)

7. انسكت الإبل The camels went at random. رَسُكُ فِي الأَرْضِ Ibn-'Abbad, O, TA. [See also] above.]) انسكاك in the case of the birds called means Their going at random, and depressing their breasts, ofter soaring in their flight and circling in the uir. (Ibn-'Abbad, O, K.)

8. استاق It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of 1 in the first of the senses assigned to it above; syn. انسد. (TA.) _ [Hence,] استكت مُسَامعُهُ إِ Ilis ears became stopped up, or deaf, (S, Msh, K,*) and narrow [in the aperture]. (Ṣ, Ķ.) _ And استك + The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) + The meudoms became Inx- استكت الرّياض uriant and dense [in their herbaye]. (As, TA.) See also 1.

A nail; a pin, or peg, of iron; as also : دَوِّىُ and دَوُّ and دَوْ sys ; and دَوِّى and دَوِّ (Ş, K) and شَكُوكُ (Ṣ, K) and شَكُوكُ (Ṣ, K) يَسْكُاكُ (Ṣ.) [A verse of Aboo-Dalibal El-Jumahee is cited as an ex. in the TA as follows:

hut see ______.] = A straight, or an even, building, and excavation, (O, K,) like a rall, without curvity, or bending. (O.) _ A coat of mail narrow in the rings; (S, K;) as also ., and * ik: (K:) or, accord. to the O, soft in the rings. (TA.) _ See also the next paragraph.

A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also اسك , and اسكون : (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow; the pl. of مُنَّلُ is مُنَّلُ and the pl. of استُون is سُمُونُ so that the latter is both a sing. and a pl. (TA.) _ And A narrow road: (I'Abbad, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) _ See also مَنْك . __ Also The hole of the scorpion, (Ibn-

Asad; (Ibn-'Abbad, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) Also A sort of perfume, (S, Mgh, O, Mab, K,) prepared from from [q. v.], (K,) or from mush and رامك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrang hard, and wiped over with oil of the [q. v.] in order that it may not stich to the vessel, and left for a night; then mush is pounded, or powdered, (22,) and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) = Also pl. of أَسُكُ. (K.)

A ploughshare; i. e. the iron thing with which the ground is ploughed; (Ṣ, TA;) the iron appertenance of the plough. (K.) Hence the -The plough] مَا دَخَلَتِ السِّكَةُ دَارَ قَوْمِ إِلَّا ذَلُوا ,trad., share enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agrieulturists experience from the ruling power. (TA.) - And A die, i. e. an engraved piece of iron, (S, Mab, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenars are stamped, (S,* Msb,) or upon which pieces of money (دَرَاهِي) are struch: (K:) pl. سكك (Msb.) __ And, because stamped therewith, A coined dirhem, and deenar; (TA;) which latter is called [also] بگی (O, K, TA,) [in the CK, سکی, but it is] with kesr. (TA.) = Also A row سَطْرٌ K, or ,سَطْرٌ S, O, Mạb, or ,سَطْرٌ , TA) of palm-trees. (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the خَيْرُ الْهَالِ مُهْرَةً مَأْمُورَةً أَوْسِكَةً مَأْبُورَةً (Prophet, (O,) meaning (,سكّة مأبورة او مهرة مأمورة O, in the O [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, aecord. to As, سكة مأبورة here signifies a ploughshare properly prepared [for ploughing]; and. he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It in the طریقة has been suggested to me that, if explanation above have the signification here assigned to it, the epithet مصطفة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفة may have been added in substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] __ Also A [meaning street]: (S, O, Msb:) or [rather] زقاق a wide زَقَاق: (Msb:) or an even road, (K, TA,) [or street,] of such as are termed أَزِقَاق [pl. of]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being

'Abbad, S, O, K,) in the dial. of the Benoo- likened to a مكمة of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سَكُكُ [as above]: (O:) and . أَزِقَةً as meaning سِكُكُ is syn. with [سُكَائِكُ اللهُ [Ḥence also, app., one says,] الْجُعُلِ [A.] [Hence also, app., one says,] الأَمْرَ سِكَّةَ وَاحِدَةً [uniform, or] one uniform thing. (Fr, TA in art. أَدْرَكُهُ And أَخَذَ الأَمْرَ بِسِكَّتِهِ And أَخُذَ الأَمْرَ بِسِكَّتِهِ بسكته, (TA,) + [He took the thing, and he attained it, in its proper way, or] when it was أَوْرَنْ صَعْبُ السِّكَةِ And مِثْدُ السِّكَةِ t Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn-'Abbad, Z, O, TA.) Also The house [or station] of the بريد [or messenger that journeys on a beast of the post, or messengers on beasts of the : [بَرِيدٌ see : سِكَّةُ البَرِيدِ post : it is likewise called and فَحَابُ السَّكَك , occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the ye [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سُكُة is well known [as having the meaning assigned to it above: and also as menning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بُرِيدُ]. (Ibn-'Abbad, O.)

> inf. n. of عَنْتُ , sec. pers. سَكُنْتُ . (Mạb, TA. [See 1, last sentence but one.])

> [a pl. of which the sing. is not mentioned,] Bustards; syn. حُبَارَيَات. (TA.)

> The air that is next to the clouds, or to the higher part, (عنان,) of the sky; as also ا شگاگة (Ṣ, Ķ:) or both signify the air, or atmosphere, between heaven and earth: like نُوح: the pl. of the second is سَكَائِكُ. (TA.) Hence the saying, إِلَّا أَنْعَلُ ذَٰلِكَ وَلَوْ نَزَوْتَ فِي السُّكَاكِ إِلَيْ فَلِكَ رَبُّوتُ فِي meaning [I will not do that even if thou leap] into the shy. (S.) __ Also The part, of an arrow, which is the place of the feathers. (Ibn-'Abbad, O, K.)

نَكُوكُ: see عَنْمُ, in two places.

[They pitched their tents] ضَرَبُوا بُيُوتُهُمْ سِكَاكًا in one row: (Th, K:) and said with , [i. e. منگاگا,] accord. to IAar: (TA:) but Th says signifying "a wide زُفَاتَ." (TA in art. شك.)

Small in the ear, (M, K,) or in the ears. (IAar, TA.) [See also أُسُكُ And + One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. شَكَاكُاتُ: it has no broken pl. (AZ, TA.)

.[q. v.] سُكَاكُ as syn. with سُكَاكُةُ pl. of سُكَانُكُ (TA.) - See also L, in the latter half of the paragraph.

سَكُ 800 : سَكَّى

see عَنْيُّ , in the former half of the para- meaning مَشْدُودُ [made firm or strong, &c.]. | (Mgl, • K;) as also السَّكُ عَلَى and the name of graph. Also i. q. بريد [meaning either A beast | (TA.) of the post or a messenger who journeys on a beast of the post]: a rel. n. from ... (Ibn-'Abbad, O, TA.)

ا شاك [A stamper of money;] one who strikes the ... (TA.) __[And said by Golius, as on the authority of Meyd, to signify A maker of knives; like استكان.]

ns a coll. gen. n., app. derived from signifying "a road,"] Wayfarers. (TA.)

... mentioned by Ibn-'Abbad in this art., and said in the Mgh to be of the measure فعلين from فعيل or الشَّكُونُ from نعيل see art. سُكن

Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in meaning either the upper part or the helix of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. (S. Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called غنا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudoorce, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Msb:) pl. 5.: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called فَطُّا : (TA:) it is said that every is oviparous, and every is viviparous; the former meaning a female that has no ear (\$, 0) apparent, or external; (O;) and the latter, "a femule that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rújiz says,

لَيْلَةُ حَكَ لَيْسَ فِيهَا شَكُّ أحك حتى ساعدى منفك أَسْهَرَنِي الْأُسَيْوِدُ الأَسَكُ

[A night of ecratching: there is no doubt respecting it: I scratch so that my fore arm, or is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) -Also Having the ears cut off. (TA.) [This seems to be the primary, though not a usual, signification.] _ And + [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) __ And الأَسَكُ was the name of A certain horse. (O, K.) _ See also سُكُّ

[A pulpit] nailed with nails of iron: but also said to be with شركوك , [i. e. مُشكُوك

1. سَكُبْ, (Ṣ, A, Mṣb, Ḳ,) aor. ، (A, TA,) inf. n. سُكُبْ (Ṣ, A, Mṣb, Ḳ) and سُكُبْ (Mṣb) and تُسْكَابٌ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دُمع), (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured (Ṣ, Ķ.) = And مُكَبَّهُ, (Ṣ, A, Mgh, Mṣb, Ķ.) aor. as above, (A, TA,) inf. n. (S, Mgh, K) and نَــَكُابٌ, (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (Ṣ, A, Mgh, Mṣb, Ḳ,) and a flow of tears, (A, TA,) and the like; (TA;) as also اسكبه الله (A, TA,) (A.) The people of El-Medeench say, أَسْكُبُ عَلَى يَدُى Pour thou out, or forth, upon my hands.
(A.) And it is said in a trad., أَعْنَا تُسْكُبُ الْعَبْرَاتُ [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: 7: } see the next preceding paragraph.

سَيْكَبُ \ and \ سُكُوبُ \ and سَكُوبُ \ and سَكُبُ (K) and اسكيب (CK [omitted in the TA and in my MS. copy of the K]) and الشكوبُ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like عُوْرُ and عُوْدُ applied as epithets to water: and مُكُوبٌ, water running upon the surface of the earth without any excavation: and water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq.:) and also this last, running water: (TA:) or this signifies i. e. continually pouring, or continually pouring dispersedly and in large drops; as also 💢; for hence it appears evident that and السُّكُبُ as an explanation of الهَطَلَانُ الدَّائِمُ ; [الدَّائيُر الهَطَلَان in the K is a mistake for الأُسْكُوبُ and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَاب); and to a wound made with a spear or the like (طُغنَةُ): and أكبُ نه is applied as an epithet to tears (رمع). (TA.) __[Hence] applied to a horse means ! Wide in step : (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and أَنْكُوبُ so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also فَيْضُ; likened to water pouring forth: (Eth-Thanlebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) + hight of spirit; and brish, lively, or sprightly, (K, TA,) in work, or action. (TA.) الشَّعْتُ was the name of the first horse possessed by the Prophet;

a horse of Shebeeb Ibn-Mo'awiyeh. (K.) [Hence also,] + A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAar, الكنب (T. TA.) — Applied to a man, +Tall; (K;) a dial. var. of سَفَّتْ [q. v.]. (TA.) __ And ‡ A necessary thing or affair: (A, K, TA:) and ta disgrace (سُبَةً) that is necessary, or unavoidable. (A, TA.) Lakcet Ibn-Zurárah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, , نُبِيطُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سُبَّةً سَكْبًا meaning \$ [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) Also Copper, or brass; syn. نُحَاسُ: or lead: (IAar, K:) and so المنكب (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

: see the next preceding paragraph, latter half, in three places. == Also A certain hind of tree, (S, K,) of sweet odour, (S,) as though its مَلُون (odour were that of [the perfume called] [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like la species of origanum, or صُعَتُر those of the marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Ḥijáz make its fruit : نُبِيدُ [beverage such as is termed] نُبِيدُ: its fruit does not grow forth in one year, but only in is a herb سُكُب is a herb that rises to the height of a cubit, having dust-[or endive], هندياً. coloured leaves like those of the and a blossom intensely white, of the form of that of the فرسك [i. c. peach, or a species or variety thereof]: (TA:) n. un. with 5: (S, TA:) As mentions the wife as one of the plants of the plain, or soft, tracts. (TA.) ___ It is also said to be The [plant called] ربح or ربح or ربح or ربح or بالم or بالم or which seem to be coll. gen. ns. of each of which having a yellono (رُيَّحُهُ sec رُيَّحُهُ)], having a فَقَاتَى blossom. (TA.) _ And The anemone النعمان). (K.) __ And One of the trees of the hot season. (TA.)

and سُكَاب, the latter [indeel., with kesr for its termination,] like قطام, and أسكَّابُ, [all app. meaning The fleet, or swift, like السَّكْب and الأستكوب,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبُ: see سَكُوبُ, in two places.

شکب sec شکیت.

. سَكَابُ see شَكَّاتُ

نسَاكث: see سَاكتُ, in two places. == [And act, part. n. of مُنكَب الْهَاء [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدنو. (Kzw.)

سَكُبْ sce سَيْكَبْ.

: see the next paragraph.

in three places. __ Also أَنْكُونُ: see Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázinee,

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) _ And A row of palm-trees; (IAar, K;) as also if of other than palm-trees, it is termed : أُسُلُوبُ إِسْكَافٌ . [IAar, TA.) = Also i. q. مِدَادٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like انكاب or a blacksmith. (K.)

[altered in a copy of the A from which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.)

[In a copy of the A (in art. المُسطَبَة, المُسطَبَة, المُسطَبَة, المُسطَبَة المُسطَبَة المُسطِبَة المُسطِبِة المُسطِبة المُسطِبِة المُسطِبِة المُسطِبِة المُسطِبِة المُسطِبِة المُسطِبة ا which I believe to be in that instance a mistranscription for الهسكية, occurs expl. as meaning + The Milky Way.]

سکبج Q. 1. شِکْبًاج He prepared سَکْبَد. (TA.)

an arabicized word, (O, Msb, K,) with kear (Mab, K) to the , not with fet-h, because except of فعلال except of the reduplicate class [like زُلْوَالٌ &c.], (Msb,) from سُلَّج, meaning "vinegar," in Pers., and بلَّج, [arabicized from the Pers. نُوْنُ [as meaning "a sort," or "species," of food or viands]; (O; [in which it is erroneously said that بَارِ is in Pers. إِبَاوَا ;]) or from [the Pers.] meaning "vincgar;" and سِرْكُهُ] ; سِرْكُهُ يَا چَهْ, "shceps' feet," or "trotters;"] (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Msb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) fin the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called بنكب ; from the Pers. فسند "vinegar," and & "spoon-meat:" accord. to Golius, on the authority of the Loghat Niamet-Allalı Khaleel Şoofee, a sort of food composed of flesh-meat cut in pieces, (to which are asterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop: is a name given to such food سِكْبَاجُ الْبَقُو is a well-known المُنَاجُ أَصْفَرُ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed اصغر. (Mgh.)

an arabicized word [from the Pers. anger remitted; or became stilled, appeased, or

The الْكُفَّة [i.e. threshold] of a door. (K.) أَسُكِينَهُ (O;) [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قنة [or galbanum] that changes from its original state and becomes سكبينج. (O.)

1. سَكُتُ, (Ṣ, Mṣb, TA,) aor. الله , (Lth, TA,) inf. n. سُكَاتٌ and سُكُوتٌ (Ṣ, A, Mṣb, Ķ) and سُكُوتٌ (Ṣ, Ķ) and سَاكُونَة, (Ķ,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَتَ ; (TA ;) i. q. صَبَتَ : (Lth, Msb, TA :) or مَكُتُ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA :) or سُكُتُ, aor. ، inf. n. and سَكُوت, signifies he (a man) ceased, or stopped, speaking; and شَكْت, aor. 4, inf. n. تُكُتْ the (a man) was, or became, still, or quiet; also, is syn. with صَبَت , like رَسُكُت; (Msb;) accord. to AZ, one says of a man, and and أَشُكَتُ and أَشُكَتُ (TA:) or, as some say, اسكت ا signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Msb:) or خُکُتُ signifies he was, or became, silent intentionally; and أسكت أ he was, or became, silent by reason of thought or تَكُلُّمُ ثُمُّ سُكُتُ disease or fear : (TA:) or you say without I [when you mean he spoke and then became silent, i. e., intentionally]; (\$;) but you when you mean his speech became اسكت ♥ broken off, or cut short, and so he spoke not. (S, سَكَتَ أَلْفًا ونَطَقَ خَلْفًا ,.K.) It is said in a prov He held his tongue from a thousand words and then uttered nhat (سَكَتَ عَنْ أَنْفِ كَلَمَة) mas wrong. (ISk, Sand Msb in art. مخلف.) And you say [of the quiescent . that is sometimes added at the end of a word, after a vowel or a and وَا زَيْدَاهُ and لَيْرِ يَرْضُهُ letter of prolongation, as in .of pausation] هذه هَاءُ السَّكْتِ (A, TA.) One says also, of a she-camel, سُكُتُت, inf. n. سكوت, meaning She uttered not the [grumbling] cry termed (ii) when the saddle was put upon her. (ISd, TA.) _ [Hence شكت, aor. as above, inf. n. سُكُنّ, as syn. with سُكُنّ, meaning as expl. above; and also + It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so (A) ضَرَبَهُ حَتَّى سَكَتَتْ حَرَكَتُهُ ,You say or مرکته (TA) النکت الله beat him until his motion became stilled]; and المنكت أسكت † [until he became still]. (TA.) And مُكُتُّ الغُضُبُ i. q. فَتَر [i. e. † The] فَتَر (S, Msb, TA,) meaning) سُكُنَ

allayed]; (TA:) as also اسكت (Msb:) and l [Anger, or the anger, became سَكُتُ عَنْهُ الغَضَّبُ stilled so that it departed from him]. (A.) وَلَهَا سَكَتَ عَنْ مُوسَى ,[153] Hence, in the Kur [vii. 153] i. e. سَكَنَ, (Ṣ,) meaning, accord. to Zj, الغَضَبُ + And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being (And when Moses was silent, مُوسَى عَنِ الغَضَبِ ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سُكَتُ العَرْ, meaning + The heat became vehement, or intense, the wind being still. (TA.) _ [Hence also,] + He died: (K:) occurring in this sense in a سَكَتَ = . 800 : سَاكَتُني فَسَكَتْ _ . 800 : 800 نَسَاكُتْ said of a horse, [from السُكَيْت,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. الكُتُني فَسَكَتُ (may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسکت as an intrans. verb : see 1, in nine places. - He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عن He turned away from the thing. (TA.) == and اسكته (S, A, Msb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Msb;) [he silcnced, or hushed, him;] namely, a person speaking. (A.) And اسكته عنى [He made him to abstain from speaking of, or to, me]. (As, TA in art. نصت الصبى يستُكنّه And [He silenced, or hushed, the child with a Lind.]. (Lh, S, A, K.) And imeans He was silenced in a dispute or the like. (A, TA.) ___ [And hence, + He stilled, quieted, appeased, tranquillized, calmed, allayed, assvaged, or quelled, it.] In the Kur vii. 153, some read, ♦ وَلَمَّا سُكُتُ and أُسُكتَ [i. e. + And mhen the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.])

an inf. n. of 1 [q. v.]. (S, &c.) _ And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also المنكنة. (TA.) = See also سكيت in two places.

A single state of silence, muteness, or speechlessness. (Msb.) One says, النُعْبِلَى صَرْحَة To the pregnant woman is attributable تُرُ سُكُنَا a vehement cry, then a silence]. (A, TA.) _ In prayer, A silence [or pause] after the commencement; [i.e. after what precedes the first recitation of the Opening Chapter of the Kur-an;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-án. (T, TA.) __ See also Also A certain disease [by which a person loses his powers of speech and motion], (S, K, TA,) well known among the physicians; (TA;) [i. e. apoplexy; thus called in the present day:] accord. to some, the word in this sense should be written ***, because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: == and see

Also A thing (S, A, Msb, K) of any hind (S) with which one silences, or hushes, or quiets, a child, (S, A, Msb, K,) or other person; (S, K;) [generally meaning a lullaby of any hind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. c., of food. (TA.) One says, alia it, meaning He has not any food with which to silence, or quiet his family, or household. (Lh, TA.)

is a subst. from تَكُتُ; [signifying Silence, &c.; like مُكُتُدُ used as a subst.;] as also لا مُنْكُدُ (Lh, TA.) __ See also مُنْكُدُةً.

شكات Constant, or continual, silence. (Msb.) Hence, by way of comparison, one says, الإفحام as though meaning The state of being silenced in a dispute, &c., is a state of constant, or continual, silence: but it seems to mean, more probably, الافسام (as an act. inf. n.) is an act that silences; agreeably with what here follows]. سَكَاتُة ♦ (AZ, M, K) and رَمَاهُ بِسُكَاتِ ___(Mṣb.) (AZ, S, M, A, K,) to which latter is generally ndded وُصَهَاتَة, (M, TA,) He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him; (S, A, K;) thought by ISd to mean, with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent: not expl. by AZ. (TA.) _ [In like manner] one says also, ارْمَاهُ بالنِّسْكَتَات اللهِ [He smote him, or afflicted him, with the words, or acts, that silenced him]. (T in art. رم, from Aboo-Málik.) And به شکات [He has in him that which makes him silent]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابُ سُكَاتًا He met with, or experienced, a disease that prevented him from speaking. (TA.) هُوْ عَلَى سُكَاتِ الأَمْرِ IIe is at the point of accomplishing the affair.
(K.) And خُنْتُ عَلَى سُكَاتِ هَذِهِ السَّاجَةِ I was at the point of attaining this want, or needful affair. (S.) _ _ _ ; A serpent that bites before one has knowledge of it; (S, A, K, TA;) (TA.) .سَكُوتُ ♥ us also

المُحْتُ: see مُحَدِّد. — Applied to a she-camel, That does not utter the [grumbling] cry termed مُحَدُّم, when the saddle is put upon her. (M, TA.)
— See also مُحَدِّدُ, last sentence.

 النسكال (Ṣ, K,) of the ten that are rechoned; (Ṣ;) also called النسكال (Ṣ, Mṣb) and النسكان; those that come in after this one not being reckoned. (Ṣ.) The other nine are thus called, beginning with the first of these: العُاطِفُ البُرْتَاحُ التَّالِي البُسَلِي البُ

تُكَاتُ see تُلكَّنُ.

تُنْكُثُ: هوه تُنِيِّس. _ تُنْكُثُا: هوه تُنْكُثُا.

(Ş, A, Mgb, K) and أَكُوتُ لا (Ş, A, K) سَكِيتُ سُكَيْتُ * (A, TA) and سُكَيْتُ * and سُكُوتِ * and سُتُسِتُ * and سُتُسِتُ , (K,) [all intensive epithets, and the last doubly intensive,] A man constantly, or continually, silent: (S in explanation of the first and second:) or much, or often, silent, (Msb in explanation of the first, and K in explanation of all above-cited therefrom,) restraining himself from speech; (Msb;) and المُعَتْ ing himself from speech signifies the same: (K:) and this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عُدُلْ &c.,] (AZ, K,) and and أ (TA,) (سُكُنَةُ * and سَاكُونَةُ * and سَاكُونَ * the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] a man who speaks little, (AZ, K, TA,) without inability to express his mind, or to express what he would say, (AZ, TA,) and, when he speaks, does so well. (AZ, K, TA.)

: see the next preceding paragraph.

تُكُوتْ [part. n. of 1; Silent, &c. : pl. تُكُوتْ]. (TA.)

see تِيِّتِ; cach in two places.

الْكَاتُ The temperate days in the latter, or last, part of the عَنْ [app. here meaning summer]. (K.) — Remains of anything: (K:) as though pl. of عَنْ , before mentioned. (TA.) — Also, (K,) or الله عن الناس , (IAar, Lḥ,) Sundry, or scattered, parties, or classes, of people: (IAar:) or i.q. أَوْالُونَ [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lḥ, K:) IAar does not assign to it a sing.: some say that its sing. is ما المعاددة المعادد

silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or

that start together in a race, (Ṣ, Ķ,) of the ten speaking; for it occurs in a trad. in the words, that are rechoned; (Ṣ;) also called النسكال (Ṣ, النسكان (Ṣ, النسكان (Ṣ, النسكان); those that come in after this النائم; (IAth, TA.)

سُكَاتُ see رَمَاهُ بِالْهُسْكِتَاتِ.

in the game called السُقَّة [or arrows used in some of the copies of the K. (MF.)

The secrets of the science of the Divine Essence. (TA in art. حكم, q. v.)

سکو

1. سَكُوْ , aor. -, inf. n. سَكُوْ (Ṣ, Mgh, Mạb, K) and بنكر, (A, Mgh, K,) or this is a simple subst., (K) and سَكُرُ (Msb) مَكُرُ (K) and سُكُرُ (Msb) and سَكُرَان, (K,) He was, or became, intoxicated, inebriated, or drunken; (MA, KL, &c.;) contr. of مُعَار (S, A, K.) [See also مُعَار , below.] ___ (Қ,) رَسَكُرٌ (A,) inf. n. رَسَكِرٌ عَلَى فُلَانٌ [Hence,] Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K.) And l He has violent anger ayainst me. (A.) لَهُ عَلَى سَكُوْ ; سَكِرَتْ أَبْصَارُ القَوْمِ and ; سَكِرَتْ أَبْصَارُنَا And ___ and مُكِرُ aor. -, see 2. _ Also سُكرَتْ عَيْنُهُ, aor. -, (TK,) inf. n. مُكُر, (IAar, K,) It (a wateringtrough, or tank, TK) was, or became, full. (IAar, K, TK.) _ And مسكرت الريت (A, and so in my MS. copy of the K,) or بُكُرت, (Ş, O, and so in the CK,) aor. -, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthenna Et-Tuhawee, in which it occurs, -, (O,) [indicating or that the aor. is irreg.,] inf. n. سُكُور (Ṣ, O, Ķ) and سُكُور, (Ķ,) † The wind became still, (S, A, O, K,) after blowing. (S.) And سکور, [or سکور,] inf. n. سکور, 1 It (water) became still, ceasing to run: so says AZ: and 1 it (the sea) became cahn, or motionless: so says IAar. (TA.) And سُكُر, (A,) or سُكُر, aor. 4, (TA,) 1 It (food [in a cooking-pot], or hot water, A, or a hot thing, TA) ceased to boil, or estuate, (A, TA,) or to burn, or be hot: (TA:) and † it (heat) became allayed, or it subsided. (TA.) : see 4. __ Also, (IAar, TA,) aor. ، (TK,) inf. n. سُكُوّ, (K,) He filled it. (IAar, K, TA.) Also, (S, Mgh, Msh,) aor. as above, (S, Meb,) and so the inf. n.; (S, Mgh, Meb, K;) and inf. n. بنگره (MF;) He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Mab, K, MF.) And hence, سَكُرُ البَابُ, and ♦, and † He closed, or stopped up, the door. (TA.) . عَكِرَتُ أَبْصَارُنَا : عَكِرَتُ أَبْصَارُنَا

2. سگره: see 4. — And see also 1, last two explanations. — سگرت أَبْصَارُنَا, in the Kur [xv. 15], means 1 Our eyes have been prevented from seeing, and dazzled: (S, K:) or have been covered over: (Aboo-'Amr Ibn-El-'Alà,S,K:) and سكرت (Fr, K:*) or this latter, which is the reading of El-Hasan, means, accord. to him, have been enchanted: (S:) or both mean, have been covered

and closed by enchantment, so that we imagined | • ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, have been stupped up; i.e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a مكر [or dam]: (A'Obeyd:) and another reading is اسكرت, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:*) AO says that سَكَرَتْ لا أَبْصَارُ القُوم means : The people became affected by a giddiness; and an affection like cloudiness of the eye, or weatness of the sight, came over them, so that they did not see; and Aboo-'Amr Ibn-El-'Alà says that this significaas though their eyes; as though their were intoxicated: Zj says that مُكْرَتُ اللهِ means † his eye hecame dazzled, and ceased to see. (TA.) ... meaning + His judyment, or oninion, was confused respecting the object of mant, is said of a man only before he has determined upon the thing alluded to. (TA.) -, inf. n. تسكير, also signifies He squeezed his throat, or throttled him. (S, K.) One says, The البَعِيرُ يُسَكِّرُ اَخَوَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ camel throttles another with his arm so that he almost hills him]. (S.)

4. اسكرة It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, نسكرة (MF, TA;) but the former is that which signifies تُسكير signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قريض [app. a mistranscription for قريض, which may be syn. with قَارِص, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

8. تساكر IIe feigned intoxication, or a state of drunkenness. (S, A.*)

8. استكر الضّرع The udder became full of milk. The sky rained استكرت السَّهَاء The sky vehemently. (MA.)

. عَمُّرُ انُ see : سَكُّرُ and يَسَكُّرُ Also A cer tain herb, or leguminous plant, (مَقَلَةً,) of such as are termed أَحْرَار [pl. of أَحْرَار], (Aboo-Naṣr, Ķ,) which is of the best of بُغُول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thercof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning † such a state arising from anger, or from the passion of love: a poet says,

سُكْرَانِ سُكُوْ هَوَى وَسُكُوْ مُدَامَةٍ أَنَّى يُغيقُ فَتَّى بِهِ سُكُرَانِ

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.)

a subst. from السَّكْرُ (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i.e. A dam; a thing with which a river, or rivelet, is stopped up; (S,* Mab, K, TA;) and سكر , originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is (K.) .سكور

Wine: (K:) so, accord. to Fr and others أَتَتَّخَذُونَ مِنْهُ سَكُواً وَرِزْقًا حَسَنًا ,[69] in the Kur [xvi. 69 meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [heverage called] نَبيذ (Ṣ, A) prepared from dried dates: (S:) so in the Kur, ubi supra: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeyd:) a beverage, (A,) or نبيد كُنُوت (K,) made from dried dates and from [a species of cuscuta, or dodder] (A, K) and myrtle, آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (اًس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرزق الحسن is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord to some of the expositors of the Kur, ubi supra; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

جُعَلْتَ أَعْرَاضَ الكِرَامِ سَكَرَا

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

.سكير and : سكرانُ sec : سكر

A fit of intoxication : (A, Mgh :) pl. ذَهَبَ بَيْنَ الصَّحْوَة ,Mgh.) You say ،سَكَرَاتْ Ile went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) - And \$ A fit of anger. (TA.) _ And \$ An overpowering sensation of delight, affecting youth. (TA.) __ مُكْرَةُ المُوت __ [The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death,

1.18:) the oppressive sensation, (S, A, Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, A, Mgh, K.) And in like manner, سَكْرَةُ الهَدِّ, (K,) and التَّوْمِ (TA,) 1 The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

آمِيْلُم ، I. q. شَيْلُم ; (K;) [or resembling the نَشْيَلَم; (see زُوُّانٌ;) a certain plant, app. called by the former name because a decoction thereof is used as an anasthetic; said to be] the same that is called مُرْيُولًا, that is [often found] in wheat. (TA.)

(Ş, A, Mgh, Mab, K) and سُكْرَانٌ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msh of its fem., (TA,) and پُسَكُرٌ (K; [in the TA), سُكِرٌ إِ but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] نسترى; (Ṣ, Mgh, Mṣb, Ķ;) and [of the second,] سَكُوانَةُ (Ş, Mab, K;) and [of the third,] سُكُرة ; (K; [in the TA إنكرة;]) Intoxicated; inebriated; drunken : (Ṣ, Mṣb, Ķ:) [sce شكاري :] pl. سكاري [which is said in the TA to be also pl. of سَكَارَى and سَكَارَى, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except خَسَالَى and عَجَالَى and فَسَارَى, (TA,) [to which should be added حيارى, and probably some other instances,] and بسكرى; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Annush read مثرى, with damm, which is very strange, since no pl. of the measure is known. (TA.) The says that the words of the Kur [iv. 46] لاَ تَغُرَبُوا ٱلصَّلَاةَ وَأَنْتُمُ سُكَارَى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

مُكُوْكَةً written by Sh مُكُوْكَةً: see art. سكرك.

. سکیر sec شکور

[Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from شُكُر : (K:) n. un. with [signifying a piece of sngar]: (S, K:) it is hot and moist, accord to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called خلبرزد and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the نَارَنْج and نَارَنْج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) ___ Also Like سُكُّر [or sngar] in sweetness: so used by Aboo-Ziyád El-Kilábec. (TA.) __ Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in succtness: (Mgh:) or a hind of very sneet dates; (AHát, T, Msh;) known to the people of El-Bahreyn, (T,) and in Sijilmasch and Dar'ah, which deprives the sufferer of reason: (Bd in and, as some say, in El-Medeeneh, where, how-

ever, they require to be dried artificially. (MF.) _ A kind of grapes, which, being affected by what is termed مَرَى, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.)

[Sugary; saccharine. _ And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)

One who makes, or sells, the beverage called نَبيد ; syn. نَبَّادُ (Ş, K.)

One who intoxicates himself much, or often; a drunkard; a tippler; (K;) as also براً (S, K) and اسكور (IAar, K) and اسكور الم (K:) or constantly intoxicated: (S:) the pl. of is سُكُرَانُ, which is also pl. of سُكَارَى is سَكُرُ

Wind becoming still. (A.) And إيت سَاكِرَة A still night; a night in which the لَيُلَلَّهُ سَاكَرَةً wind is still; (S,* A;) a night in which there is no wind. (TA.) And مَا مُا سُاكر \$ Still, not running, water. (AZ, TA.)

A certain plant, always green, the grain whereof is eaten: (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheykli of the Arabs of Syria, and he said, it is the سنفر, [correetly سنر,] and we cat it in its fresh state, with what an eating I and, he said, it has green grains, like the grain of the رَازِيَانَج [or fennel], except that they are round: (O:) [in the present day, it is applied to henhane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) hyoscyamus datora. See also شَيْكُوان.]

Affected with the remains of intoxication. (S, K.)

سکیر 800 : مسکیر

مُكْرِجَة, accord. to different authoritics, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. مگریّه, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] mhich one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkals, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dawoodce as a small, varnished, bowlshaped ressel. (TA.)

سكرك

شكركة, (Mgh, and so in some copies of the K,)

of the S and A voce , and of the S and K voce مُقُرِّفُع, and of the Mgh and Msb and K voce thus written by Sh, (TA, مُعْرَضَةً &c.,] or مُغْبَيْراً أ in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذرة [or millet] (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سُقُرُقَعْ [q. v.], (TA,) and غبيراً, (Mgh and Msb and K in art. غبيراً، and [q. v.]. (A in (.مزر art.)

1. مَا سَكَفْتُ البَابَ, (Ibn-'Abbád, K, TA,) and بابّه (TA in art, عتب,) aor. -, (K,) I did not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbad, K, TA,) and of his door; (TA;) as also مَا تَسَكَّفْتُهُ (Kː) and y [I will not tread upon the أَتَسَكُّفُ ♦ لَهُ بَابًا threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

4. اسكف, (inf. n. إِسْكَافُ, Msb,) He was, or became, an إِنْكَاف [q. v. infra]. (IAar, T, Mab, K.)

5: see 1, in two places.

إِسْكَاف The craft, or handicraft, of the سَكَافَة [q. v.]: (K:) termed by Lth an inf. n., the source of الإسكان, having no [unaugmented] verb. (TA.)

إِسْكَافٌ عود سُكَّافٌ.

The lintel of a door, in which turns the O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

اِسْكَافُ see سَيْكَفُ.

in two places. إِشْكَافٌ: see

The parts on which grow the eyclashes of the two eyes: (IAar, K:) or the lower eyelids. (Z, K.)

The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also أُسْكُونَةُ * (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl, اَسْكَافٌ [app. أَسْكَافٌ and, if so, anomalous]. (Msb.) مرقة Also The [i. e. خرقه, or rag, or ragged garment, or perhaps it is a mistranscription for حرقة, i. e. craft, or handicraft, like إِسْكَافَ of the إِسْكَافَة: extr.: on the authority of Fr. (TA.)

أَسْكُونٌ * Sh, S, M, Msb, K, &e.) and إَسْكَافٌ سَيْكَفُ لا And كَنْكُ and الشَّكُ and الشَّكُ and الشَّكُ and

or sandals; (MA;) or a sewer of boots &c.: (Msb;) or the first word, (Msb, K, TA,) as used by the Arabs [of the desert], (Msb, TA,) any artificer, or artisan, (Msb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called أَسْكُفْ , (K, TA,) i. e. when in the cities or إِسْكَافُ in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works nith an iron tool: (AA, K, • TA:) pl. أَنَاكُنُهُ (S, Msb, TA) [and أَسَاكيفُ Also the first word, Shilful with an affair. (O, K.) Sh says, I heard El-Fak'asce say, إِنَّكَ لَإِسْكَافٌ بِهٰذَا الْأُمْرِ, meaning Verily thou art skilful with this affair. (O.) = Aecord. to Ibn-'Abbad, الاشكاف is also used (O, K) by Ibn-Mukbil (O) as meaning The reduces of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإسكاب. (O, K.)

: see the next preceding paragraph.

أَسْكُفَّةُ see : أَسْكُونَةُ

سكن

1. سُكُنَ, (Ṣ, Mgh, L, Msh, Ķ,) aor. ٤, (L,) inf. n. سكون, (S, Mgh, L, Mab, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msb,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هُدُأ Abu-l-'Abbas, L, or قر, K,) after motion; (Abul-'Abbas, L;) its motion [ceased, or] went away; (L, Msb;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&e.;] it was, or became, still, calm, tranquillized, appeased, allayed, assuaged, or quelled: [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, رَقَأ meaning الدُّمُ and الدُّمُ meaning وَرَقَا tears, and the blood, stopped, or ceased to flow]. (Sand Mgh in art. قرنا) [And one says of heat, It passed away سَكُنْ عُنَّهُ, and cold, and pain, &e., from him; quitted him. And سُكُنت النَّارُ The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.] _ [Hence also, It (a letter) was or became, quiescent; i.e., without a vowel immediately following it; contr. of بَنَحَرُّكُ,] And سَكَنَ إِلَيْه, (Mah, [where the aor. is said to be =, but this is either a mistake or rare, for the aor. accord. to common usage is 2, as in the Kur vii. 189 and xxx. 20,]) inf. n. سُكُون (Mgh, Msb) and سُكُن, (Msh,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; thus written by IAth, (TA,) [and thus in copies (K) A maker of boots, (Sh, Msb, K,) or of shoes i. q. رُكُن إِنَّه ; (Ş and K &c, in art. ركن); and

; اعْتَهَدُ عَلَيْهِ and (; طهن .TA in art) ; اطْهَأَنَّ إِلَيْهِ and وَثَنَ به &c.; and he inclined to it; syn. مَالَ إِلَيْه; and became familiar with it; syn. agreeably with explanations زألف and استأنس به here following; namely, a thing: (Msb:) and aor. عَكُنَ إِلَيْهَا, aor. عُكُنَ إِلَيْهَا her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. إطَّهَانَ إلَيْها; (Ksh and Bd in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bd in xxx. 20;) and إِشْتَأْنَسَ بِهَا , and أَلِفَ , and in the same two places;) namely, his wife. (Ksh and Bd.) __ And سَكَنَ الدَّارَ, (S, MA, Mgh, L, ربالهُكَانِ Mgh, Msb,) and في الدَّار, (Mgh, Msb,) and (L,) aor. 4, (L, Msb, JM,) inf. n. سُكُنَى (MA, سُكُنْ (MA, L) and سُكُونْ (MA, L) and (MA,) or سُكْنَى is a simple subst., and the inf. n. is سكن, (Msb, [accord. to which the latter is app. سَكُنْ, for it is there said that the verb in this case is like مُلَك, the unaugmented inf. n. of which is مُلَبّ, but this inf. n. سَكُنّ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is a subst. in the sense of سُكَّنَى ♥ or منكان, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) , in the Kur [vi. 13], وَلَهُ مَا سَكَنَ فِي ٱللَّيْلِ وَٱلنَّهَارِ is from السُّكُونُ (Ksh, Bd) or from السُّكُنَى (Bd:) if from the former, (Ksh, Bd,) it signifies To Him belongeth what taketh up its abode in the night and the day; (IAar, Ksh,* Bd,* L, Jel;) meaning, what the night and the day include within their limits: (Ksh, Bd:) or, if from السُكُون, (Bd,) what is still, or motioniess, (Abu-1-'Abbas, Bd, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bd;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbas, L.) _ And سُكُنَ (L, K,) aor. 2, (K,) He became such as is termed [q. v.]; (L, K;) as also سُكِين, (K,) and اسكن ♦ and اسكن (L, K:) and أسكن أي and أسكن أي [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also اسكن, (L,) and بَسُكُن اللهِ, and اللهُ (Ş, L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from الهشكين,] like لَهُنْدَلَ (إِ الْمِدْرَعَةُ from تَمَدْرَعَ and الْمِنْدِيلُ from إِلْمِنْدِيلُ (S, L;) and اُسْتَكَانَ با , (L, Msb,) and استكن الله , of the (L, K) الْهَسْكُنَةُ (L, Meb, K) from الْهَسْكُنَةُ or from السُّكُون, (Msh,) with I added, (L, Msh,) the vowel of the medial radical letter being thus rendered full in sound, (L, Msb, K,) or it is of the measure الْمَنْفُعُل from المُتَفْعَل, signifying "evil state or condition," (Msb,) or from الكَيْنُ signifying "the [piece of] flesh in the interior of the vulva," because he who is lowly and abject is the

([.ڪين and ڪون

2. سَكَنهُ (Ṣ, L, Mṣb, Ķ,) inf. n. تُسْكِينٌ, (Ṣ, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S,* L, Msb, K;) namely, a thing: (S, L, Msb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquillized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and اسكنه signifies the same. (L.) [Hence,] one says of God, مكن , meaning أَزْفَاهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. نرقا.) __[And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرْكُه also signifies The straightening a cane, or spear, (صُعَدَة) with fire [which is termed السّكن]. (IAar, L, K.) == And The constantly riding a light and swift ass which is termed سُكُيْن. (IAar, L, K.)

meaning جَاوَرَهُ . q. مُسَاكَنَةٌ . inf. n. ساكنهُ He lived in his neighbourhood, or near to him]. (TA in art. جور.)

4. اسكن: see 1, near the end, in two places. see 2, first sentence. __ [Hence,] said : of poverty, It made him to be little, or seldom, in motion. (Aboo-Is-hak, L, K.) - And, said of God, He made him to be such as is termed , (Ş, L, اسكنهُ الدَّارَ q. v.]. (L, K.) __ And اسكنهُ الدَّارَ Mṣb, K,) or الهَنْزِل, (MA,) He made him [or gave him] to inhabit the house, or abode; (S,* MA, L, Mgb, K;) he lodged him therein.

i.e. السَّكينَة said of a man, is from السَّكينَة He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. اسْتَكَانَ and its var. or syn. استكن see 1, near the end.

Q. Q. 2. تَهُمُّنُ He affected to be like, or he initated, such as are termed مَسَاكِين [pl. of مسكين, q. v.]. (IAth, L.) — See also 1, near the end, in two places. You say, تَمَسْكُنَ لَرُبِهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, sup-الكَهُسُكُنُ is like تَسكُن plication to Him: and الله is like (Lh, L.)

is شُرْب like as سَكُنْ , a quasi-pl. n. of سَكُنْ of شارب, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K;) a household. (L.) — And The collective

most obseure of mankind. (L. [See also arts. السَّكُنُ فَدُهُبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lh, L.) _ See also سُكُن And see the paragraph hero next following.

> ن عند : see مَسْكَنْ And see also مَسْكَنْ, in three places. _ Also, (L, JM, [thus written in both, and expressly said in the latter to be "with damm,"]) or اسكن الله thus in copies of the K,) or مكن , (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قُوتْ; (L, K, JM ;) like نُزُلُ meaning " food (طُعَام, L, JM) of a party alighting to partake of it," and said to be called فكن because by means of it a place is inhabited, like as the نزل of an army means the "appointed rations of an army alighting at a place." (L.)

> مَكُنْ A thing, (S, L, Msb, K,) of any hind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Msb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] Such a one is the son of the أفلانُ ٱبْنُ السَّكَنِ : (Ṣ, L:) السُّكُن اللهِ and As used to say (سُكُن aecord. to Ibn-Ḥabeeb, one says سَكُن and سَكُن (L.) And it is said in the Kur [vi. 96], جُعُلُ اللَّيْلُ سَكُنَّا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) ,إِنَّ صَلَوَاتِكَ سَكُنْ لَهُمْ , [104] And in the same i.e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And Viii seems to have a similar meaning: for] ISh says, app. [The covering , تَغْطِيَةُ الوَجْهِ عِنْدَ النَّوْمِ سُكْنَةُ of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., , meaning O God, ٱللَّهُمَّ أَنْزِلُ عَلَيْنَا فِي أَرْضِنَا سَكَنَهَا send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) _ Also i. q. مُسكّن. (Lh, L, and Ham p. 400.) See the latter word, in three places. _ And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in tho saying [of a rájiz],

> > وسَكُن تُوتَدُ في مظَلَّهُ

[And a fire hindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of case, or comfort,] as in the saying of another, describing a cane,

أَقَامَهَا بسَكَن وَأَدْهَانُ

meaning He straightened it with fire and oils. body of the people of a tribe: one says, L.) _ And Mercy, pity, or compassion. (K. [See also بَرْكَةُ مَا And i. q. بَرْكَةُ [A blessing; prosperity, or good fortune; increase; &e.]. (K.) See also بُنُنُن : = and عند : أَنْكُنَى : = and عند .

مَّكُنَّهُ A quiescence of a letter; its having no rowel immediately following; opposed to خَرَكُةُ : see مَرَكَةُ see مَرَكُةُ عَلَى سَكَنَاتِهِ . [.سَكَنَاتُ see

سَكُنَّ see سَكُنَّة.

A place; [properly] a place of habitation or abode : pl. سُكنَات. (L.) It is said in a trad., , (Ṣ, L, اِسْتَقِرُّوا عَلَى سَكِنَاتِكُمْر فَقَدِ ٱلْفَطَعَتِ البِجْرَةُ K,) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكنَاتِهُمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, مُنْ عَلَى سَكِنَاتِهِمْ and تَرْكُتُهُمْ عَلَى سَكِنَاتِهِمْ but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or ahode. (L.) __ Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, I.,) attributed to several poets, (L,)

بِضَوْبٍ يُزِيلُ الهَامَ عَنْ سَكِنَاتِهِ

[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

نگن is an inf. n. of نگن in the phrase الدّار (MA, Mgh, L, JM:) or a simple subst. therefrom: (Mṣb:) or a subst. in the sense of الدّار (Mgh:) see I, like رُفّی in the sense of الثّان (Mgh:) see I, in three places: or it is a subst. (Ṣ, L, K) nlso (I.) from الثّان (Ṣ, L, K,) like as عُبّی (Ṣ, L, K,) like as الدّار (Ṣ, L, K,) like as الثّان (Ṣ, L, K,) [which is app. mentioned in the Mṣb as an inf. n. of the former verb,] signifying, as also المثنى, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like na inf. n. of the verb first mentioned above,] The making [or giring] a man a place, or an abode, to inhabit, without rent; (L, and Ḥam p. 400 in explanation of the first of these words;) the term مُعْمَرُي being similar to عُمْرُي in five places.

An ass light, or active, and quick, or swift: and مُكُنْتُ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And المُكُنُّدُ is the name of The gnat that entered into the nose of Numrood [or Nimrood]. (L, K.)

مَّكِنَةُ (Ṣ, L, Mṣb, K) and الله (Ks, L, K) and الله (Ks, L, K) and الله (L, Mṣb,) mentioned in the "Nawidir," (Mṣb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Mṣb,) Calmness, or tranquility;

(S, L, Msb, K;) gravity, staidness, steadiness, or sedateness; (S, L, Msb;) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion : [see also كُنّ :] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word (Harp. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْه السَّكينَة [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, meaning And calmness, or tranنُغَشَيُّتُهُ السَّكِينَةُ quillity, and aire [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the nicaning ,فيه سكينَةٌ منْ رَبَّكُمْ [,nicaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it conieth to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in to which these تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سكينة is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of 'Alce, respecting the building of the Kaabeli, it is said, إِنَّامُ إِلَيْهِ السَّكِينَةَ meaning [And God sent to him] the wind swift in its passage. (L.)

(q. v.]. (L, K.*) سُكَيْنَةُ

[The hair over the forchead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

ا سَكَاتُنِي (ISd, L, K,*) pl. of سَكَاتُنِي (ISd, L;) as also أَسَكَاتُنِي (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

The نگان (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, L,) and made still, or steady; (Mgh, L;) its خَدْن (AA, L;) i. q. خَدْنَان [meaning the same, or its: tiller]: (A'Obeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neek of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

كُسُكَانِ بُومِيّ بِدِجْلَةَ مُصْعِدِ

(L, EM,) i. c. Like the سُكُان of a vessel of the sort called بُوصِيّ [ascending the Tigris]. (EM.)

Also pl. of سُكُنْ [q. v.]. (L, Mṣb.)

a word of well-known meaning; (S, Msb, K;) i. e. A knife; (MA, PS;) i. q. مُدْيَةً (L;) as also المكينة (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) of the measure نعيل: (IDrd, L, Msb:) or, accord. to some, its is augmentative, so that it is of the measure : (Meb:) it is masc., and sometimes fem. : (Zj, IAmb, L, Msb, K: not heard as fem. by IAar: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with or مُدْيَةً], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَاكِين. (ISd, MA, L.) [See an ex. in a prov. cited voce سَلَى]

مُنَيِّنَةً: see مُنْيَنَةً.

سِكِّينُ see : سَكِينَةُ see : سِكِينَةُ

اَسَكَّانُ sec : سَكَاكِينِيُّ الْ

أكن Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [upplied to a letter, quiescent; i. e. without a vanel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكُن , first sentence.]) ___ Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, سَاكِنْ signifies the same as سَكُنْ اللهِ [app. thus used] : (L :) the pl. of سَاكِنُ is سُكَانُ is (L, Msb.) You say, هُمْرُ سُكَّانُ فُلَانِ [They are the lodgers of such a onc]. (S, L.) And سُكُّانُ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ... The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سُكُنْ. ___[Other meanings are indicated by explanations of its verb.]

[أسكن More, and most, still, &c.]

مَسْكُنْ and مَسْكُنْ; (Ṣ, L, Mṣb, Ķ;) the people of El-Ḥijaz say the former, (Ṣ, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (Ṣ, L, Ķ;) a house, or a tent; (Ṣ, L, Mṣb;) pl. مَسْكُنْ: (Mṣb:) and مَسْكُنْ signifies the same as مَسْكُنْ

Kur xvi. 82,] (Lh, L, and Ham p. 400,) as also دَارْ فِيهَا ,you say اسْكُنْ ♦ Lh, L,) and اسْكُنَّى ♦ , mean مُسْكِنْ or سُكْنَ بt. e. أَسُكُنْ and أَسُكُنْ باللهِ مُسْكِنْ ال ing A house in which is a place of habitation, or a lodging]: (L: [الله عَكُنْ and مُكُنْ are there mentioned as syn., each of them, with مُسْكُنْ and , but in different places; and I incline to think that thus mentioned may be a mistranscription for نكن: I have not found it elsewhere in this sense:]) and أَدُارِي لُكُ سُكْنَى باللهِ and اللهِ أَنْ أَنْ سُكُنَّى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِي اللهِ اله which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [My house is for thee,] as made [or given] to be inhabited, or as being inhabited: (Mgh:) or بنگ داری هذه سنگنی پر meaning To thee this my house is a lent dwelling-place: and المرأة means The wife's dwelling-place in which the husband lodges her. (L.)

Abundant pasturage, [that causes people to abide in it,] not requiring to go away; like مُربع and مُربع . (L.) They became in the state termed 2. (L, K.)

(L, Msb, K) The state of him who is termed مسكين: primarily, lowliness, humility, or submissiveness: and meaning also lowness, abjectness, ignominiousness, abasement, or humiliation; and paucity of property; and an evil state or condition; also poverty of mind; and weakness: سَكُنَ an inf. n. of السَّكُونُ [an inf. n. of meaning as expl. in the first sentence of this art.]. (L.)

سْكَانْ, meaning "an earnest," or "earnest money," and of which [as well as of مشكين] the pl. is مسك, belongs to art. مساكين, (TA.)

رَسْكِينْ (Ş, Mgh, L, Mab, K, &c.) and رُسْكِينْ (L, Msb, K,) the latter anomalous, for there is no [other] instance of the measure Just, (L,) of the dial. of Benoo-Asad, (L, Msb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying مسكين, (Msb,) of the measure الشُّكُونُ (L) from الشُّكُونُ, because the person to whom it is applied trusts to, or relies npon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mab:) primarily, (L,) it signifies Lowly, humble, or submissive; (IAth, Mgh, L;) and therefore the Prophet said, أُحْيِنِي مِسْكِينًا وَأَمِثْنِي مِسْكِينًا وَآخْشُرْنِي فِي أُمُّرَةٍ السَّاكين [O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly]: (Mgh, L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Msb, K) also (IAth, L) low, abject, ignominious, or in a state of abasement or humiliation; (§ IAth, L, Mab, K;) and weak; (S, L, K;) and subdued, or oppressed; though possessing riches or competence: (Msb:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered poor;]

mean the poor man], putting it in the accus. case by the implication of أُغنى, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of meant to be understood: (L:) in other cases, (S,) it is syn. with , (S, L, Mab,) meaning (Msb) destitute, i. e. possessing nothing: (L, Mab, K:) or accord. to IŞk, مسكين means is he who possesses a sufficiency of the means of subsistence: (Msb:) or the former means possessing somewhat; (L;) or [rather] needy, i. e. possessing what is not sufficient (L, K) for him (K) or for his family: (L:) or caused by poverty to have little power of motion; (L, K;) thus expl. by Aboo-Is-hak; but this is improbable; for مسكين has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Mab:) he used to say that the is in a harder condition than the فقير: (Ş, L, Mab:) he says, I asked an Arab of the desert, Art thou فقير and he answered, No, by God, but rather مسكين; (Ş, L, Mşb;) but Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (\$;) but Ziyadet-Allah Ibn-Aḥmad says that the نقير is he who sits in is he who مسكين is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more highminded than the latter: (L:) accord to As, the is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Mab,) for the pl. of the former is applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mab;) but they may have been thus termed because they were humbled and abased by the tyrauny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce فقير, q. v.:) 'Alee Ibn-Ḥamzeh is better in condition than is shown by a passage in the Kur [ix. 60], where it is said that the poor-rates are for the مُسَاكِين and the مُسَاكِين; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs someas a proper name, but not نقير: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karáfee, TA in art. نقر:) مسكينة a woman is termed: فقير see more voce (Sb, Ṣ, L, Mṣb, Ķ) and مسكين also; (Ṣ, L, Ķ;)

S, L;) the latter being accord. to rule, for an epithet of the measure sis regularly applied alike to a male and a female; (S, Msb;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which is not: (L:) the pl. is مُسْكِينُونَ and مِسْكِينُونَ, (Ş, L, K,) applied to men, (K,) or to a company of people, (S, L,) and مسكينات applied to females. (Ş, L, K.)

سل

1. سُلُّ الشَّى, (Ṣ, M, Mgh,) aor. عُ, (Ṣ, M,) inf. n. سُلُّ الشَّى; (Ṣ, M, Mgh, Ķ;) and استُلُهُ (从, (M,) inf. n. السنلال; (K; [in the CK, استلال is put in the place of الاستلال;]) He drew the thing out or forth from another thing: (Jel in xxiii. 12:) or he pulled out the thing, or drew it forth, gently: (M, K:) or he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, سُلُّ السُّهُ , (Ṣ, Msb,) aor. and inf. n. as above; (Msb;) and استله , both signifying the same; (Ş;) [i. e. He drem the sword;] as also اسله با inf. n. إسلال. inf. n. إسلال. (TA.) In the saying of El-Farezdak,

> غَدَاةَ تَوَلَّيْتُمْ كَأَنَّ سُبُونِكُمْ ذَا نِينُ فِي أَعْنَاقِكُمْ لَمْ تُسَلِّسُلُ ال

[In the morning when ye turned back, as though gour swords were ذَوْنُونُ (pl. of ذَانَين a species of fungus) upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt,) not drawn forth], he has separated the doubled letter: thus the verse is related by IAar: but by Th, (.M.) It is said in a trad نَرْ تَسَلَّل for تَتَسُلُل for يَرْ تَسَلَّل I will وَأُسُلُنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشُّعْرَةُ مِنَ العَجِينِ assuredly draw thee forth from them like as the single hair is drawn forth from dough]. (TA.) And in another trad., اللّٰهُ وَ اللّٰهُ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِلْمُ اللّٰمِ اللّٰمِ اللّٰمُ اللّٰمُ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ اللّٰمِ and hence the saying البُدايًا تَسُلُّ السَّخَائِرَ وَتَحُلُّ الشَّكَائير [Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances]. (TA.) And Ju, said of a colt, means He was drawn forth a سُليل [q. v.]. (M, TA.) __Also He took the thing. (Mab.) Hence one says, أُسُلُّ الْبَيْتُ مِنْ قَبَلِ رَأْسِهِ إِلَى اللَّبِرِ, i. e. [The dead body] is taken [head-foremost to the grave]: (Msb:) [or is drawn forth &c.: for] it is said of the Apostle of God, سُلُّ مِنْ قَبَل رَأْسه meaning He was drawn forth [&cc.] from the bier. (Mgh.) __ Also, aor. and inf. n. as above, He stole the thing: (Msb, TA:) or he stole it covertly, secretly, or clandestinely; (TA;) and so اسلّه على الله (TK. [But see 4, below, where اسل meaning "he stole" is mentioned only as intrans.]) You say, سَلَّ البَعِيرَ فِي جَوْفِ اللَّيْلِ He drew away the camel from among the other camels in the middle of the night: and in like manner you say of other things. (TA.) = J., aor. -, (K,) inf. n. J., (TK,) said of a man; (TA;) or it, aor. [whence it would seem that the sec. pers. of the you say, مَرْتُ بِهِ البسكين (Sb, pret. is مَرْتُ بِهِ البسكين, and the inf. n. سُلُتُ you say, مَرْتُ بِهِ البسكين

sheep or goat, قائة; (M;) He, or it, lost his, or its, teeth: (M, K;) on the authority of Lh. (M.)

(M, Mṣb, K,) in the pass. form, (Mṣb,) with damm, (K,) He was, or became, affected with the disease termed سَدُ [q. v.]. (M, Mṣb, K.)

4: see 1, second sentence.___, (ISk, S, M, Mgh,) inf. n. إسلال, (ISk, S, K,) also signifies He stole: (1Sk, S, Mgh:) or he stole coverthy, secretly, or clandestinely. (M, K.) See also 1, in the latter half of the paragraph. You say, اسل من المَفْنَمِ He stole of the spoil. (Mgh.)_ signifies also An open raid or predatory incursion. (TA.) __ And الله aided another to steal, or to steal covertly, secretly, or clandestinely. (TA.) __ [See also July below. Accord. to Freytag, Jul significs He received a bribe: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] - IHe (God) caused him to be affected with the disease termed ... [q. v.]. (S, M, Mab, K.)

5. النَّاسَ: see 7: and see also 1, in the former half of the paragraph. — Also i. q. افْطُرُبُ [It mas, or became, in a state of commotion, agitation, &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rághib, TA.)

7. انسل It (a thing) became pulled out, or drawn forth, gently; (M;) it became drawn, or juilled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, انسلّ The sword [became drawn from the scabbard: or] slipped out from the scabbard. -The lead انسل قيادُ الفُرس مِنْ يَدِهِ The lead ing-rope of the horse slipped out or] came forth [from his hand]. (Mgh.) __ And [hence], as also السلّل (S, M, K,) He slipped away, or stole away; i. e., went away covertly, secretly, or clandestinely: (M, K:) or he went forth, [from among them]. (S.) And intition away, and went furth, deliberately, or leisurely, and by degrees, from before him. (TA.) Sb says that انْسَلْتُ [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] نَعَلَتُ ; like as أَنْتَقَرُ is like ضُعُفُ. (M.) It is said in a prov., She reproached me with [She reproached me with her own fault, and slipped amay]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zcyd-Menáh, on Ruhm's reproaching her with a fault that was in herself. (Mcyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, استل لا بكذًا, meaning He went away with such a thing covertly, secretly, or clandestinely. (TA.)

8: see 1, first and second sentences: == and see also 7, last sentence.

10. استسلّ النَّهُرُ جُدُولًا † The river had a rivulet, or streamlet, branching off from it. (TA.)

R. Q. 2. Lili, said of water, It ran into the throat, or fauces: (S, O:) or it ran down a declivity, or declivous place: (M, K:) or tit became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind. (S.) — And, said of lightning, the assumed the form of lightning, the assumed the form of lightning, meaning elongated streams, pl. of lightning, meaning elongated streams, pl. of lightning a chain, and [apparent] creeping, of the diversified wavy marks, streaks, or grain, [resembling a chain, (see freeping, and also likened to the creeping of ants, (see sword. (TA. [See also j., and j.,)] of a sword. (TA. [See also j.,]) — And j.,)] of a garment, the was worn until it became thin; (O, K;) like

رَسُلُّ (M, K,) applied to a man, (M,) Whose teeth are falling out; (M;) losing his teeth: (K:) fem. with 5: (M, K:) likewise applied to a sheep or goat (مُثَلُّة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of IAar. (TA.) — See also مُثَلُّة, in two places.

شال: see what next follows.

S, M, Msb, K) and ♦ سُكَرَل , (S, M, K,) the) سال former [the more common, and] often occurring in the verses of chaste poets, though El-Harcerce says in the "Durrat el-Ghowwas" that it is an erroncous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also استة ع and استة (K,) [Consumption : or phthisis:] an emaciating, oppressive, and fatal malady: (T, TA:) a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them: (Msb:) accord. to the physicians, (TA,) an ulcer, (K, TA,) or ulcers, (Msb,) [or ulceration,] in the lungs; (Msb, K, TA;) succeeding either [سَلَّة grammatically referring to تعقب) i. e. inflammation of the lungs] or زَات الرِّئَة بِعَقَبِ [i. e. plcurisy]: (in the CK, بِعَقَبِ ji. e. plcurisy]: (in the CK, الجَنْبِ is [erroneously] put in the place of : تُعَقّبُ ذَاتَ الرِّنَّةِ أَوْ ذَاتَ الجّنْبِ the place of in what here follows, the gen. case is put in the place of the nom. in four instances:) or a rheum

and attended with constant fever. (K, TA.) — Hence the saying, in a trad., غَبَارُ ذَيْلِ العَوْاةُ إِلَى العَوْاةُ السَّلَاءُ عَبَارُ ذَيْلِ العَوْاةُ إِلَى العَوْاةُ السَّلَاءُ العَامِرةُ يُورِثُ السَّلَ العَوْاةُ السَّلَاءُ العَامِرةُ يُورِثُ السَّلَ العَامِرةُ يُورِثُ السَّلَ العَامِرةُ يُورِثُ السَّلِ العَمْلِي ا

The drawing of swords; (S, M, K;) as المُتْنَاهُمْ عِنْدَ السَّلَّة , K.) So in the saying . سنَّهُ اللَّهُ also [We came to them on the occasion of the drawing of swords]. (S, M, K.) _ And Theft: (S, Mab:) or covert, secret, or clandestine, theft; (M, K;) like إسلال [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فَي بَنِي فُلَانِ سَلَّة [Among the sons of such a one is theft, or covert theft]: (S:) and النَّلَةُ تَدْعُو إِلَى السَّلَةِ (Want invites to theft, or covert theft]. (TA.) = Also 1 The rush (دفعة) of a horse among other horses, in running: (TA:) or the rush (دُنْعَة) of a horse in striving to outstrip: (Ṣ, TA: [I read في سباقه, as in a copy of the S; instead of في سياقه, as in other copies of the S and in the TA:]) so in the saying, السُّلَّةِ إِلَا A horse of which the rush &c. is vehement]: (S, TA:) and عَلَى عَلَى TA) 1 [His rush) عَلَى سَائِرِ الخَيْلِ (\$) or الخَيْلِ in striving to outstrip proceeded against the other horses]. _ And A revulsion of shortness of breathing (וְנְבוֹג נִיפְ) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render من كُبُوة يَكْبُوهَا, but this phrase admits of other renderings, as will be seen in art. عبو]: (M, K:) when he is inflated thereby, one says, lapp. meaning he has manifested his revulsion of shortness of breathing]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذلك الرَّبُو) passes forth. (M.) _[In a sheep or goat, or a ewe or she-goat, it seems to mean Power, or force, of long continuance: see Also سَلِّ See also [.مَسْلُولُ voce مُسْلُولُة A [basket of the kind called] جُونَة: (K:) or a thing like the Levered, (M,) or like the covered , which is also called بُسَنَدُة; so says Az : (TA:) a receptacle in which fruit is carried: (Msb:) [sometimes covered with red skin: (see :) in the present day commonly applied to a bashet made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and visignifies the same: (M, K:) what is termed سَلَّةُ الخُبْر [the bread-bashet] is well known: (S:) شَلَةُ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. * مُونَةُ occurs in the K voce مُنْيَلَةُ , and in the Mgh voce رُبُعَةُ , &c. :] the pl. is بَرُكُ (M, K) and تُلُّتُ (Msb) and [coll. gen. n.] بَالُّرْتُ of

which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class which are syn.] because كُوْكَبَةُ and كُوكَبُهُ and سَفَينَة and this is more common than the class of سنين. (M.) Also A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] أنصاب M, K:) or a breach between the: خابية (K,) or [more properly] between the نُصَائِب, [i. e. the stones set up, and cemented together with kneaded clay, around the interior, [(M,) of a watering-trough or tank. (M, K.) __ And Fissures in the ground, that steal [i.e. imbibe] the water. (TA.) = Also One's serving [a skin, or hide, with] two thongs in a single puncture, or stitch-hole. (M, K.)

عُلُم: see عُلْمَ, first sentence.

ن سُلَالُ i. q. اسْلُ i. q. سُلَالُ , q. v. (Ṣ, M, K.)

A drawn sword; i.q. أمسلول * A drawn sword K.) — † A child, or male offspring; [because drawn forth;] (Ş, M, Msb, K;) as also المُعَالِقَة ; (M, Mgh, Msb, K;) metonymically so termed: (Mgh:) or, when it comes forth from the belly of its mother; as also the latter; the former so called because ereated from the [sperma genitalis, which is termed] نَـــُلُالَة (Akh, TA:) fem. of the former منينة, (Ṣ, M, Msb, Ķ,) applied to a daughter. (AA, K.) __ A colt; (M, K;) and with a filly; (S,* M, TA;) the being affixed, in the sense فعيل is of the measure سليل of the measure مُفْعُول, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K "and") the former signifies a colt that is مَاسِكَة [membrane such as is called] مَاسِكَة nor [in one such as is called] نئي: if in either as in the CK]. بَقِيرٌ as in the ck.]. (M, K.) [See also ____And A young camel when just born, before it is known whether it is a male or a female. (As, S, TA.) = Clear, or pure, beverage or wine; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from in the sense of the measure نُعيل in the sense of the measure مفعول: or such as is easy [in its descent] in the throat, or fauces. (TA.) [See also مُسْرَنَّه, and سُلُونَّه, = The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K,*) where flows the main body of water. (M.) And A vide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] and سلير, (Ş, K,) or that gives growth to the and مَعَة and مَنَعَة and مَنَعَة (M;) and signifies the same: (M, K:) or this latter, a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (As, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both , (M, K,) or of the former accord.

to Kr, (M, TA,) and of the latter accord to As [and the S], (TA,) or that of the latter is سُلِيلٌ مِنْ سَوْرِ (En-Nadr, K, TA.) One says سُلِيلٌ مِنْ سَوْرِ (S.) The phrase like as one says عَالُ مِنْ سَوْرِ (S.) The phrase رَفَعَلُ (S.) The phrase إلى السَّلِيلُ بِينَ [lit. The wide, or wide and deep, valley, &c., flowed with them] is used by the poet Zuheyr (S, IB) as meaning † they journeyed swiftly. (IB, TA.) — The brain of the horse. (M, K.) — The hump of the camel. (M, K.) — The أَلَّ السَّلِيلُ السَّلَيلُ السَّلَيلُ السَّلِيلُ السَّلِيلُ السَّلَيلُ السَّلَيلُ السَّلِيلُ السَّلِي

الكنة What is, or becomes, drawn forth, or drawn furth gently, from, or of, a thing: (M, K:) or so سُلُولَةُ شَيْءٍ: (Ṣ:) [an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) وَلَقَدَ خَلَقْنَا ,[xxiii. 12] It is said in the Kur أَلْإِنْمَانَ مِنْ سُلَالَةٍ مِنْ طينٍ, meaning [And verily we created man from] what was drawn forth from every kind of dust, or earth: (Fr, TA:) or from a pure, or choice, or most excellent, sort of earth or clay. (Ksh, Bd, Jel.) __ And [hence,] The sperma genitalis of a man, or human being; (S, TA;) what is drawn from the [app. here meaning loins] of the man and from the تُربِبَة [pl. of تُربِبَة, q. v.,] of the woman: (AHeyth, TA:) the water () that is drawn from the bach. ('Ikrimeh, TA.) - See also سليل, second sentence, in two places.

سُلِيلٌ: see سُلِيلٌ, second sentence. _ Also A sinew, (عَضَبة, (M, K, or عَنَبة, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another. (TA.) And The oblong portion of flesh of the part on either side of the backbone: (K:) or this is called سُليلَة سَلَائلُ [or] accord. to As, [the pl.] :المُتَّنِ signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also سَليل last sentence. [Also] A small thin thing [or substance] resembling flesh : pl. سَلَائِلَ. (TA in art. Long slices cut from سَلَائلُ السَّنَام And (خشم the camel's hump. (TA.) _ And the pl., Obling or portions of dry mucus or the like] in the nose. (M.) __ Also [Goats'] hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins: (M:) or signifies what is drawn forth from سَلِيلَةٌ مِنْ شَعْرِ of [goats'] hair, which is a portion ضريبة thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.

to Kr, (M, TA,) and of the latter accord to As (S.) [See also عَبِينَة] Also A certain long [and the S], (TA,) or that of the latter is سُوالُّ fish, (K, TA,) having a long منقار [app. meaning beak-like snout, or nose]. (TA.)

عَلَيْنَ : see عَلَيْنَ (of which it is the dim.), in the latter half of the paragraph.

بَـُلَّةُ; n. un. with 5; mentioned in the M and K in this art. as well as in art. يُكُ : see the latter art.

where mentioned in the S, though not in the present art., as meaning A maker of the sort of baskets called (pl. of at): for Golius explains it, as on the authority of J, as signifying qui sportas qualosque contexit.]

(Ş, M, K) سُلَاسلٌ * and سُلْسَالٌ * (Ş, M, K) Sweet water, (M, K,) that descends easily in the throat, or fauces; (M;) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness: (S:) or cold, or cool, water: (M, K:) or water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear. (Er-Raghib, TA.) And the first and * second, Mcllow wine: (M, K:) the former is expl. by Lth as meaning sweet and clear, that runs [easily] into the throat, or fauces, nhen drunk. (TA.) _ And غَدِير سَلْسَلْ A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سنسكة [or chain]. (TA.)

A boy, or young man, light, or active, in spirit; as also سُنُسُلُ (IAar, O.)

بِلْسِلْ: see سِلْسِلْة, in two places.

السُلُنُ [as an inf. n.: see R. Q. 1. — Also] A long piece of a camel's hump: (IAnr, O, K:) accord. to AA, it is called السُلُنُدُ: accord. to As,

in Pers.; (KL;) زنجير A chain, i. q. سنسلة rings (دَانُر app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M [c, M, K) or the sig-السَّلْسُلُة sig-like (M, K) of metals: derived from nifying "the being connected" with another thing: (M: [see R. Q. 1:]) pl. سَلَاسِلُ. (Ṣ, سلسلة Mgh, TA.) It was a custom to extend a over a river or a road, the ships or beats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) __ [Hence,] بِنُسِلُهُ بَرُقِ An elongated stream of lightning [like a chain] in سُلُاسِلُ البَرْقِ or (\$, TA: *) or سُلُاسِلُ البَرْقِ means what have assumed the form of chains (مَا تُسَلَّسُلُ), of lightning, (M, K,) in the clouds; (M;) and السَّعَابِ [i.e., of the clouds in like manner]: (K: [but I think that وَالسَّمَابِ in the فى السَّحَاب K is evidently a mistranscription for the reading in the M :]) sing. سُلُسَلَة (M, K) and سُلَــلُ , (K,) thus in the copies of the K, but in the L أُسليلٌ , which is [said to be] the correct

word. (TA. [See, however, what follows.]) And in like manner, سَلَاسِلُ الرَّمْلِ † What have assumed the form of chains (مَا تَسَلَّسُلُ) of sands: (M:) or سَلَاسلُ signifies \$ sands that become accumulated, or congested, (ينْعَلْد,) one upon another, and extended along: (A'Obeyd, S, O, K, TA:) you say رَمَلُ زُو سَارُ سَلُ اللهِ إِنْ اللهِ إِنْ اللهُ إِنْ اللهُ إِنْ اللهُ إِنْ إِنْ اللهُ إِنْ اللهُ إِنْ اللهُ إِنْ اللهُ اللهُ إِنْ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ portions accumulated, or congested, &c.]: and رُاتُ سُلُاسلٌ, which has been expl. as meaning † elongated sands: (TA:) sing. غلسك (M, TA) رسَلْسُولُ ♦ الرَّمْل and ; and أسلس (M,) or ♦ سُلسلُ \$ with fet-h [to the first letter], is a dial. var. of : The سَلَاسِلُ كِتَابِ And مِلْسِلُهِ : The lines of a book or writing. (O, K, TA.) _ And יתלפט לפ سلاسل †[A hackney] upon whose legs one sees what resemble سلاسل [or chains]. (M.) Also The وَحَوة, (O, K,) which is a small reptile, [a species of lizard, the same that is called spotted, black and, (see السُلْسَلَةُ الرَّفْطَانَةِ,)] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

in two places. سَلْسَالْ: see سَلْسَالْ

سلسلة see سلسول.

in two places. سأسلة see

سَلْسَلْ Beo سُلَاسِلْ.

سَال [act. part. n. of سُلّ , Drawing out, or forth: &c. _ Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also which is commonly applied in the present day to a horse-stealer and the like] and سَليل See also أَسَلُ ♥

: see the next preceding paragraph.

الكرل A bribe. (Ş, M, K.) It is said in a trad., اِعْلَالُ وَلَا إِعْلَالُ وَلا إِعْلَالُ وَلا إِعْلَالُ لَا There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. فل. [See 4.])

أَمْضُهُ خُمُسُلٌ شَطْبَةِ in the phrase مُضْجَعُهُ خُمُسُلٌ the trad. of Umm-Zara, meaning [His sleepingplace is] like a green palm-stich drawn forth from its skin [by reason of his slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شطب])

A large needle: (S, M, Mgh, Mgh, K:) [a packing-needle :] pl. مَسَالٌ. (S, Mgh, Meb.)

Subtle of machination in stealing. (TA.)

.[Hence, elliptically,] A سُلُولُ : see man (Mab) whose testicles have been extracted. (Mgh, Mab.) = Also Affected with the disease termed :: (S, M, M,b, K:) [regularly derived from Ju, but] anomalous [as derived from]: (S, M, Mab:) Sb says, as though the were put into him. (M.) - AA says that the and of غُنُه [meaning sheep or goats, i. e., applied to a goat,] is One whose powers, or forces, are of long continuance (اُلَّتِي يَطُولُ قُواهَا): and that one says [of such] فِي فِيهَا سُلَّةُ [in which phrase في seems evidently to have been preposed by mistake: see ii.]. (O, TA.)

A thing having its parts, or portions, connected, one with another. (S, O.) _ And [hence, (see Limit,)] Chained; bound with the is the name of البَرْأَةُ الْبُسَلْسَلَةُ [TA.) .سلسلَة The constellation Andromeda; described by Kzw and others.] - + Lightning that assumes the form of chains (پَتَسَلْسَلُ) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAar, TA.) ... Applied to hair, [as also أمُنَسُلُسُلُ , (K in art. ججن,) † Forming a succession of rimples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. (Mgh.) __ + A sword having in it, or upon it, diversified wavy marks, streaks, or grain, reembling the Living [or chain]. (TA.) [See also أمتأس.] __ † A garment, or piece of cloth, figured with stripes, or lines; (K;) as also as though formed by tranposition. (TA.) Also, and المُتَسَلَّسَالُ بلاً † A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) _ مُسلسل مسلسل + A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.)

see the next preceding paragraph, in two places. __ Also + A garment worn until it has become thin. (TA.)

1. سُكُرُ السَّهُنَ, (Ṣ, M, Mgh, Mạb, K,) aor. ٤ (M, Meb, K,) inf. n. شَرِّ: (M, Meb;) and here سُهُن (Ṣ, Ḳ;) He cooked the سُهُن (here meaning butter], (S, M, Mgh, Mab, K,) and worked it together, (S, Mgh, K,) and melted its or fresh, unclarified, portion], (M,) until it زبد became clear (Mgh, Mab) from the milk remaining in it; (Mpb;) he cleaned the سهن [or butter] from the je [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and سُلِئَ سُهُنّا, said of fresh butter, it was made into _____ [or clarified butter; i.e., was clarified]. (Mgh.) _ And السنسر (M, K,) [aor. and] inf. n. as above, (M,) He pressed the sesame, or sesamum, (M, K,) and extracted its oil. (M.) النَّخْلَةُ Or النَّخْلَةُ (AḤn, M,) or النَّخْلَة الجَدْعُ (M, K,) and العَسِيبُ, [sor. and] inf. n. as above, (AZ, AḤn, Ṣ, M,) He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the , (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called]

meaning a sheep or goat, or a ewe or she- مَانَةُ سُوط , (As, S, M, K,*) [aor. and] inf. n. as above, (M,) He inflicted upon him a hundred lashes of the whip. (M, K. .) _ And (As, S, M, K, *) [aor. and] inf. n. سَلَاهُ مِائَةَ دِرْهُمِر as above, (M,) He payed him, or payed him in ready money, a hundred dirhems, (As, S, M, K,*) promptly, or quickly. (K.)

8: see above, first sentence. [See also 8 in art.

[Clarified butter;] the subst. from Ju اللهُن : pl أَسْلِنَهُ (S, M, K.) El-Farezdak says,

[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) was See also what follows.

The prickles of the palm-tree: [a coll. gen. n. :] n. un. with s. (S, M, Msb, K.) Also, (K,) or [correctly the n. un.] , (M,) A sort of arrow-head, or spear-head, (M, K,*) in shape like the prickle of the palm-tree: (M, K:) and سلاءة, app. [سلاءة] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is \$ 55, of the same measure as (TA.) = Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.)

1. سَلَبُ, (Ṣ, A, Ķ,) aor. 4, (TA,) inf. n. سَلْبَة (S, K) and سُلُب, (K,) from the former of which the pl. سُلُوب has been formed, on the authority of hearsay, (El-Jurjánee, Meb in art. قصد,) He seized it, or carried it off, by force; (S, A, K;) مِسْلَبُهُ الشِّيء , You say (جَالِثُنَّ)، (Ş, K.) (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And سَلَبْتُهُ ثُوْبُهُ, (Mgh, Møb,) aor. 4, (Msb,) inf. n. سُنْب , (Mgh, Msb,) I tooh away from him his garment; (Mgh, Msb;) as also اسلبته [perhaps a mistranscription for but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثُوْبَ زِيدٌ [I took away the garment of Zoyd]; but the verb has been is ثوب for its object, and the زيد postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سُلُبُتُه, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Msb.) __[Hence] one says also, مَلْبَهُ فَوَادُهُ وَعَقْلُهُ also, أَسْلَبَهُ فَوَّادُهُ وَعَقْلُهُ also, مُلْبَهُ فَوَّادُهُ وَعَقْلُهُ or deprived him, of his heart and his reason], and اسلبه (A, TA.) [The latter one might think to be a mistranscription for احتلبه were it [of a palm-branch]. (AZ, AHn, S, M.) not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by وَهُوَ مُسْلَبُ العَقَل perhaps, however, a may be here a mistake for المُسلب المُنو القَصبة And أَسُلُبُ هَذِهِ القَصبة + Peel thou this cane, or reed. (TA.) _ [In grammar and logic, is used to signify + Privation, or deprivation, in a general sense; and † negation; opposed to البَاتُ and البَاتُ [as an inf. n. of which the verb (app. سُلُبُ) is not mentioned] + The going, or journeying, lightly and quickly. (M, K.) Ru-beh says,

قَدْ قَدَّحَتْ مِنْ سَلْبِينٌ سَلْبًا قَارُورَةُ العَيْنِ فَصَارَتُ وَقَيَا

+ [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: (for Li, for being an absolute complement to the inf. n. in سَلَبَتْ or سَلَبَ [or سَلَبَ [or سَلَبَتْ, as appears from what follows], aor. -, + He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning. (TA. [See also 5.])

2: see 5, in three places.

if used, means He contended, ... البَّهُ الشَّيَّ، with him in a mutual endeavour to seize, or carry off, the thing by force. See 6.]

4. اسلبت, said of a she-camel, (S, M, K,) ; She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state. (Ş, M, K.) الله الشَّعْرُ † The trees became bare of their fruit, and dropped their leaves. or ثمام (K, TA.) + The) اسلب النَّهَامُرِـــ (K, TA.) panic grass] put forth its مُوص [or leaves, so that it became fit to be cut : see سَلَبَ]. (TA.) == See also 1, in two places.

5. تسلبت, (Ṣ, Ḳ,) said of a woman, (Ṣ,) i. q. i. e. + She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning,] عَلَى زُوجِهَا [for her husband]: (K:) or, as is for the husband; (Ṣ, A;) but is sometimes for another than the husband: (S, TA:) [therefore] تسلبت signifies + she put on the black garments of mourning; (M, TA;) as تُسَلِّبُ ۗ عَلَى ,you say نَسَلِّبُ اللّٰ also السَّبِت: (M, A:) on زوجها (Lh, M) + She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]: (M:) and † She put on the blach gar ments of mourhing for her dead one: having a general application. (A.)

[6. تسالبا الشَّيُّ ي They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. هام , as a syn. of تَخَالُس .]

7. انسلب + He went a very quick pace: (K:) or he went well; said of a horse and of a camel:

was as though she went forth from her skin: (S, TA:) [or she outstripped: see an ex. voce _____.]

8: see 1, in four places.

The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the Lip [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

(TA;) what is seized, or carried off, by force, (M, Meb, K, TA,) from a man, of spoils, whatever it be; (TA;) comprising all the clothing that is upon the man; (Mgh, Msb, TA;) accord. to Lth and Az (Mgh) and the Bári'; (Mgb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: in the sense of the measure فَعُلَّ in the sense of the measure used in the مَعْمُولُ , i. e., (TA,) i. q. مَفْعُولُ manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. أَسْرَبُ. (M, A, Møb, K.) You say, أَسْرَبُ [He took the spoil of the slain man], سَلَبُ القَتيل and أَسُرُبُ القَتْلَى [the spoils of the slain men] (A.) _ Also + The hide and shanks and paunch of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدُن]) _ And + The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar النابة العامة : (TA:) or the bark of a kind of tree of which are made [baskets of the hind called] نكلال: (Sh, in سُوقُ السَّلَابِينَ † TA:) there is a market called El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سُلُب: (Şh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (المُمَلُ), and then split asunder, whereupon there comes forth from it a white مُشَاقَة [or coarse fibrous substance] like [the fibres of the palm-tree, called] نيف; and it is one of the best of the materials of which ropes are made: the n. un. is with 3: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (ليف) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeyd says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is

† The she-camel went so quick a pace that she ropes are made: and some say that it is the [or leaves] of the [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskal, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms hyacinthus aporus.] A poet says, (S,) namely, [Murrah] Ibn-Mahkan [El-Temeemee], (M,)

فَنَشْنَشَ الجِلْدَ عَنْهَا وَهُيَ بَارِكَةً

حُمَا تُنَشِّنِشُ كُنًّا فَاتِل سَلَهَا

(S, M,*) i. e. And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]: (S in art. some read قَاتِلِ, meaning [by the word following it] "what is seized, or carried off by force, from one slain:" (M:) Aş read فاتل, with ن : I Aar, with ت: Th says that the right reading is that of As. (S in the present art.)

Light, or active, (K, TA,) and quick. A رَجُلُ سَلِبُ اليَدَيْنِ بِالطَّعْنِ ,You say (TA.) man light, or active, in the arms, or hands, in ثُورٌ سَلَبُ الطُّعْنِ بِالقَرْنِ and ثُورٌ سَلَبُ الطُّعْنِ بِالقَرْنِ A bull light, or active, in thrusting, or piercing, with the horn. (8, TA.) And فَرْس سَلْب القُوائير A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] _____ signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. سُلُبُ. (M.)

سُلُبْ, as a sing., see سُلُبْ, in three places. _ It is also a pl. of سَلِتُ [q. v., last sentence] : (M:) and of سُلَابٌ, as a subst.: (Ş, K:) and of as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of -, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of سَليب as an epithet applied to a tree. (S.)

i. q. جردة i. q. سلية part, or parts, of the body]: (IAar, K:) or a state of nudity. (TA.) One says, مَا أَحْسَنَ سُلْبَتَهَا [How goodly is what is unclad of her person! or, her state of nudity !]. (K.)

سَلَبُ: see سَلَبُ, in the former half of the paragraph: __and see also __ گُرب Also A string, or cord, that is tied to the خطر [i.e. muzzle, or nose,] of the camel, exclusive of the خطام [q. v.]. (M.) _ And A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the Lad [or skin of the reed, or cane,] of the

sing. of سُلُب, which signifies The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a (KL:) but mostly (TA) one says, انسلبت النَّاقة a kind of tree well known in El-Yemen, of which sing.: (TA:) [but it may be replied that the

author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl. :] or both signify black garments worn by women; and the sing. is اَسَلَبَةُ (M:) aecord. to the T, سَالَبَةُ signifies a black garment with which a noman mourning for the death of her husband covers her head: accord. to the R, a black خرقة [or piece torn off from a garment or cloth] that is worn by a woman berest of her child, or of a person beloved, by death. (TA.) = See also _____.

نسُلُوبْ: see سُلِيبْ, in four places. = Also A spear that takes away life: pl. سُلُبُ. (Ham p. 171.)

i. y. المسكوب i. y. مسكوب i. y. مسكوب نايب carried off, by force: - and more commonly spoiled, despoiled, plundered, or deprived of what ras upon one or with one]: (S, A, Msb:) as also but app. in the former sense only]. (\$.) [Hence] one says شُجَرَةُ سُليب ! A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. , as in the phrases palm-trees upon which is no fruit, and شَعْلُ سُلُبُ trees upon which are no leaves; in the sense نعيل in the sense of the measure مُغُولُ : (S:) and one says also using سُلُبُ as a sing., like other words of the same measure mentioned in what follows,] meaning a tree of which the leaves have become is سَليبٌ scattered, or strewn. (Az, TA.) And applied to a woman as meaning + Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him; as also أَسُلُوبُ and أَسُلُوبُ (Lh, M:) or أَسُلُّبُ, so applied, signifies [simply] † putting on, or wearing, the black garments of mourning. (M. [See an ex. of this last word with the affix 5, used as a pl., in a verse cited voce بَسُلَبَات, and an ex. of its pl., مُسَلَّبَات, in a verse cited voce تُدُى.]) Also, applied, to a shecamel, and so المُلُوبُ and المُلُوبُ and المُلُوبُ and (K,) the last in one instance in the copies of the K erroncously written مُسَلَّبُ, (TA,) and الله بالله (K, TA,) with damin to the first and second letters, (TA,) [in the CK , and said to be with dainm,] or V thus applied, (S, M,) and الكُبُّ (M,) + Whose young has died : (M, K:) or that has cast her young one in an imperfert state: (S, M, K: and in this latter sense, as upplied to a she-cumel, * is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of سكوب, S, M, or سلاب, M) is سلب (Ṣ, M, K, TA, in the last expressly stated to be like , but in the CK and sometimes they : (M, K:) and sometimes رِفَرَسْ فُرُطٌ and نَاقَةً عُلُطٌ like أَمْرَأَةً سُلُبٌ لا عَالَمُ and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure , without 5, are used as fem. epithets: signifies ta she-camel nhose yanany one has been taken; and its pl. is بُسُلُانُبُ; (A:) and, applied to a she-camel, it signifies also desert: or some action that they perform among

which may mean whose young] ٱلَّتِي يُرْمَى وَلَدُهَا one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed]: (L, TA:) and is also applied to a she-gazelle, as meaning despoiled, or deprived, of her young one: and so سَالَبُ (M.) Applied to a man, (M,) it signifies also العَقْلِ † [Despoiled, or deprived, of reason]; (M, K;) and you say [also] perhaps a mistranscription for , مُسْلُبُ الْعُقُل مُعْلَبٍ , see 1,] a tropical expression: (A:) pl. (M, K.) سَلْبَي

سُلُبُوت, (Lh, M, K, TA, [in the CK, erroneously, , فَعَلُوتُ of the measure , from are [doubly in-سَلَّابَهُ الشَّيْء (M,) and أَسُلَبُهُ الشَّيء tensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning Wont to spoil, or plunder, people [very often, or] constantly. (TK.)

[One who spoils, or plunders, people much or often. == And A seller, or manufacturer, of ropes, or bashets, made of سَلَب]: see its pl., سَلُبُ voce

سَلَبُوتْ see : سَلَّابَةُ

سُالِب: see سُلِيب, in two places.

أُسْكُوبُ A row of palm-trees; as also أَسُكُوبُ .سكب TA in the present art. and in art. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) __ A road, or way, (M, Msb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, made, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sart, or species; syn. فُنّ : (Ṣ, M, Msb, TA:) pl. أَسَالِيبُ. (Ṣ, M, A, Mṣh.) You say, أَسُلُوبٍ مِنْ أَسَالِبِ القَوْمِ, i. c. [He is following] a way of the ways of the people, or party. (Msb.) And مُرْ فِي أَسُلُوبِ سَوْء [They are in a bad, or an evil, way]. (TA.) And Me pursued kis nay, course, mode, سَلَكَ أَسُلُوبَهُ or manner, of acting or conduct or the like. IIe أُخَذَ في أَسَالِيبُ منَ القَوْلِ And أَخَذَ في أَسَالِيبُ منَ القَوْلِ began, or entered upon, modes, manners, surts, or species, [meaning varieties, or diversities,] of speech; Byn. أَفَانِينَ, (Ṣ,) or أَفَانِينَ. (M.) And 'His speech, or lan] كُلَامُهُ عَلَى أَسَالِيبَ حَسَنَة guage, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one M, أَنْفُهُ فِي أَسُلُوبِ ,says of him who is proud A) [His nose is kept in one direction], meaning the looks not to the right nor to the left. (A.) [Hence it is said that] signifies also Elevation in the nose, from pride. (K, TA.) - Also The aperture of a watering-traugh, or tunk, through which the water flows. (IAar, TA in art. بيب.) _ And The neck of the lion.

A certain game of the Arabs of the

them : one says, أَمْلُوبَةُ [Among them is a performance of what is termed [Indepth]. (Lh, M.)

العَقْلِ, last sentence. مُسْلَبُ العَقْلِ

نمسلب: see سُليب, in three places.

مًا لِي بِ see سُلِيب, in two places. مُسَلِّبُ i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, اِنَّهُ لَوَحْشَى مُسَلِّب, meaning Verily he is unsociable and ungentle. (AZ,

أَسُلُوبُ see سَلِيبُ, first sentence.

مُسْتَلَبُ العَقْلِ, last sentence.

the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Aboo-Dahbal. (K.)

1. مَلْتُ المِعَى, aor. ج, (M, K) and ع, (K,) inf. n. (M, TA,) He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand. (M, K. [In both it is expl. by أَخْرَجُهُ بِيدُه but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that signifies The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth; and thus is done with a gut. (TA.) It is also said to signify The extracting, or causing to come forth, what is fluid, or maist, adhering to another thing. (MF, TA.) [Hence,] i. e. مَخَاطَهُ عَنْ أَنَّهُ i. e. سَلَتَ خَشْهَهُ his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., i. c. [And أَنَيْنُفُذُ الجَحِيمُ إِلَى جَوْنِهِ فَيَسْلِتُ مَا فيه the fire of Hell shall penetrate to his inside, and] shall exscind and extirpate what is in it. (TA.) _ You say also, سَلَتَ القُصْعَة , (S, A, K,) aor. عُر inf. n. سُلْتُ; (Ṣ;) and استلتها (Ṣ;) He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (Ķ.) Ánd الله (Ṣ, Mal) مُنَّ يَدِهَا Ánd (Ṣ, Mal) or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K:) or she put away, or removed, that stuff from her hand: (Msb:) or she wiped off, and cast away, that stuff from her hand: (TA:) or سُلَتَ الخضَابُ nov. 2, he took away, and wiped off, the material for dycing the hands or hair; and in like manner. a similar thing; and sweat; and blood. (Mgh.) occurs in a trad. as meaning He

removed the blood [from her or it]. (TA.) -(M, K) means, accord. to Lh, He or beast brought إبدنة scraped off the blood of the to Mekhch for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner هَلْتُ وَمُ البُدُنَة is expl. in the L as on the authority of Lli,)] in my opinion the meaning is, he scraped off the shin of the with the knife so that he made its blood to appear. (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: as though meaning he scraped, فَشُرَهُ حَتَّى أَظْهَرَ وَمَهَا off the dried blood of the se so that he made its fresh blood to appear: but in the copy of the K followed in the TA, النَّدَبَة (i. e. the scar) is put in the place of البُدنة, and the former of these two (i. e. الندية) I regard as the right word.]) ___ سَلُتَ also signifies + He cut off a thing. (K. This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتَ أَنْفُهُ, (S, M, A, K,) aor. - and -, A, K) entirely (TA) with a sword. (S, A.) And # He cut off his hand, or arm, with the sword. (M.) And اللَّتُ شَعْرَهُ † Ile shaved off his hair. (M, K.) And مُسْلَتَ رَأْسُهُ # He shaved his head. (As, S, L.) __ خَلْتُهُ + He beat, struch, or smote, him: (K, TA:) and سَلَتُهُ مِائَةَ سُوطٍ , flogged him. (TA.) You say + I inflicted upon him a hundred strokes of the rhip. (Ş, TA.) __ And سُلُتَ بِسُلْحه † He cast forth his excrement, or ordure. (K.)

7. انسلت عنا He stole, or slipped, array from us without his being known to do so. (M, K.)

8: see 1, in the former half of the paragraph.

[or barley], (Lth, S, M, سُلْتُ Mgh, Msb, K,) having no hush, (Lth, S, Mgh, (which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (\$,) growing in El-Ghowr and El-Ilijáz; (Mgh, Msh;) the سُوِيق [or meal of the parched grain] whereof is employed as a cooling diet in the out [or summer]: (TA:) or i. q. [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (حامض) sort of: شعير: (M, K:) or a white شعير, without hush: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for are mentioned in a trad. as السُّلُتُ and البَّيْضَالَّا distinct, each from the other, and by the former is meant wheat : (TA :) or a species of mith a thin hush and small grain: (IF, Msb:) or a grain between wheat and barley (شعير), not having a hush like that of the latter, and thus being like wheat in smoothness, and like barley in its nature, or quality, and in its coolness: (Az, Msb:) accord. to Es-Seydelance, like barley (شعير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Es-Şaláh, Msb:) [gymnocrithon (i. e. hordeum nudum) of Galen: tragus of Diose. (Golius.)]

ذَهُ مَنَّى فَلَتُهُ وَسُلْتَهُ لَا (a thing, or an affair, TA) escaped me: (K, TA:) accord. to some, is here an imitative sequent. (TA.)

النائي A woman who does not make frequent use of النائية [for tinging, or dycing, her hands]; (S;) a woman who does not frequently tinge her hands with خفان : (M:) or a woman who does not make use of خفاب for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

what is extracted, or made to come forth, (M, K,*) from a gut [hy compressing it] with the hand. (M.) — What is taken off with the finger from the sides of a bowl, to clean it. (S, K.*)

A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.)

[app. An instrument with which is scraped aff, or removed, from the hand]. One says, عَشَانِكُ مِسْلَاتَ حِنَّائِكُ [Give thou to me &c.]. (A.)

That whereof the flesh that was upon it has been taken off or away, or removed. (K.)

And A shaven head. (As, S, L.)

سلتمر

A calamity, or misfortune. (Ṣ, M, Ķ.)

A hard, or severe, year. (Ṣ, M, Ķ.)

[gohlin, or demon, such as is termed] غول (Ṣ, M, Ķ.)

A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (Ķ, TA. [The explanation in the CK is faulty: the last words should be is augmentative. (TA.)

One says also أَصَابُ, [in the CK الْمُلَمُّةُ,] meaning He got not anything. (Ķ, TA.)

سلج

1. سَلَجَانٌ , aor. و , inf. n. سَلَجَانٌ (Ṣ, O, Mạb, Ķ) and بنت, (S, O, K,) He smallowed (S, O, Mab, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Meb;) as also سَلَجَ سَاَجَانْ aor. - ; (Mṣb;) and ♦ تسلّج (O, K : *) or signifies the eating quickly. (TA.) Hence the saying, الأُحُلُ سَلَجَانٌ وَالقَضَاءَ لِيَّانٌ [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or الأَخْذُ سَلَجَانُ الخ [Taking, or receiving, is a smallowing, &e.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also سَلَجَ النَّقَةُ لَا الْكَافَةُ اللَّهُ اللَّ اللَّهُ ا

5. سَلَّج: see 1, first sentence. — Also He persevered, or persisted, in drinking (Lh, O, K) the beverage called بَنِبن, (Lh,) or wine; (O, K;) like يَزَلَّج; (Lh;) meaning he made it to enter his نَرَلَّج; (O;) or as though he filled with it his نَلَجُن, (K,) i. e. his مِلَّدُ: (TA:) and so استَلَب (O, K.)

8: see what next precedes.

بَلِيْج : see بُلَجْلَب, below.

squared piece of wood of the tree called , as brought from India, (TA in art. ,) from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHu. (TA.) See also what next follows.

A certain plant, (S, K,) upon which the camels pasture, (S,) soft, fluccid, or frayile, of the shrub-kind; (TA;) also called المُنْجَانُ به the shrub-kind; (K, TA,) or اللَّبَجَانُ (CK,) like تَهَجَانُ; (K;) and ♦ سُلْجان (TA:) or the اسْلَجَة (O, TA,) i. e. سُلُّجَان, with damm to the سُلُّجَان, and teshdeed and fet-li to the J, (O,) is a species of the ; (O, TA;) and this last is one of the largest of the kind of trees called حُمْض: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the مُثَّع is a large kind of trees, like the tails of the [lizards called] ضَبَابِ [pl. of ضُبَاب], green, and having thorus, and [of the kind termed] حُمْض: (O, TA:) in the T it is said to be a sort of that ceases not to be green in the summer, or hot senson, and in the ربيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tructs, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] ربيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not rechoned among the trees called حُمِض. (L, TA.)

or سُلَجَانُ: see the next preceding paragraph, in three places.

The مُلْقُوم The سَلَجَانَ [properly the windpipe, hut here app. meaning the yallet: see 5]. (O, Ķ.) One says, مَاهُ نَاللهُ في سلّجَانه [May God smite him, or afflict him, in his استّجان]. (O.)

and لَجُلَجْ and سُلَجُلَجْ and لَجُلَجْ Good,

or pleasant, food, (O, K, TA,) that is snallowed (K, TA) with ease. (TA.)

سلجمر

nud سُلُوسُ Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also and the pls. of these two words are and بَلُومِ: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and applied to arrows signifies long in the iron heads. (S.) مُنْجَمْرُ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (Ş voce عُلْمَا :) the pl. of each is سُلَاجِيّ, with fet-h [to the ...]. (S, K.) — Also the former, applied to the [in jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the [or jam-hones]. (K, TA.) __ Also A well ancient (غادية) and having much water. (K.) is also the name of A certain well-known plant; (K, TA;) of those termed بَقُول; which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabicized word, [from the Pers. شُلْغُر,] originally : س but pronounced by the Arabs with , فس شَلْجُوْ , nor ثَلْجُو , nor چُنْجُو , nor ثَلْجُو , nor چُنْجُو , or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with , but that it is correctly with س. (TA.)

: see the preceding paragraph, in two places.

Arrows made long and broad [in their iron heads]. (TA.)

نلح

1. — (Ṣ, Mgh, K,) aor. -, (Mṣb, K,) inf. n. — (Ṣ, Mgh, Mṣb,) said of a man, (TA,) He voided his excrement, or ordure; (Ṣ, K;) [or thin excrement: see — : and] said of a bird, it muted, or dunged; (Mṣb;) like bir (Mgh, Mṣb) said of a man: (Mṣb:) and said also [of other animals, as, for instance,] of a camel, (Ṣ, K, TA,) and of a bull. (K in art. Li.)

2. سلّمه IIe armed him with a weapon or weapons. (A.) And سلّمه السّية, (K, TA,) and القَوْس, (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) العَوْس, (A, TA,) inf. n. تَسْلِيعُ , (TA,) It caused the

camels to void _ L [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] _ L , inf. n. as above, He rubbed over his _ L [or skin for holding clarified butter] [or skin for holding clarified butter] with _ L , i. e. rob, or inspissated juice. (K, TA.)

4. Ite made him to void [or thin excrement]. (S, K.) [See also 2.]

5. تسلّع He wore, or put on, [or armed himself with,] a neapon, or neapons. (S, A, L, K.)

[Hence,] بُلُو بِأُسْلِمَةِ : see : تَسَلَّمَةِ الْإِبْلُ بِأَسْلِمَةِ الْإِبْلُ بِأَسْلِمَةً :

Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Mab; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَعَ is added, وهو سلحة تسمية بالمصدر, plainly showing, by what follows a..., that this word is a mistranscription for attait; and that the meaning is, "aud it is its مُنُح, an instance of the inf. n. used as a subst. properly so called;" i. e., the dung of a bird is called its بنتر; for the verb is there said to relate to a bird; though in truth it has a general application:]) or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:]) and signifies [the same: i.e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is مُلْمَانُ and لُمُونُ (L, TA.) frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] [lit. O dung of the crow], an expression filthy, man]. (Mgh.)

signifies , [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

سِلَاحٌ see : سِلْع

Rain-water in pools left by torrents: (K:) so says ISh: but not heard by Az from the Arabs. (TA.)

رَجُل The young of the سُلُتْ [or partridge]; (Ṣ, Ķ;) like سُلُكُ and سُلُكُ: (Ṣ:) [a coll. gen. n.: n. un. with ة: for] it is said in the T that مُلَكُ and مُلَكُ signify the young one of the سُلُكُ : (TA:) pl. سُلُكُانُ .(T, Ṣ, Ķ,) like سُلُكُانُ .(T, TA.)

يَلِّعْ: عَفَوَ عَفَا اللَّهِ: عَلَيْ عَلَى اللَّهِ اللَّهُ اللللْمُواللَّهُ اللللْمُ الللِّهُ اللللْمُولِي اللللْمُلِمُ اللللِّلْمُ الللللِّلْمُ الللللِّلْمُ الللللِّلْمُ الللللْمُلِمُ الللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ الللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ الللِّلْمُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ الللْمُلِمُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلْمُ الللِمُلِمُ الللْمُلِمُ اللللْمُلْمُ ال

: عَدُنَ : 800 مَنْ : Also A looseness, or flux of thin excrement from the bowels: diarrhæa.]

سِنُح * (Ṣ, A, Mgh, Mṣb, Ķ, &e.,) as also, بَلَاحُ

and النَّانُ , (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Mab;) anything with which one repels the enemy, as a sword and spear fr.: (Ham p. 73:) or a meapon, or reupons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Mah, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msh,) because in the pl. it takes the form of أسلحة, which is a pl. form of a mase. n., (Ş, Msb,) as in the instances of أحمرة, pl. of إحمار, and أُرْدِيَّة, pl. of رُدَّة, (S,) but it is also fem., (S, Msb, K,) and has also for pls. رُنُعَانُ and رُنُعَانُ (L,) and the pl. fem. is . (Meb.) You say رَجُلٌ دُو سِلَاجِ [A man kaving a weapon or weapons]. (K.) And قوم ذوو سلاج [A people, or party, haring recapons, or arms]. (S, A, K.) And [He wore, or put on, the meapon, or the weapons, or arms]. (S, A, K.) And أَخَذُ القُومُ The people, or party, took their weapons, or arms, each taking his. (Msb.) __ A sword (Az, Mgh, K) alone is sometimes termed ... (Az, Mgh.) __ And A bow without a string (K) is likewise thus termed. (TA.) __ And A staff, or stick. (K.) - بلاح الثُّور means + The horns of the bull. (S, * TA.) __ ذو السَّلَاج is ; an appellation of السَّمَاكُ الرَّامِع [i. e. The star Arcturus]. (A, TA.) _ And الْمَنْتِ الإِبِلُ سِلَاحَهَا and mean ! The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رمح j. (TA.)

A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to بن and بن (TA.) And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.)

أسلت من حبارى [More mont to mute than a bustard] (Meyd, A, Mgh) and من رجاجة [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain hind of tree, or shrub, that has this effect: (L:) [see also it is was said to an Arab woman of the desert, "What is thy father's tree?" and she answered, it is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S, L:) or it is a certain

herb, or leguminous plant, of those that are slender and soft (من أحرار البقول), growing in the winter, that causes the camels to void (or thin excrement) when they eat much of it: or a certain herb (عَنْدُ), resembling the for rochet], growing upon tracts of sand such as are termed of it: or a certain hind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (عَنْدُ) stuffed with grains, or seeds, like those of the pappy; which is one of the plants of the rain of the of the causes the cattle to void (عَنْدُ), and which causes the cattle to void (عَنْدُ). In. un. with 5: Aboo-Ziyád says that the places in which the

[or frontier of a hostile country] : (K:) or a place of arms or weapons, (Mgh,) like and a مُرْقَب [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that reatch the enemy, lest they should make an invusion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. (S, Mgh.) _ Also, [in one of my eopies of the S erroneously written ,] A people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the heeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed value; (A, L;) and [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مُسْلَحَة : (Nh:) or the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISh.)

see the next preceding paragraph.

سلحب

Q. 4. It was, or hecame, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or hecame, spread out, or expanded: see the part n., below.]

A woman who cares not for what she does nor for what is said to her. (AA, TA.)

straight, or even: (Ṣ, K:) like مُتْلَفَّهُ. (TA.)

Extended: (Ṣ:) or conspicuous and extended: (Ṣ:) applied to a road: (Ṣ, K:) like مُطْلَدُهُ.

(L.) __ I. q. مُشْلَدُهُ [app. as meaning Spread out, or expanded]. (TA.) فَنْلُ مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُعْمُونُ وَمُنْا مُسْلَدُهُ وَمُعْمُونُ وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلِكُ وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُعْلَى اللَّهُ وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُعْلَى وَمُعْلَدُهُ وَمُعْلَى وَمُنْا مُسْلَدُهُ وَمُنْا مُسْلَدُهُ وَمُعْلِدُهُ وَمُعْلِمُ وَمُعُونُ وَمُعْلِمُ و مُسْلِمُ وَالْمُعُلِمُ وَمُعْلِمُ وَمُعْلِمُ وَالْمُعُلِمُ وَالْمُعُ

(AZ, Msb, K) and رَسُنَعُفَى (Fr, K,) pronounced by the vulgar سِلْحَفَى, (TA,) and [which is the most common of the dial. vars.] (S, Msb, K) and سَدُعْفَاةُ (Fr, K) and سُلْحَفَاة (Msb,) and سُلْحَفَاة, (AZ, Msb, K,) and سُلَحْفَية, (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain wellknown beast; (K;) [and] a certain aquatic animal; (Msb;) called in Pers. بَاخَهُ and كَشَفُ (MA, PS) and تُسَنَّى پُشْتُ; (MA;) applied to the male and the female: (Msb:) pl. نَكْرُحْفُ: (S, Msb:) or, accord to Fr, the male of the is called غَيْلُم is called سَلَاحِف ; and the female is called in the dial. of Benoo-Asad: (Msb:) [it is said to be derived from the Pers. سولاخ پای because there is a hole in the body, into which the foot enters: (Freytag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seedproduce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that is also السُّلْحَفَاةُ or السُّلْحَفَاةُ] is also a name of ! The constellation Lyra; commonly [.الشَّلْيَاقُ called

سلخ

1. سُلُنَة, (Ṣ, A, Mṣb, Ķ, &c.,) aor. -, (Ṣ, Ķ, [as in the Kur xxxvi. 37,]) or , , (Msh, [but this I find in no other lexicon,]) and 4, (S, Msb, K,) inf. n. (S, Msb.) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Msb.) And [Its skin was stripped off]. (A.) One does not say of a camel, سَلَتْتُ جِلْدُهُ; but - (Mab.) أَنْجَيْتُهُ and رُنَجُوتُهُ and وَشُطْتُهُ [Hence,] + He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, (A, TA,) مَلْخَتْ عَنْهَا دِرْعَهَا A, TA,) رَرْعَهَا \$ She pulled off her shift; stripped it off. (Ş, TA.) __ And [hence,] سَلَخَ الشَّهُو (Ş, A, Meb.) or شَهُونُه (K,) aor. - (L, Msb) and -, (L,) inf. n. and سُلُوخ, (L, Meb,) ! He passed the month, or his month; (S, K, TA;) came to the end of it. (Ṣ, A, Mṣb, Ķ.) سَلَخْنَا الشَّهْر means ; We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we mulled off from ourselves all of it: and أَهْلُلْنَا هِلَالَ شَهْر means "We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:" then we pull off from ourselves [by degrees] the whole

drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) __ Sec also 7, in three places. and [in an intensive سَلَخَ الحَرَّ جِلْدَ الإِنْسَانِ __ sense] استنه + [The heat made the skin of the man to peel off; or exceriated the man]. (TA.) And الجَرُبُ جِلْدُهُ [The manye, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so without the mention of the skin:] see ease in his feathers [app. such as caused many of them to fall off]. (TA.) ـــ النّبات + [The plant shed its foliage, and then became altogether green again: (see نالغ:) or] the plant became green again after having dried up. (M, K.) -- , فَسَلَخُوا مَوْضِعُ الهَا يُكْمَا يُسْلَخُ الإِهَابُ فَخَرَجُ الهَا إ in a trad. respecting Solomon and the مُدُمُّد [or hoopoe, i. e. + And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) مِنْ بَطْنِ أُمِّهِ , said of a child, means + He was drawn out from the belly of his is + The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed . (TA. [See Har p. 263.])

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

and [in an intensive sense] انسلنخ جِلْدُهُ # Ilis shin became stripped off: _ and the became exceriated by heat]. (A, TA. [The latter meaning is indicated in the TA.]) -The serpent cast off, or [The serpent cast off, or divested itself of, its slongh]: (\$:) and أَلَنْتُ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلَّ اللَّهُ الحَيَّةُ (L, K,) aor. -, inf. n. الحَيَّةُ the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any erecping thing: (L:) and one says of the serpent termed السَّالِيَّ [q. v.], مِسْلَتُ الْهُ [He casts off his slowyh]. (\$.) — One suys also of a man, إنسلخ مِنْ ثِيَابِهِ †[He became stripped, or divested, or he divested himself, of his clothes]. مِنْ سَنَتِهِ (Ş, A, Msb, K) انسلخ الشَّهُرُ (Ṣ.) ـــ (Ṣ.) (S) The month passed, or passed away [from its year]; (Msb, K, TA;) as also أَنْتُغُ لللهِ (K.) And انسلخ النَّهَارُ مِنَ اللَّيْلِ (Ṣ, A, Ķ) : The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] انسلنج منه means † It hecame altogether separated from it; quitted it entirely. (MF.)

9. اسلنے, inf. n. اسلنے, He lay upon his side. (K.)

also Vailine: (K:) or the last day thereof. (MA.)

in two places.

The spun thread that is upon the spindle.

مُسلَاخ عود : سَلْخَة

A skinned sheep or goat; (L;) as also (S, K) and (TA:) or this last is an epithet in which the quality of a substrate is predominant, meaning a skinned sheep or goat, without head and without legs and without belly: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been caten; after which, what remains is called , whether much or little. (L.) A thing, (JK,) accord to the K a person, but this is not in the other lexicons, (TA,) insipid; without tastv. (JK, K, TA.) And A man (TA) vehement in significant impregnating. (K, TA.)

أنيه سَلَاحَةٌ وَمَلَاحَةٌ In it (accord. to the K in him, but see سُلِيَة, TA) is insipidity, or tastelessness. (K, TA.)

[app. A piece of shin, or hide, stripped off]. (K voce —.) — The urine of the mountaingout. (KL.) [In Pers. ——: thus, with —, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Diet. Golius adds, on the authority of Ibn-Beytar, that it is black and viscous like pitch, and is collected from the rocks.]

† A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having majections]. (TA.) __ + Of the [plants called] رمث (JK, S, K) and عُرْفُج, (JK, S,) [Such as has been stripped of what was good for pasture; the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the عرفع, such as is thick, of what has become dried up. (TA.) _ And † The oil of the fruit, or produce, of the ivi [or bentree] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed مَنْشُوش; and one says of it, مَنْشُوش. (TA.) Also + Offspring: (JK, K, TA:) because it has been drawn out (نُزعَ i. e. نُزعَ from the belly of its mother. (TA.)

an extr. pl. [or quasi-pl. n.] of سُلَنَةُ q. v. (TA.)

A skinner, or flayer. (KL.)

or scab, in consequence of which the camel is excoriated (قسلند). (K.) _ [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) intensely black: (JK, TA:) you say, أَسُودُ سَالِحُ, (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [80]

every year: (Ṣ:) the female is called أَسُودُهُ , and is not qualified by the epithet عنائة: (Ṣ, Ķ:) and you say أُسُودُانِ سَالِتُ , (Ķ,) not giving to the epithet the dual form, accord. to AZ and As; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and عنائة and المائة and المائة and المائة (K,) which last is extr. [i. e. anomalous]. (TA.) __ Also † A plant of the kinds termed &c. that has shed its foliage (الكة) and then become altogether green again. (TA.)

أسكن applied to a man, (JK,) † Very red [as though skinned]. (JK, K.) — And [its pl.] مسكن applied to camels, † Having mange, or scab, by which they are excoriated. (JK.) — Also † Bald in the fore part of the head: (K:) but أَسُلُمُ is more common in this sense. (TA.)

الليخ A certain plant. (K.) [Perhaps a dial. var. of إسليخ, or a mistranscription for this latter.]

A place in which sheep or goats are skinned. (Msb.)

A shin, or hide; (JK, Ṣ, Ķ;) as also الله على: (TA:) or, of a sheep or goat; (A;) as also الله: (TA:) or, of a sheep or goat; (A;) as also الله: (K, TA.) [Hence,] one says, فكرن حمار في إلاهاي إلاه

. سَلِينٌ and with : see ; مَسْلُونُهُ . سَلُنْ 800 : مُنْسَلَخُ الشَّهْرِ

سلس

and سَلَاسَةً and سَلَسْ and أَرْءَ and سَلَسْ and "Lemas, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see "..., below;) and also as meaning are سَلَاسَةُ and سَلَس and أَن are said to be simply substs.: see the former of these two words below.] _____, (Msh, TA,) aor. =, inf. n. سَلَاسَة (Msb) [and app. سَلَس also, (see below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see ",)] He was, or became, tractable, submissive, compliant, obsequious, (TA,) or easy, (Msb, TA,) and gentle. (Msb.) You say, مُلِسَ لِي بِحَقِّى was easy to me in giving me my due, or right]. رسَلُسْ ، (TA,) inf. n. سُلُسَ بُوْلُهُ (TA,) (Msb,) + His urine flowed involuntarily; he was unable to retain his urine; (Msb, TA;) by reason of disease. (Msb.) [The explanations of سَلُسُ and &c. below will serve to give further illustrations of this verb.] — its limit, aor. for palm-tree lost the stumps, or lower ends, of its branches; (Ibn-'Abbad, K;) as also its branches; (Ibn-'Abbad, K;) as also its branches; (K;) or, accord. to the Tekmileh and O and L, its its seems that its seems that its means a palm-tree that lets fall and strens its unripe dates; and its means what fulls from the pulm-tree. (Ibn-Abbad, TA.) — its its inf. n. inf.

2. سلّس, (Ibn-'Abbad,) inf. n. سلّس, (K,) He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of خَرُز [or beads]. (Ibn-'Abbad, K, or TA.)

4. أَسُلُسُّ She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is أُسُلُسُّ , (TA,) and أَسُلُسُّ , (Ibn-'Abbad, TA.) — See also 1.

A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. سُلُوس: (S, M:) or [a woman's car-drop; i. e.] the woman's ornament called عُرُط. (Ibn-'Abbad, K.) — And [the pl.] مُرُط signifies also Women's mufflers, or head-coverings; syn. مُرُط [pl. of مُرُط]: so says IAar; and he cites as an ex.,

قَدْ مَلَاثَ مَرْكُوّهَا رُؤُوسَا
 كَأْنَ فِيهِ عُجُزًا جُلُوسَا
 شُمْطَ الرُّؤُوسِ أَلْقَتِ السُّلُوسَا

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] , so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

and اسكن [said in the M to be inf. ns. of سكن, (q. v.,) and in the K to be simply substs., signify, as substs., Looseness; as meaning slackness; and as meaning unsteadiness:—and also] Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness. (S, K.) [Henee,] one says, المنافذة (A.) أن كالمه سكرية (A.) أن أن كالمه المنافذة (B.) أن كالمه المنافذة (B.)

part. n. of سُلُسُ; as also سُلُسُ: (M:) Loose, not tight; meaning [slack; (see 1, first sentence;) and also] unsteady; applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says,

مَّمُّكُورَةٌ غَرُّثَى الوِشَاجِ السَّالِسِ لَا تَضْحَكُ عَنْ ذِي أُشُرِ غُضَارِسِ تَضْحَكُ عَنْ ذِي أُشُرِ غُضَارِسِ

[A female of slender make, whose loose وشاح] • (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) __ Easy; applied to a thing: (S:) easy, (Msh, K,) gentle; (S, Msb, K;) tractable; submissive; compliant; obsequious; (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, [A horse casy to be byl; tractable]. فَرَسَ سَلِسُ القِيَادِ مسلَوْسُ * القياد and فُلَونٌ سَلسُ القياد (A.) I [Such a one is easy to be led, or persuaded; trartable, submissive, or compliant]. (A.) -A man easy in private conference; expl. by . سَهُلُ الخَلْوَة (Msh.) _ Beverage, or wine, that descends gently or easily [down the throat]. (TA.) A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Msb, K;) by reason of disease. (Msb.)

A certain herb, bearing a near resemblance to the نَصِي, (AḤn, M, K, TA,) except that it has a grain like that of the [species of barley called] : (AHn, TA;) and when it dries up, it has an aren that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often hinding the pasturing beasts: (AIIn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn,

Loss, or departure, of reason or intellect. (Ş, M, K.)

in two places. سَلَسُ see سَلَاسَةُ

in two places. سَالسَّ see سَالسَّ

. see 4.

: see 1, in two places : __ and see also 4.

A sword having wavy marks resembling a rhain: occurring in a verse of Ibn-Kilábeh El-Hudhalee, as some relate it; but accord. to others, مُسَلَسَل formed by transposition from مُلَسَلُس

عسلاس: see علم and see also 1, latter part, in two places.

Bereft of reason, or intellect; (S, M;) and [of bulk] of body, (M, TA,) as some say; but accord to the T, one says respect of his reason, or intellect, but مَهْلُوس in respect of his body: (TA:) possessed, or insane.

سلسبل

a quinqueliteral-radical word, (M,) Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (بَبُن, so in a copy of the M, and so in the CK,) or signifying smooth, (بَيْن, so in copies of the K,)] in which is no roughness: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) __ And Wine: (K:) so accord to some, as in the saying of 'Abd-Allah Ibn-Rawahah. in which it is [said to be] used as a syn. adjunct to the preceding word:

إنَّهُمْ عِنْدَ رَبِّهِمْ فِي جِنَانٍ يَشْرَبُونَ الرَّحِيقَ وَالسَّلْسَبِيلًا

[as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juire of the grape: but the meaning may be, the rhoicest of mine, or the sweetest thereof, &c., (see رُحيتًى,) and wine easy to swallow, or the like]. (TA.) _ And A certain fountain in Paradise [mentioned in art. سبل, q. v.]: (M, K:) Aboo-Bckr says that it may be a proper name of the fountain, and properly imperfectly deel. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly deel.: (TA:) Sb mentions it as an ex. of an epithet: IAar says that he had not heard it except in the Kur-án: [in the Kur] سَلْسَبِيلًا [in the Kur] means that slips, or steals, (رَيْغُسُلُّ,) into the throats, or fauces: [as though the radical letters were only und J, which some assert to be the case:] nceord. to Aboo-Jaafar El-Bákir, it means soft in the part between the حَنْجَرة [or head of the wind-pipe] and the عَلْق [or fauces]: the explanation as meaning [مَلُكُ سَبِيلًا إلَى هُذِه [.e.] سَلُ سَبِيلًا سَلُ رَبَّكَ سَبِيلًا إلَى هُذِه [.f. Ash of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) ___ The pl. is سَلَاسيب and - عَسَلَاسيب and the pl. of [the fem.] مُنْسَبِيلاتْ is سُنْسَبِيلاتْ. (TA.) __ [In the present day it is applied to An artificial fountain that thrones up water.]

1. سَلَطُ , aor. ، (M,) inf. n. سَلَطُ , (S, M, B,) He, or it, overcame, prevailed, or predominated: (S, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) __ It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) __ He was, or became, sharp. (TA.) And the same verb, (M, Msb, K,) inf. n. as above (Ṣ, M, Mṣb, K) and سُلُوطُةٌ, (Ṣ, M, K̩,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (S:) or long-tongued; (M, K;) as also سُلطُ, aor. -, (K,) inf. n. اسلط: (TS, TA:) or clamorous and foultongued: (Msb:) [or this verb, said of a man, has the first of these three significations; but] inf. n. سَلُطَتْ, signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سُليط, below.]

2. مِنْسُلِيطٌ , (Ṣ, M, Mṣb,) inf. n. سُلطهُ عَلَيْه , (M, K,) also written with , (Ibn-'Abbad, and K in art. , Me (God, S) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (S, K:) he made him to have mastery, dominion, or authority, and power, over him: (Msbs) he made him to have, or exercise, abso-

• (M;) or absolute superiority of power or force: (K:) he gave him power over him, and superior power or force. (TA.) [You say also, wild عليه الكلاب IIc set the dogs upon him.]

5. تسلّط عَلَيْهِ He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Msb:) he had, or received, power over them; and superior power or force; quasi-pass. of مُلَّطُهُ عَلَيْهِمْ (TA.)

سَلْطٌ:) see سَلْطٌ; for the former, in four أسلط: places; and for the latter, in seven.

: سُلْطُةُ for the latter, in three places.

Strength, might, force, or power; (TA;) as also السَّطَنَةُ (Bd in iii. 144 :) predominance ; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also الله (Ş;) the former being syn. with تُسَلَّطُ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسُلَّطُ: (S:) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. أَسُلُطُنَةُ (Mṣb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Msh;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سُلْطَان; (M, Msb, K;) which is the only instance of this form: (Msb:) it is mase. and fem.; (M, TA;) generally mase., in the opinion of the skilful; but sometimes fem.; so say IAmb and Zj and others: (Msb:) but ISk says that it is fem. (TA.) One says, قَضَتْ بِهِ السُّلْطَانُ (ISk,) or some say, (Msb,) (ISk, Msb) The sovereign, or ruling, power (السَّلْطَنَةُ ﴿) decreed it. (Mşb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَتُنَا سُلْطَانٌ جَائِرَةً [A tyrannical sovereign, or ruling, power, came to الله أَنْ تَسْأَلَ (Msb.) It is said in a trad., إِلَّا أَنْ تَسْأَلَ رُا سُلْطَانِ, meaning Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, كَنْ جَعْلُتُ لَكَ إِلَيْنَ And you say, كَنْ جُعْلُتُ لَا اللَّهُ اللَّهُ عَلَى أَخْذِ حَقَّى مِنْ فَلَانِ I have given thee power, or authority, to take, or receive, my due أَرْ يَوُمُّ الرَّجُلُ الرَّجُلُ And لَرْجُلُ الرَّجُلُ A man shall not take precedence of a في سلطانه man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his eusliion; for in doing so he would show him eontempt. (Mgh.) __ Strength, or hardness, of anything: (M, K:) sharpness of anything: force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. lute dominion or sovereignty or rule, over him; (IDrd.) _A proof; an evidence; an argument;

a plea; an allegation; syn. 2, (S, M, Mgh, strong, or hard, solid hoof. (M, TA.) And Mab, K,) and برهان (S, Mab:) a خجة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Mohammad Ibn-Yezeed, from Li, (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], the meaning may be , فَقَدُّ جَعَلْنَا لَوَلِيَّه سُلْطَانًا either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [lxix. 29], هَلُكُ عَنِّي the meaning may be My dominion, and , سُلْطَانَيه my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِيثٍ [When re sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a mase, form; and thus it is in the last of the instances above. (TA.) __ Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a hhaleefeh: (TA:) these are its most common applications [in the writings of post-elassical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the carth, (Msb, B,) and is of great usefulness; (B;) the word being derived from Light [signiving "olive-oil"]: (Msb:) it is of the measure نَعَلَانُ : (S:) and when [thus] applied to a person, it is masc.: (Msb:) or it is masc. and fem.: (S, TA:) accord. to Mohammad Ibn-Yezeed, (TA,) fem. because it is [originally] pl. of applied to "oil;" as though the kingdom shone by him; or because it has the signification of .: and sometimes mase., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Mohammad Ibn-Yezeed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رُجُلُ and he who makes it fem. regards it as meaning : (TA:) the pl. is سُلَاطِينُ (Ṣ, Mṣb.) It is also, itself, sometimes used as a pl.; as in the phrase سَيَّدُ السُّلُطَان, used by a poet, meaning [The lord of kings]; i.e. the مَيْدُ السَّلَاطين hhaleefeh: [but this may be rendered the lord of sorereign power, &c. :] or, as some say, the latter is pl. of رُغْفَانُ is pl. of سُليطٌ رُغيفٌ. (Mşb.)

سَلِيطٌ see : سِلطَّانَةُ and عَنْ مَانَةً see . سَلِطَّانَةُ

سَلِطٌ * Strong, or hard; (M, K;) as also سُلِطٌ (M,) or المُطُوع : see سُلُطُوع : see سُلُطُوع : see سُلُطُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

A beast having a strong, or دَابَّةٌ سَلطَةٌ السَافر hurd, hoof. (M.) And النُعَا النُعَا A camel having a strong, or hard, foot. (M.) -Sharp; applied to anything. (K.) You say also, Sharp edges of the fore parts of سنابك سُلطَاتٌ 🕈 hoofs. (S, TA.) __ Chaste in speech, or cloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with 5] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) مَليطَةٌ . (K;) fem; سَلْطٌ \$ or أَسُلُطٌ \$ and so أَسُلطُ \$ and السَّلَطَانَةُ (M, K,) and اسْلَطَانَةُ (K,) or * سلطانة (M;) the last written [thus] with teshdeed to the b in the Jm., and there explained as signifying long-tonqued and clamorous: (TA:) or سُليط signifies clumorous and foul-tongued; and so سَليطَة applied to a woman: (Meb:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: is applied to a woman سُليطَةُ اللَّسَانِ Or (... (Lth: in two senses; signifying sharp-tongued; and لَسَانَ ,long-tongued. (Az, TA.) You say also سَلُطُ ♦ , (M, K,) and أَسُلُطُ ♦ , (M,) or سَلَطُ ﴿ M, K,) سَلَيْطُ A long tongue. (M, K.) = Oil of olives; (S, M, Msb, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَان. (Msb, K.)

More, and most, overcoming, prevailing, predominating, or superior in power or force. Ile is the most هُوَ أَسْلَطُهُ رِلْسَانًا __ (Har p. 661.) chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سأتي,)] of them in tongue. (S.)

Q. 3. استنطر (a thing) was, or became, long and wide. (AA, O and L in this art.: mentioned in the S in art. سطح.) __ It (a valley) became mide: (K:) accord. to IF, both the J and i are added to give intensiveness to the signification. (O.) __ He (a man) extended himself or became extended [app. on the ground]; syn. انْبُسُطُ : (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. انْطَبَع: (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbad, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.)

سُلُطُوحٌ ﴿ K,) or أَنْظُوحٌ ﴿ (O,) A smooth mountain: (O, K:) so says Ibn-'Abbád. (O.)

مُلْطَحَة, applied to a girl, or young woman Broad. (K.)

Wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.)

مَانُطُخُ A wide open tract; (IDrd, O, Ķ;) as also مُسَانُطُخُ (Ķ.)

see what next precedes.

1. مُنْعُ رَأْسَهُ , aor. ع , (Ş, Msh,) inf. n. عُنْسَهُ (S, TA,) He clave, or split, his head, [i. e., the shin thereof, (see Li,)] (S, Msb, TA,) by striking it, with a staff, or stick. (TA.) = , رَبُكُمْ , (Ṣ, Ķ, *) aor. ٤, iuf. n. مُنكُمْ , (Ṣ, Ķ,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلِعَتْ. (Ṣ, TA.) [See also 5.] سَلَعَ جِلْدُهُ بِالنَّارِ [so in the L and TA, app. a mistranscription for سُلُعٌ,] inf. n. سُلُعٌ, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) ____, aor. - , inf. n. سُلُع, He was, or became, affected with بَرُص [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. تَسْلِيعُ as used in the phrase -signi (رمُسَلَّعَةُ see بُيرانَ الوَحْشِ or رسَلَّع البُقَرَ fies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] مُشُر mith the [species of swallow-wort called] ,سُلُع to wild bulls, and sending them down from the mountains, having hindled fire in the and عشر; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the مشر and عشر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سُلُع, where a meaning somewhat different from those above is indieated.])

4. اسلع IIe (a man, TA) had a [wound in the head, such as is termed] ., (K, TA,) i. e., a : (TA:) or he had a [hind of ulcer in the belly, called] دُبيَّلُة. (TA.)

5. تسلّع عَقبُهُ IIis heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.]

7. انسلع It clave, or split, or slit, in an intrans. sensc. (S, K.) [See also 1, and 5.]

A chap, or crack, in the human foot: pl. . (S, K.) — See also the next paragraph, in two places.

A cleft, or fissure, in a mountain, (Lh, IAar, Yaakoob, S, K,) hering the form of a crack; (TA;) as also سُنُع , (Ṣ, Ķ,) accord. to some: (Ṣ, TA:) pl. [of either] أَسُلَاع (Yaakoob, S, K) and (of the latter, TA) ... (K.) = Also A like, or fellom; (AA, L, K;) and so أَسُلُاعُ (L, TA:) pl. أَسُلُاعُ (IAar, L, K.) You

Bay, هَذَا سَلْعُ هَذَا سَلُعُ هَذَا سَلَعُ هَذَا سَلَعُ هَذَا سَلَعُ هَذَا سَلَعُ هَذَا سَلَعُ هَذَا And غُلَامَانِ سِلْعَانِ Two boys, or young men, that are fellows, or equals in age: and غُلْمَانْ أَسْلَاع (Ibn-'Abbad, K.) And أَعْطَاهُ أَسْلَاعَ إِيلِهِ He gave him the likes, or fellows, of his camels. (L.) And the pl. isignifies also The portions of [or two sciatic veins] نُسَيَانِ flesh that cling to the of a mare when she is fat. (Sgh, K.)

[originally inf. n. of سلع, q. v.,] Marks left by fire upon the shin. (TA.) = A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تُسليع; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the ails (دَنَابي) [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying زنابى, in the above-cited passage; that he should have said أَزْنَاب; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádce says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الدُبُر is used in the Kur [liv. 45], for ול געוֹנ: (MF, TA:) AHn cites an Arab of the desert, of the سراة, as saying that the grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, trining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the ... (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] رَاحَةُ الكُلْب, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyád, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ذكور [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Nasr: (TA:) [Forskal found this name applied in El-Yemen to the sælasthus quadragonus: (Flora Ægypt. Arab., pp. cv. and 33:) and the cacalia sonchifolia: (Ibid., p. cxix.:) and the name of سَلَع أَبْيَض, or , to the senecio hadiensis. (Ibid., pp. cxix. and 149.)]

A wound by which the head is broken, syn. أَجْهَة, (S, L, Mgh, Msb, K,) of whatever hind it be; as also اسلَعة or that [only] cleaves the shin: (K:) pl. سَلَعَاتُ (Msb, K, [in the CK, erroncously, سَلَاعٌ and إِسَلَعَاتٌ, and quasi-pl. n. [or coll. gen. n.] سَلَّع (K.) _ Sce also what

[A ganglion;] a thing like the مُدَّة, that comes forth upon the body, or person; (K,* TA;) as also سُلْعَةٌ (K,) which is the form of the word now commonly known, (TA,) and سَلَعَةٌ ♥ , (K,) and • سَلَعَةٌ • (Ibn-'Abbúd, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [hind of spontaneous swelling that comes forth upon the body, such as is termed] خُواج, (Msb,) like the غدة, (S, Mgh, Mab, K,) that moves about when moved, (S, Msb, K,) or moves to and fro between the shin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (Ṣ, Ķ;) also termed ضُوَاة: (Ṣ:) the physicians say that it is a thich tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Msb:) or a خراج [vide supra] in the nech : (K:) or a غدة in the nech : (Ibn-'Abbad, Ķ:) pl. سِلُغ (Mṣb.) __ [Hence,] A thing [i. e. a knob] that comes forth in a tree. (AḤn, TA in art. بلط.) __ [Hence also,] A leech; (K;) because it attaches itself to the body like the عُدَّة: (TA:) pl. سِنَع. (K.) = A commodity; an article of merchandise; (S,* Mgh,* Msb, K;*) a thing with which one trafficks: (K:) pl. سَلَع (Msb, K.)

سَلْعَةُ see عُلَاتِ : __and عُلَاتِ.

سَلْعَةُ Bee : سَلَعَةً.

سَليعَة Nature, or disposition: so in the phrasc Verily he is generous in respect إِنَّهُ لَكُرِيمُ السَّلِيعَةِ of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سُليقة.]

The bitter aloc. (IAar, Sgh, K.)

A man having the foot chapped, or cracked: pl. مُلْعَدَّ. (K.) — A man having his sliin burned by fire so that the mark thereof is seen upon it. (TA.) _ A man affected with i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) _ And Humpbacked. (TA.)

[A man having a wound in the head, such as is termed شُعَة: (see 4; and see also :) or] having a [hind of ulcer in the belly, called] دبيلة. (TA.)

A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.)

having some firewood of the hung to their tails, [mith , and then set on fire,] (S, TA,) or having their backs laden therewith. (TA.) [Sce 2, and sce also سُلُع.]

A man having [the shin of] his head cleft, or split; (Msb;) a man having [a مُسْلُعَة, i. e.] a مُسْلُعٌ; as also مُسْلُعٌ. (TA.) [See also . أمسلع .. [ganglion, or] للعقة Having a أسلع thing like the مُسلُوعَة __ (K.) مُسلُوعَة __ The main part, or middle, of a road; the part of u road along which one travels; syn. 2: (Ibn-'Abbad, L, K:) because it is eleft, or furrowed. (L.)

. مُسلُوع Bee : مُنسَلِع

رُسُلُوغٌ , and , aor. - , inf. n. الشَّاةُ and أَسُلُوغٌ . 1. The bovine animal, and the sheep or yout, shed the tooth [next] behind that called the بُنديس; (Ṣ, Ķ;) as also صَلَغَت: (Ṣ:) this is in the sixth year ; (Ṣ, K ;) and سَلُوعٌ in cloven-hoofed animals is like بزول in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] ناب : (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that سينها in the TA is a mistranscription for النَّبُّة: see أُسُنَّة:) the cpiand صَالِعٌ and مَالِغٌ, applied [to the male and] likewise to the female, without 5: (S:) you say نَعْجَةٌ سَالِغٌ and نَعْجَةٌ سَالِغٌ (Lth, K:) the young one of the بقرة in the first year being termed عَجْلُ, (Ṣ, Ṣgh, Ķ,) or, correctly, accord. to IB, in the first year and رَبَاع , then رَبَاع , then , بَنَع , then , بَنَع , then , رَبَاع , then , أَنَاقُ , then مَالِغُ سَنَتَيْنِ and سَالِغُ سَنَة , and so on; and the young one of the أَنَّ in the first year being termed مَدَى or مَعَلُ , then مَدَعُ, then مَدَعُ, then مَدِيتُ, then مَدِيتُ, then مَدِيتُ K:) and سُلُّغ is [the pl.,] applied to [bovine animals and] sheep or goats, like صُلَّغ. (TA.) _ You say also, سَلَعُ الصَارُ, meaning قَرِحُ [i. c. The ass finished teething]. (TA.)

see the preceding paragraph.

1. سُلُفَ, (Ṣ, M, Mṣb, K,) aor. عُ, (Ṣ, M, Mṣb,) or, accord. to some, , , and accord. to IKit, 2 and - , (MF,) inf. n. سُلُوفٌ, (Ş, K,) or سُلُوفٌ, (Msb.,) [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, Msb, K;) came to an end, or to nought; or became cut off: (Msb:) and, (K,) inf. n. سُنْف, (M, MF, and so in copies of the K,) or سُلُف, (so in the CK,) and "Let, (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so النف بالله, said of a camel. (K.) is used by poetic سَنْفَ ,رَدَاد A number of [wild] bulls or cows In a verse cited voce بَيْعُورْ مُسْلَعَة

license for عَلَف: but this kind of contraction is allowed by the Basrees only in verbs of which the medial radical letter is with kesr or damm, as in عَلْمَ for عَلْمَ, and حُرُمَ for عَلْمَ. (M. [See رَسُلُفُ لَهُ عَبُلُ صَالِح You say also, صَلَفَ لَهُ عَبُلُ صَالِح meaning A good, or righteous, deed of his preceded [so as to prepare for him a future reward]. (TA.) __ And سُلُوفٌ , inf. n. سَلَفَت النَّاقَةُ The shr-camel was, or became, among the foremost of the camels in arriving at the water. (TA.) _ [Golius and Freytag mention also with as a trans. verb; the former explaining it as signifying "Præteriit, præcessit, rem;" and the latter udding "tempore," and assigning to it the inf. ns. and شكوف; as on the authority of the K; in which I find no indication of such a usage of this verb.] سَلَفَ الْأَرْضَ (Ş, M, K,) aor. 4, inf. n. اسلفها الله ; (S, M;) and اسلفها (M, K;) He turned over the land for soming: (M, K:) or (so in the K, but in the M "and") he made it even with رسَلَفَ الْمَزَادَةَ ___ (q. v.]. (S, M, K.) __ مَسْلَفَة إِلَهُ inf. n. سُلُف, [in some copies of the K سُلُف,] He oiled, or greased, the مزادة [or leathern waterbag]. (Ķ.)

3. الله في الله على: see 1, first sentence. الرَّرْضِ, (Ibn-'Abbad, K,) inf. n. الرَّرْضِ, (Ibn-'Abbad, TA,) i.q. الله [i.e. He went, or hept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him]. (Ibn-'Abbad, K.) — And الله He equalled him in an affair. (Ibn-'Abbad, K.)

4. اسلغه He did it previously, or beforehand. (O and TA in art. إلف.) ___[Hence,] إسلف في (; (TA ; إِسْلَاقْ , (S, Mgh, Mab, TA,) inf. n. السَّلَاقْ , (TA;) and سَلَف لا يَعْمِ (Mgh, Mab, TA,) inf. n. تَسْلِيفُ (Mab, TA;) He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (\$,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see ,)] (TA,) to be delivered at a certain period: (S:) and isignifies the same. (TA.) You say, and أَسْلَفْتُ إِلَيْهِ عَدَا إِلَيْهِ عَلَمْ and اللَّهُ فِي كَذَا [I paid in ndrance to him for such a thing, &c.]. (Msb.) مَنْ سَتَّفَ ٧ فَلْيُسَلِّقُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ i. e. فَي كَيْلِ مَعْلُومِ وَوَزْنِ مَعْلُومِ إِلَى أَجَلِ مَعْلُومِ He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period. (TA.)

تُسَلِّفُ لَا الجَارَ شِرْبًا وَهْىَ حَاثِمَةٌ وَالهَانَّ لَزْنُ بَكِئْءَ العَيْنِ مُقْتَسَمُر

† [They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.]) = See also 1, last sentence but one.

5. قاساً He received payment in advance: and استانا [perhaps a mistranscription for استانا [perhaps a mistranscription for المنانا [perhaps a mistranscription for took, or received, what is termed سَنْنَا (Mṣb.) _ [And hence,] مَنْنَا He received from him a loan; syn. التنانا المنانا المنانا

6. تسالفا They two took as their wives two sisters. (M, K.)

8: see 5, in two places.

10. التَّسَلُغَتُ منْهُ دُرَاهِمُ I sought, or demanded, of him money as a loan; as also التَّسَلُغُ (S, TA.) Hence, التَّسَلُفُ من أَعْرَابِي بَكُرًا (S, TA.) Hence, التَّسَلُفُ من أَعْرَابِي بَكُرًا He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بيكر (TA.) __ And التَّسَلُفُ الله sought, or demanded, its price in advance; syn. التَّقْرَضُهُ (Har p. 530.) __ See also 5. == [And التَّسَلُفُ الله took as his wife the wife of his deceased brother: so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

as is termed] جراب, (M, K,) of any sort: (M:) or a large جراب: (Ṣ, M, Ķ:) [and the contr., i. e. a small one: (Freytag, from the Kitáb el-Aḍdúd:)] or a kide not well, or not thoroughly, tanned: (M, K, TA:) pl. [of paue.] مناف (M, K.)

أَنُكُ [perhaps a mistranscription for سُلُفُ q. v.,] A certain species of bird, not particularized. (TA.) _ See also مُسُلُفُ.

; and its fem., with 5; and their duals: TA:) and in this sense also the word is a subst.

— And اسلفه مَالًا, (S, M, Mgh, TA,) and اسلفه مَالًا, in five places: = and see سَلَفٌ, last (M, Mgh, TA,) He lent him property [to be sentence.

Such as have gone before, or preceded; (M, Msb;) [i. e. the preceding generations;] as also لله علم and لله and لله and لله أله أله المالة المال pl. ns.; (M;) of which the sing. is الله الله: (M, Msb: *) or such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence; [but this addition is not always agreeable with usage;] one of whom is termed الله علية: (TA:) the pl. of سُلَقْ is أَسُلَافٌ and رُبُرِقْ, (S, K,) [the former a pl. of paue, and the latter of mult.,] or the latter is pl. of الله , and so is سَانِف said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Msb, TA:) and, aecord. to Zj, سُلُفٌ is pl. of t سُلُفٌ, and فَدُنُ is pl. of النُفَةُ, which means a company (عُصْبَةُ) that has passed away: (M:) or الله and * signify the same; going before; preceding; syn. مُتَقَدَّم. (S.) [Accord. to Abu-l-Maḥásin, السَّنُفُ is particularly applied to 'Áïshch the wife of Mohammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Talliah and Ez-Zubeyr, the Khalecfeh Mo'áwiyeh, and 'Amr Ibn-El-As. (De Sney's Chrest. Ar., sec. ed., i. 156.)] And السَّلَفُ الصَّالِحُ is applied to the first chief persons of the Tabi'ees. (TA.) And is an appellation of the prophet Mohammad. (Ḥam p. 780.) [Ḥenee, مُذَاهِبُ The tenets of the early Muslims.] _ Also A people, or party, going before, or preceding, in journeying. (TA.) __ And [simply] A company مِنَ النَّاسِ, as in the saying [A company of men came to me]. (M.) __ And Any good, or righteous, deed, that one has done beforehand [by way of preparing a future remard]: or any فَرَط [i.e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it more] goes before one. (A'Obeyd, O, K.) __ And i. q. سَنُمِ ; (T, Hr, Mgh, O, K, TA;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T, TA:) or payment for a commodity to he delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and also has this meaning: (TA:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (\$, 0:) it is a subst. from الإسلاك. (Msb, K, TA.) __ And A loan (قُرْضُ) in rhich is no profit (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it: (Hr. O, K, TA:) thus the Arabs term it: (Hr, O,

from الاسلاف. (TA.) = Also A stallion-camel. (IAar, M, TA.) = Also, (M,) or اسْلَفَة (O, TA,) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and * and * and * signify the same; for this is meant by الجنُّد as an explanation of السَّلْف and السَّلْف in the K, in some copies of which النفلاء is crroncously put for .الجلد (TA.)

and V ... The husband of the sister of the wife of a man: (S, K:) and [the duals] (M, K) signify the سَلْفَان ♦ (M, TA) سَلْفَان two husbands of two sisters: (M, K:) accord. to IApr, the epithet سُلْفَةً [or الله not applied to a woman; (M;) one only uses the term سُلفَان applied to two men: (M:) or, (M, K,) accord. to Kr, سُلفَتَان ♦ (M,) or سُلفَتَان, (K,) is applied to the two wives of two brothers: (M, K:) [in the is used as meaning a woman's سُلْفَةً visused as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is أَسْلَاف, (M, K, TA,) and that applied to women is سَلَائِفُ. (TA.) == Sce also اسَلَف, last sentence.

The young one of the Life [or partridge]: (S, M, K:) or, accord. to Kr, of the قُطَاة [n. up. of قُطًّ , q. v.] : (M :) AA says that he had not heard سُلُغَة, applied to the female; but if ouc said سُلُعَة, like as one says سُلُعَة as meaning a single female of what are termed سنكان, it would bc approvable: (S:) the pl. is سُلْفَانُ (S, M, K) and سُلْفَانْ: (M, K:) some say that سُلْفَانْ: signifies a species of hird, not particularized. (M.) [See also سُنُعُ and سُنُعُ

. see سُلُفَة , first senience, in two places. [Hence,] one says, مُعَاوُوا سُلْفَةً سُلْفَةً سُلْفَةً , meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) __ Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) hefore the [morning-meal called] : غَدَاهُ; (Ṣ, M, TA;) i. q. غَدُاهُ (K, TA) and : غَدَاهُ that is supplied betimes for a also السُّلْفَة And السُّلْفَة also signifies That which a woman reposits, or prepares, or provides, [app. of food,] to present to her visiter. (M.) = Also A piece, or portion, of land of seed-produce made even [with the مسلفة, q. v.]: pl. سُلُف (Az, O, K.) عسلفة Thin shin (M, O, K) which is put as a lining to boots, (O, K,) sometimes red, and [sometimes] yellow. (O.) _ See also ___, last sentence.

, in three places , سُلْفَةً أَرْضُ سَلِفَةً Land in which are few trees. (AA, K.) = [See also سَلْفُ.]

(T, M, سُلَانَةٌ * (T, S, M, Mgh) and سُلَانَهُ (T, M, Mgh) The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine: Bk. I.

the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flows from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for rine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) ___ سُلَافُ . سَالَفُ Bec : العَسْكَر

. sce سَلُف , first sentence. _ Also, applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to عَنُودَ. (El-Keysec, TA in art. عَنُودَ.) And A swift, or fleet, horse: (M, K:) pl. سُنْفُ. (K.) _And An arrow having a long head: (M:) or a long arrow-head. (K.)

. see سَلَيْف : see سَلَيْف , first sentence, in three places. Also A road, or way. (TA.)

سُلَافٌ BCC : سُلَافَةً

سَالنَّ Passing; passing away; coming to an end, or to nought; becoming cut off: (Msb:) and going before; preceding: (Ş:) pl. سُلَافٌ and رَسَلُفْ [quasi-pl. n.] سَلَفْ: (IB, Msb, TA:) see first sentence, in four places. [Hence,] الأُمَمُ The peoples going before, or preceding, [or that have gone, or passed away, before,] those . سُوَالِفُ remaining, or continuing : (K, TA:) pl. سُوَالِفُ كَانَ لَٰ اِللَّهُ فِي الْأُمَمِ السَّالِفَةِ ،(TA.) One says That was in the time of the وَالقُرُونِ السُّوَالف preceding peoples, and the preceding generations]: the pl. in this instance being used because every is termed سَالغَة. (TA.) قرون [Hence also,] سُلَّرَفُ الْعَسْكُر, in the K, by implithe former word like سُلَافٌ العسكر, the رمّان whereas it is correctly like, وُمَّان, The van of the army, as expl. in the K. (TA.)

q. v. __And hence, as a سَانَف fem. of سَانَف subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the in the CK erroncously قَلْت) of the collar-bone: (S, K:) or the upper, or upper most, part of the nech: (M:) or the side of the nech, (M, Mgh, TA,) from the place of sushere mean-أخاقنَة pension of the ear-ring to the ing the pit of the collar-bone]: pl. سَوَالفُ. (M.) In the saying إِنَّهَا لُوَضَّاحَةُ السُّوالِف [Verily she is fair in respect of the Lh, mentioned by Lh, is made applicable to every part سائنة thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Ḥodeybiyeh, كَأَنَّهُ لَكُتَّى تُنْفَرِدَ سَالِفَتِي

(Mgh:) or the first that is expressed, of wine: or i.e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) __ And [hence, i.e.] by the application of the name of the place to that which occupies the place, † The locks of hair that are made to hang down upon the check [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) — Also The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.)

> i. e. مهر Between them two is بينهما أسلوقة affinity, app. by their having married to sisters: Bec سَلْف]. (O, K.)

مَسْلُفْ, (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroncously, Viii, (TA,) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i.q. نُصُف [i. e. middle-aged, or furty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says,

فِيهَا ثَلَاثٌ كَاللُّمَى • وَكَاعِبٌ وَمُسْلِفُ

[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with إلَى in the place of إلى.)

An instrument with which land is made even, (S, M, O, K, TA,) of stone: A'Obeyd says, I think it is a stone made round for cylindrical, i. e. a stone roller,] which is rolled upon the laud to make it even. (TA.) [In the present day, applied to A harrow.]

occurring in a trad., The , أَرْضُ الجَنَّة مَسْلُوفَةً ground of Paradise is made even: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Taif: accord. to IAth, smooth and soft. (TA.)

1. سَلْقُهُ , (Ṣ, Ḳ,) [aor. عُرَا inf. n. سَلْقُهُ , (TḲ,) He prostrated him on the back of his neck; (K;) or threw him down on his back; (S;) as also طُعَنتُهُ , inf. n. سُلْقَاهُ بِ (S, K.) You say , سُلْقَاهُ ا and أَسُلُقُتُهُ , i. e. [I thrust him, or pierced him, and] threw him down on his back. (S.) سَلْقَانِي لِ عَلَى قَفَاي and سَلَقَنِي لِحُلَاوَةِ القَفَا And He threw me down on my bach : and so with ; but more commonly with (TA, from a trad.) And سَلَقُهُ الطَّبِيبُ عَلَى ظَهْرِهِ The physician extended him on his back. (TA.) And Lin, (S, Msb, K,) inf. n. as above, (TA,) He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Msb:) or he spread her, and then compressed her; (Ṣ, Ķ;) as also النَّقَاهَا (Ṣ;) namely, a girl, or young woman. (K.) - He thrust him, or pierced him, (K, TA,) with a spear; (TK;) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA;) and سُلْقًاه الله signifies the same; (K, TA;) inf. n. اسْلَقَاء: (TA:) [and he struck him, or

signifies the aet سُلُق signifies the aet of striking, or smiting. (TA.) [Hence,] سَلَقَه (Ş, TA,) أَسُنَّق (Ş, K,) aor. عرب (TA,) inf. n. بالكَلَامِر (Ş, TA,) I He hurt him, or displeased him, with speech; (S, K, TA;) spoke strongly, or severely, to him; (S, TA;) maile him to hear that which he disliked, or hated, and did so much: (TA:) and + he said to him that which he dis-الله السنة حداد (Msb.) السنة حداد, in the Kur xxxiii. 19, means ! They hurt you, or displease you, (Fr, Jel, TA,) by what they say, or bite yon, (Fr, TA,) or are extravagant, or vehement, in speech to you, (AO, S, TA,) or smite you, (Bd, Jcl,) with sharp tongues: (Fr, Bd, TA:) يَنْقُ signifying the act of assaulting, and smiting, with force, with the hand, or arm, or + with the tongue: (Bd:) and the verb is also with ; but this is not allowable in the reading [of the Kur]. (TA.) - You say also, ,سَلْقٌ .TK,) inf. n, سَلَقَت الأَقْدَامُر وَالحَوَافرُ الطَّريقَ (K,) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TK.) __ And with a He flayed him with a whip. (K.) - He galled it; namely, the back of his camel. (TA.) - He (a beast) abraded the iuner side of his (the rider's) thigh. (TA.) -He pecked it off; namely, the flesh from the bone (عَن العَظْمِ); syn. التَّحَاهُ; (O, K, TA;) he remored it therefrom. (TA.) - He removed its hair, (Msb, K,) and its fur, (K,) with hot water, (Msh, K,) leaving the traces thereof remaining; (K;) aor. 4, inf. n. سُلْق. (Msb.) _ He boiled it with five: (K:) or he boiled it slightly: inf. n. as above. (TA.) You say, سَلَقْتُ البَقْلَ I boiled the herbs, or leguminous plants, with fire, slightly: (S:) or I boiled them with water merely: thus heard by Az from the Arabs: (Msb:) and in like manner, eggs, (S, Msh,) in their shells: so سَلَقْتُ شَيًّا بِالْهَاءِ, You say also, سَلَقْتُ شَيًّا بِالْهَاء [I cooked a thing with hot water]. (Lth, TA.) And سُلُقَ is said of anything as meaning It was [boiled, i. e.] cooked with hot water (TA.) __ سَلَقَ البَرْدُ النَّبَاتَ __ (TA.) shrunk, shrivelled, or blasted, the herbaye, or سِلَقُ الْهَزَادَةُ ـــ (K.) . [q. v.] أُحْرَقُهُ plants; syn. (inf. n. as above, TA,) He oiled, or greased, the kathern water-bag: (S, K:) and in like manner, the hide, or tanned hide]. (TA.) And الأديمَر TA) He smeared) بالهُنَّاءِ (K, TA) سَلَقُ البَّعيرَ the camel all over with tar: (K, TA:) from , aor. أَنَّى الجُوالِق aor. 2, سُلُقَ الجُوالِق aor. (TA,) inf. n. سَنْق, (S, TA,) He inserted one of into the جوالق [sack called] جوالق other: (S, TA:) or سَلَقُ العُودَ فِي العُرْوَةِ he inserted the stick into the loop [of the جوالق; as also اسلقه الله : (K:) aecord. to A Heyth, سُلُق signifies the inserting the [stick called] عناظ at once into the two loops of the [two sacks called] when they are put and bound upon the سَلَقُ = (TA. [See also سَلَقُ = [. قَطَبُ الجُوالقُ سُلَقَتُ أَقْوَاهُنَا مِنْ أَكُلِ وَرَقِ الشَّجَرِ ... 50 500 : الحَائطَ Our mouths broke out with pimples, or small

and الله (This is his nature, to which he was constitutionally adapted or disposed]: said by Sb. (TA.) الله (intrans., sor. على (S, K,) inf. n. الله (TA,) He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of على (S:) he raised the voice: (Ibn-El-Mubárak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A'Obeyd, TA:) aecord. to IDrd, the meaning [of the inf. n.] is a woman's slapping and scratching her face: but the first explanation is more correct. (TA.) Also He ran. (K.) You say it is the ran a run. (Ibn-'Abbúd, O.)

4. اسانت, said of a man, His camel's back became white after the healing of galls. (TA.)

— And He hunted, snared, or trapped, a shemolf, (IAar. K,) which is called سُلُقَة. (IAar.)

— Sco also 1, in the latter half of the paragraph.

5: see Q. Q. 3. تساتی عَلَی فراشه (IAar, K, TA) تساتی عَلَی فراشه (IAar, TA) نام الله (IAar, TA) الله was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain: (IAar, K, TA:) but Az says that the verb known in this sense is with من (TA.) المسات المسات المسات (S, K,) or المسات (TA; [comp. the Chald. p.]) He ascended, climbed, or scaled, the wall: (S, K, TA:) or نَسَاتُ signifies the ascending a smooth wall: or it is like the تَسَاتُ of the Messiah to Heaven. (TA.)

7. انسان [app. signifies It was, or became, affected with what is termed شُرُق; said of the tongue: and in like manner said of the eye: or,] said of the tongue, it was, or became, affected with an excoriation: and انسلاق in the eye is a redness incident thereto. (TA.)

Q. Q. 1. فَاقَالُ &c.: see 1, in five places.

Q. Q. 3. اِنْعَنْدُى, of the measure اِسْنَنْقَى, (Ṣ,) He lay, or slept, (نَامَر) on his back; (Ṣeer, Ṣ, O, Ķ;) like اَسْنَلْقَى [which belongs to art. إلقى (O, Ķ;) as also تُسلّق (TA.)

The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white; (K;) [like ;] as also المنت (S, K.) — And The mark made by the [plaited thong called] upon the side of the camel, (K, TA,) or upon his belly, from which the fur becomes worn off; (TA;) and so المنت (S, K:) ألف (Is pl. of the latter word, and] signifies the marks made by the feet of men and by the hoofs of horses or the like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] النساع upon the belly of the camel are likened. (TA.)

; [سَوُنْدَر and hence ,شُونْدُر whence the vulgar name so says ISh; i. e. in Pers.; in some of the MSS. [a mistranscription for جلندر]; a plant having long leaves, and a root penetruting [deeply] into the earth, the leaves of which are tender, and are cooked: (TA:) it clears [the skin], acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the i.e. gout, or podagra,] and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhiue, is an antidote to toothache and earache and hemicrania. (K.) [See also عُمَّافٌ, and مِثْلُقُ البَرِ and مِثْلُقُ البَرِ also, are the names of Two plants. (K.) = Also The he-wolf: the she-wolf: (S, K:) المُقَةُ ♦ the she-wolf or the latter signifies thus; but نائن is not applied to the he-wolf: (K:) the pl. of is and سَلْقَانْ: (JM, TA;) or these are pls. وسُلُقٌ and the pl. of سِلْقٌ is سِلْقُهُ and the pl. of (K,) or [rather] this last is a coll. gen. n. of which سُلْقَة is the n. un. (Sb.) Henee the prov., للهُ اللهُ اللهُ اللهُ JK, Mcyd) i. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.) __ And hence, (TA,) is applied to a woman as meaning ‡ Clamorous; or long-tongued and vehemently clamorous, (S, K, TA,) fonl, evil, or lend; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سُلْقَانُ and سُلْقَانُ (K.) also signifies A female lizard of the hind called , (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA.) = Also A water-course, or channel in which water flows, (K, TA,) between two tracts of elevated, or elevated and rugged, ground: or, accord. to As, an even, depressed tract of ground: (TA:) pl. which (i. e. the أَسَالَقُ and أَسُارَقُ K) and سُلْقَانُ second and third of these pls.) are also said to be [q. v.]. (TA.) سَكَقُ pls. of

in four places. سِلْقَةُ

A certain mode of compressing, upon the back. (Ibn-'Abbad, K, TA.) [See 1.]

Pimples, or small pustules, that come

forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (دُوَابً). (TA.) __ And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) of the eye is expl. in the "Kanoon." (TA.)

What fall off [app. of the leaves] (Ş, K) from trees, (S,) or from shrubs, or small trees; (K;) or from trees which the cold has nipped, or blasted: or, accord. to As, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سُلُق. (K.) And What has dried up of [the plant called] شبرق, (Ibn-'Abbad, K,) and become parched by the sun. (Ibn-'Abbad.) = Also Honey which the bees build up (Ibn-'Abbad, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, مُليقَةُ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise : (TA:) pl. مُلْق (K.) = Also The side of a road. (K.) The two sides of the road are called سَلِيتًا الطَّرِيقِ. (Ibn-'Abbád, O.)

مَا سُلِقَ) What is cooked with hot water سَلِيقَةً of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طُبِخ) with water, of the herbs, or leguminous plants, of the [season called] ربيع, and eaten in times of famine: pl. سُلَائق, which occurs in a trad., and, as some relate it, with ... (TA.) __ And Millet (ذرة) bruised, (I Aar, I Drd, Z, K,) and dressed, (I Aar, IDrd, K,) by being cooked with milh: (1Aar:) or [a preparation of dried curd] with which are mi.cel [plants called] طُوَاثِيث (K.) == Accord. to Lth, (TA,) The place where the [plaited thong called] نسع comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrasc ; سَلَقْتُ شَيًّا بِالهَا، الحَارّ because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَاثَن, signifies the steips of flesh between the two sides. (TA.) __ See also بَـُنْتُ, in two places. = And see or constitution, (AZ, IAar, S, K,) of a man. (IAar, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ كَرِيمُ السَّليقَة Verily he is generous in respect of nature. (AZ.) [See also [.سَليقيَّة

[applied in the present day to A greyhound, and any hunting-dog; a sort of dog: (MA:) and a sort of coat of mail: (TA:) as a coll. n.] is applied to certain coats سَلُوقيّة of mail: (S, K:) and to certain dogs: so called in relation to سَلُوقُ, [said by Freytag to be written in the K, with there said to be like مُبور,] a town in El-Yemen; (S, MA, K;*) or a town, or district, in the border of Armenia, (K,) called اللَّان [or زُرُن (TA:) or the coats of mail are so called in relation to the former

relation to سَلُوق which is the city of اللان [or زُلْن]: (S, TA: *) or both are so called in relation to سُلَقية, a town in the Greek Empirc, (IDrd as on the authority of As, and K,) said by El-Mes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) _ [It is also said in the TA to signify A sword: but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

[Natural, or untaught, speech;] كُلَامُ سُلِيقِي speech whereof the desincutial syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And سُليقية [in like سَلِيقَىٰ manner, the s being affixed to the epithet to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, meaning Such a one speaks , فُلَانْ يَتَكَلُّهُ بِالسَّلِيقِيَّة ♥ according to his nature, not from having learned. (S, K.) And ♦ فُلَانٌ يَقُرَأُ بِالسَّلِيقيَّة ♦ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

عاد تناوقية : see سُلُوقية . Also The sitting-place of the ربّان [or captain] of a ship. (Ibn-'Abbad,

. see سَليقيَّة, in three places.

in two places. سَلَقَ see مَسْلَقَ, in two

السَّارُقُ A certain festival of the Christians; (K;) that of the Ascension of Jesus into Heaven: (TK:) derived from سُلُقُ السَّالُطُ [expl. above (see 5)]: said by IDrd to be a foreign word أَعْجَمَى), and in one place said by him to be Syriac, arabicized. (TA.)

A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubárak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ... (TA.)

سَهْلَتْ: sce سَلْق: and see also art. سَلْق.

Quick, or swift; a fem. epithet; (Ibn-'Abbad, O, K;) applied to a she-camel: (Ibn-Abbad, O:) in the Tekmileh, سُليق, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)

(so in a copy of the S;) and the dogs, in a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbad, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

> and أَسُلَّقُ * and مِسْلَقُ * and مِسْلَقُ * 4n eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and سَلَّرَقٌ * and لَسَانٌ مَسْلَقٌ his speech. (Ş, TA.) And A sharp, cutting, or eloquent, tongue. (TA.)

see the next preceding paragraph.

meaning A shinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but is [said to be] a vulgar term. (TA.)

سلك

رالمَكَانَ IAnr, MA, Mab,) or المَكَانَ الطَّريقَ, (IAnr, MA, Mab,) (K,) aor. -, (Msb, TA,) inf. n. سُلُوكُ (MA, Msb, K) and سُنْك , (K, [but I doubt this latter's being correctly used us an inf. n. of the verb in the sense here immediately following,]) IIe travelled, (MA,) or went along in, (Msh,) the road, (IAar, MA, Mab,) or the place: (K:) or سَلُكُ الْهَكَانَ he entered into the place. (TK.) [In these and similar instances, it seems that the prep. في is suppressed, and the noun therefore put in the aceus. case, as in دَخَلَ البَيْتَ &c.: for it is said that] سَلَكُ as meaning He entered (دَخُلُ) is intrans.: (Kull p. 206:) انسلك الله [likewise] has this meaning: (Ṣ:) اسلك الله as an intrans. verb [in سَلَكَ طَرِيقًا] is extr. (Mab.) [سَلَكَ طَرِيقًا] is also often used tropically, as meaning # He pursued a course of conduct or the like.] = And رفيه and والمَنكَانَ (IAur, Mab,) or رَسَلَكُهُ الطَّرِيقَ (K,) [inf. n. نَاكُ إِيَّاهُ and السلكة الله (Msb, K,) this also is allowable, (IAar, TA,) and فيه, and غليه ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAar, Msb,) or the place : (K:) and so سَلَكَ بِهِ الطَّرِيقُ: (Msb:) and أَسُلِيكُ, inf. n. تُسْلِيكُ, signifies the same as سَلَكُتُ thus used, and] اسلكهُ [TA.) And سَلَكُهُ إ رَبُنُكُ ، (Ṣ, Mṣb,) inf. n. الشَّيْء فِي الشَّيْءِ أَي made the thing to enter, or I inserted it, or introdured it, into the thing: (S:) or I made the thing to أَسْلَكُتُهُ ♥ go, or pass, through the thing : (Msb:) and signifies the same. (S. [See an ex. of the lutter verb in a verse of 'Abd-Mcnaf Ibn-Riba El-Hudhalee, voce 131; cited there and here also in the S.]) You say, سَلَكَ الخَيْطُ فِي الْإِبْرَة He inserted the سَلَكَ يَدُهُ thread into the needle. (MA.) And He inserted [his hand, or arm, into the opening at the neck and bosom of the skirt]; as also النَّكَيَّا *: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذُلِكَ سَلَكُنَاهُ فِي Thus we have caused it to enter rative energy in her pace. (TA.)
[into the licarts of the siuners]. (Ṣ.) And in the licarts of the siuners] الأطاق [And what is next to the مُنَائِعُهُ يَنَابِيعُ فِي الأَرْضِ [xxxix. 22] فَسَلَكُهُ يَنَابِيعُ فِي الأَرْضِ

hath caused it to enter into springs in the earth].

2: see 1. __[In the present day, عبي signifies He cleared a passage or way. And He cleaned wound thread upon a recl or into a skein.]

4: see 1, in four places.

7: see 1, second sentence.

تلك Thread, or string, (S, Mgh, K,) with which one sens: (K:) or upon which heads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed be: (S and Mgh in art. (in the present day it signifies mire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is المنكفة: the pl. [of pauc.] of سُلُوكُ [. (K.) مَسُلُوكُ [and [of mult.] أَسْلَاكُ is [Henee,] one says, اشَنَا كَلَامُ رَقيقُ السَّلْكِ This is speech, or language, [subtile; or] abstruse in its course, or tenour; i. c. المُسْلَك (TA.) مَا أَنْتَ بِمُنْجَرِدِ السَّلُك (TA.) مَا أَنْتَ بِمُنْجَرِدِ السَّلُك (AZ, TA in art. , مَا أَنْتَ بِمُنْجَرِّدِ السَّلُك or , (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [hefore others]: (AZ, TA in that art.:) or t thou art not celebrated, or well-known. (A and TA in that art.) = Also The first of what is emitted by the she-camel [from her udder], before the U [or biestings]. (Ibn-'Abbad, K.)

The young one of the -- [or partridge]; (Ṣ, Ķ;) like شُلُع: (Ṣ in art. دسلح:) or of the bird called الله : (K:) fem. سُلُكُة (Ş, K,) and اسْتُكَانَةٌ, but the latter is rare: (K:) pl. pl. of صُرَدُ (Ṣ) [and صِرْدَانْ pl. of سِلْكَانْ .[سُلُحُ pl. of سِلْحَانُ

سُلُكُ BCe شَلْكَةً.

[A thrust, or piercing thrust,] طَعْنَةُ سَلَّكُي directed right towards the face. (S, K.) And [An affair] rightly directed; (K, TA;) and so رأى [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISk, TA.) __ In the saying of Keys Ibn-'Eyzarah,

غَدَاةَ تَنَادُوا ثُهَّ قَامُوا فَأَجْمَعُوا بِقَتْلِي سُلْكِي لَيْسَ فِيهَا تَنَازُعُ

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

in measure], A certain جَبُرُوتَ like سَلَكُوتَ bird. (K.)

سُلَكُ Bee : سَلْكَانَةُ

[A place of passage of a man or beast and of anything;] a way, road, or path: pl. The مَسْلَكُمَا الْمُوْأَةِ [Hence,] ___ (TA.) . مَسَالِكُ ragina and rectum of the woman]. (M in art.

also,] one says, قَرَظ] tenter He tanned the skin with [قرظ], i. e. leaves of] the thou upon the ways of truth]. (TA.) _ See also .سلك

slit from the side of a مُسْلَكُةً garment, or piece of cloth: (K:) so called beeausc extended, like the ... (TA.)

Slender, or lean, (IDrd, K, TA,) in hody; applied to a man and to a horse. (IDrd, TA.) And مُسَلَّكُ الذَّكَرِ Sharp in the head of the penis: and so مُسَهُلُكُ الذَّكُر (AA, TA.)

1. سَلْمَ (S, M, A, Mgh, سَلْرَمَة (S, M, A, Mgh, سَلْمُ and سَلُمُ and سَلُمُ and سَلُمُ and سَلُمُ and سَلُمُ and "..., (Bd in xxxix. 30,) He ras, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) من الآفات [from evils of any kind], (S, Mgh,) or مِنَ الرَّفَة [from evil of any kind], (K,) or من البلاء [from trial, or affliction], (A, TA,) or مِنَ الأَمْرِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, أَلْمُرُ مِنَ الْعُيْبِ from evils of any kind : (Msb:) and he mas, or became, free from fault, defect, imperfection, blemish, or vice; syn. بَرِئ. (Msb in لَا بذي تَسْلَهُ مَا كَانَ ,Hence,] one says (.برأ .art. آ (ISk, S, K, *) meaning No, by God [or Him] who maketh thee to be in safety, (1Sk, S, K,) [such and such things were not;] and to two persons لا بذى تَسْلَهَان, and to a pl. number لا بذي تَسْلَمِينَ and to a female لا بذي ٰتَسْلَمُونَ and to a pl. number [of females] بندى تَسْلَبُنَ -mean رَلَا أَنْعَلُ ذَٰلِكَ بِذِي تَسْلَمُ And (ISk, Ṣ, Ḳ.*) ing, بذى سُلَامَتك [i. e. I will not do that, by the Author (lit. Lord or Master) of thy safety]; and in like manner, بندى تَسْلَهَان, and بندى تَسْلَهَان. راذَهَبْ بِذِي تَسْلُمُ And ([. (و Sb, M. [Sec also) i.e. الْهُبُ بِسُلَامَتِكُ [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] is thus prcfixed ذي (Ş, K.) الْمَبَا بذي تَسْلَهَان to a verb [as virtually governing it in the gen. casel like as آية is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase Akh, Ş:) it : يُنْعَلُ فِيهِ meaning هَذَا يَوْمُ يَفْعَلُ and its أَسُلُمُرُ and its this verb تُسُلُمُ variations as above mentioned]. (Sb, M, K.) ___ And hence, (Mgh,) one says also, سُلَهَتُ لَهُ الضَّبْعَةُ, meaning [The landed estate] was, or became, free from participation to him; syn. خُلُصَت. (Mgh, TA.) = سُلْهَ app. سُلْهَ، or perhaps سُلْهَ، for some verbs of this measure are trans., as ____ and q. v. infrà,] He سَلَمْ app. سَلَمْ q. v. infrà,] He made him a captive. (TA.) اللَّهَ الصَّية الصَّاهِ الصَّاءِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاءِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاعِي الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاعِقِي الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاءِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاعِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاعِ الصَّاهِ الصَّاءِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاءِ الصَّاهِ الصَّاهِ الصَّاهِ الصَّاهِ السَّاهِ السَّاهِ الصَّاءِ الصَّاهِ السَّاهِ السَّاهِ السَّاهِ السَّاهِ السَّاهِ السَّاءِ السَّاهِ السَّامِ السَّاهِ السَّاهِ السَّاهِ السَّاهِ السَّامِ السَّاهِ السَّامِ ا (TA,) inf. n. ..., (M, K, TA,) The serpent bit him: (M, * K, * TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) = [He gave him up to destruction]: in this case only. (Har p. 166.) And ل [TA,) with [the prep.] بسُلَم (بالمَر الجِلْدُ (Re أَفَاضَ المَرْاةُ See أَفَاضَ المَرْاةُ

مَلَمَ [or mimosa flava]. (Ṣ, K, TA.) مَلَمَ ا , (M,) He سَلْم , (M, K,) aor. بِ , iuf. n. الدَّلُوَ finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.)

2. سَلَمهُ (Ṣ, M, Mṣh, Ḳ,) inf. n. سَلَمهُ (Ḳ,) He (God) made him to be sufe, secure, or free; saved, secured, or freed, him; (M, Msh, TA;) any kind], (S, Msb,) من الرفات [from cvik of any kind] or من الرقه [fram evil of any hind], (K,) or from the offair]. (M.) [Freytag] من الأمو assigns the same meaning to valso, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] - [Henec,] is also syn. with السَّلَامُ, (Ṣ, Ḳ, TA,) as meaning The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التخليص; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying سُلَام عَلَيْك [q. v. infra, voce التَّحِيَّة]; syn. التَّحِيَّة. (TA.) You say, [meaning He so saluted, or greeted, him]. (M, Msb.) [This, when said of God, virtuelly means مُنَّفَة, i. e. He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, مَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ May صَلَّى عَلَيْه God bless and save him. You say also, مَلَّهُ عَلَيْه -Ile saluted him with the acknowledg بالخلافة ment of his being Khalcefeh; saying, سلام عليك Salutation to thee, or peace be يَا أَمِيرُ الْمُؤْمِنِينَ on thee, &e., O Prince of the Faithful.] التَّسَليعَةُ signifies The salutation that is pronounced on finishing every two relians in prayer: (Har p. 180:) [and also that which is pronounced after the last rekah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," eli. iii., p. 78 of the 5th ed.:) and سَلَّمَ means He pronounced either of those salutations.] _ [Hence also,] سلم إليه الشَّى، (Ṣ, Ķ,*) inf. n. as above; (Ķ;) and السَّى، السَّى، (M;) He gave to him the thing; (\$\overline{\sigma}, \cdot M, \overline{\kappa};) or delivered it to him: (M:) [he resigned it to him:] and سلَّم إلَّيه الوَّدِيعَة, (Mgh,) or سلّم الوديعة لصاحبها, He delivered the deposit [to him, or] to its owner: (Msb:) and السُوبُ إِلَى النَّمَّاطِ (Mgh) signifies the same as i.e. He delivered the garment, or piece of cloth, to the tailor]. (Har p. 166.) -See also 4, in two places. __ You say also, سلّم The hired man gave himself الأجير نَفْسَهُ للْمُسْتَأْجِر up, or gave authority over himself, to the hirer. (Msb.) And الله and الله الله I left him in the power of him who desired to hill him or to nound him. (Ḥam p. 115.) And اسلمه للهُ للهُ للهُ اللهُ ال

العُدُوَّ or (K,) He العَدُوَّ (K,) العَدُوِّ الرَّجُلِّ left, forsook, or deserted, (M, K,) the man, (S,* M, Msb,) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Msh, K;) and threw kim into destruction. (IAth, TA.) And IIe left him [to that bane which اسلمه الما بها به was in him: app. referring to the bite of a serpent, or any evil affection: see , third senand سلم أَمْرَهُ إِلَى ٱللهِ and اسلهه , both meaning the same, (S, Msb, K, TA,) i. e. He committed his case to God. (TA.) - And سلّم الدّعوي IIe acknowledged the truth [or justice] of the claim, demand, or suit; [he سلَّم الوديعة conceded its truth or justice;] from expl. above; denoting an ideal delivering, اصاحبها [or yielding of a thing to another person]. (Msb.) Hence one says, الله أنَّهُ كُذَا Ile conceded that it was thus.] _ And التَّالير signifies also [The assenting, or] the giring [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.) You say, سلّم لأمر He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also اسلم (MA.)

3. ساله (M, Msb,) inf. n. ساله (Ş, M, Msb) and ساله (Ş, M, Msb). He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (Ş, M, Msh:) and النا المنابع made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)

4: see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. yerb, an objective complement is app. understood. Thus,] أَسْلَفَ is syn. with أَسْلَمَ [as meaning He paid in advance, or beforehand]; (Ṣ, M, Mgh, Msh;) الثَّمَنُ [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also بنار ; (M;) and تسار , as occurring in a trad., where it is said, كُنْ تَسَلَّرُ فِي شَيْ: فَلَا Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the skying, في البُرِّ (Ṣ) or اسلم في الطُعَام (Mgh) [He paid in advance for the wheat], and في [for the thing], as also الشَّيُّ (M.) And hence the saying, اِذَا أَسْلَمَ صُوفًا فِي لِبْد أَوْ شَعْرا فِي الْمِد أَوْ شَعْرا فِي اللهِ اللهِ اللهِ اللهُ or goats' hair for a garment, or piece, of haircloth, it will not be allowable]. (Mgh.) And so in the phrase, أَسُلُمْتُ اللَّهِ [I paid in advance to him]. (Msb.) __ Also [He resigned, or submitted, himself; wie being understood: or] he was, or became, resigned, or submissive; (M, K;)

i [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see [or]: (Msb:) [or] significs he entered into السَّلُم, (Ṣ, Mṣb,) which here means الاستسلام [i.e. the state of resignation, or submission]. (S.) _ And He became a Muslim; as also پتستر ; (M, * K;) as in the saying, أَسْلَمَر , i. c. كَانَ كَافَرًا ثُمَّرٌ تَسَلَّمَ إِلَيْ أَسُلَمَ (He mas an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of الإسلام. (Ṣ, Mṣb.) الإسلام as a principle of the law of God is The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T,* M:) and if there is therewith firm belief with the heart, it is : (T:) this is the doctrine of Esh-Sháfi'ce: but the doctrine of Aboo-Hancefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, الاسلام is with the tongue, and is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الاسلام, though the ordinances differ. (M.) _ One says also, عنه, meaning I left it [app. an affair, as in an explanation in the TK, after I had been [engaged] in it. (Ibn-Buzurj, K.) And اسلم occurs intransitively in the saying, كَانَ رَاعِي غَنْمِ ثُمَّةً أسْلُمُ, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) - [Freytag another signification " Adscendere fecit (vid. a سُلَّم," as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there eited, of Zuheyr, which I read

هَوِيُّ الدُّلُوِ أَسْلَمَهَا الرِّشَاءَ

(meaning, The descent, or as the descent, of the bucket that the well-rope has let go): and by its being there said that "you should not prefer any reading of هوى to that with damm, though it has been said otherwise:" whereas the correct reading is, in my opinion, هوى, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that البوى المنابق بنالم بنالم

b. تسأر منه He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.) نال is also syn. with الله in two senses: see the latter, in two places. — And signifies He took it, or received it; namely, a thing given, or delivered. (S, M, Mab, K.)

6. تَسَالُمْ , (M,) and بتسالها , (K,) inf. n. رُسَالُهُوا

> 8. Ile became at peace, or reconciled. (TA.) Hence the saying, (TA,) هُوَ لَا يَسْتَلُمُ عَلَى He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.) [See also 6.] استلم الزّرع — The seed-produce put forth its ears. (K.) استلم الحُجَرُ اللّٰهِ (K.) (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Kaabeli,] by hissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he hissed the stone: or he embraced it : (M:) and استلامه signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Msh;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being استلم (ISk, Msb,) because it is from سكرة إوا. of سُلْمَة signifying "stones," (ISk, S, * M, Msl, • [in the Mgh, from List signifying "a stone," and in the Mab the pl. of سَلَمَة is said to be سُلَامً like ڪُلام,]) aecord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from السَّارَهُ, with fet-h, meaning "salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAar, the original is with hemz, from المكرَّمة, meaning ["the coming together," &c., because denoting contact]. (Msb.) Abu-t-Tufeyl is re-lated to have said, مَلْيُهُ عَلَيْهِ مَلَّى ٱللهِ صَلَّى اللهِ وَسَلَّمَ يَطُونَ عَلَى وَاحِلَتِهِ يَشْتَلِمُ بِمِحْجَنِهِ وَيُقَبِّلُ [i. c. I saw the Apostle of God (may God bless and save him) circuiting around the Kaabeh, upon his camel, touching the Black Stone with his hooked staff, and hissing the hooked staff]. (TA.) The primary signification of الاستلام is [said to be] The wiping, or stroking, the ali, i. e. the stone: afterwards it was used in relation to other things, and one said اسْتَلَمْتُ يَدُهَا, meaning I stroked, or hissed, her hand. (Har pp. 30 and 31.) استار النعن قَدَمَيه means The boot rendered his feet soft [after he had been accustomed to walking barefoot]. (TA.)

10: see 4, in the former half of the paragraph.

— استسلم تُكَمُ الطَّرِيقِ

Ile went upon the middle of the road, not missing it. (K, TA. [In the CK, after واستسلم انقاد , meaning وتُسَلَّم الطَّرِيقِ , is erroneously put وتَسَلَّم الطَّرِيقِ

a meaning belonging said that] السَّلَمُ is the subst. from السَّارِيقَ ; (K;) ([.استسلير to

Q. Q. 2. آمُسْلُمْ [from مُسْلُمُ He named, or called, himself a Muslim; or he named himself Muslim: his name having before been Mohammad: (M, K:) mentioned by Er-Ru-asee. (M.)

: see the next paragraph, in six places. = Also A leathern bucket (دلو) having one عروة [or loop-shaped handle], (T, S, M, K,) with which the materer malks, like the buckets (دلاً) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دُلُو of the water-carriers: (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عرقوة [or stich fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: is fem.] دلو TA:) of the masc. gender [whereas دلو (M:) pl. [of paue.] أَسُلُمُ and [of mult.] بسلام (M, K,) and Lh mentions as its pl. أَسَالُو, which is extr. [unless as a pl. pl., i. e. pl. of أُسُلُو]. (M.)

Peace, or reconciliation; as also ; (S, M, M,b, K;) masc. and fem.; (S, M,b, K;*) and اسلم are like سَلَر [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also , and both are sometimes fem. as being syn. with مُعَالَعَة (L voce جَنْج, q.v.) In the saying of El-Aashà, أَذَاقَتْهُمُ الحَرْبُ أَنْفَاسَهَا

وَقَدْ تَكُرُهُ الحَرْبُ بَعْدَ السَّلْمِ *

[War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the , to the J, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إبل, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting أَخَذَ ثُمَانِينَ مِنْ أَهْلِ مَكَّةَ سِلْمًا 'El-Hodeybiyeh, or استنام, or استنام, accord. to different relations, meaning [He tooh forty of the people of Mekkeh] peaccably: thus expl. by El-Homeydee, in his "Ghareeb." (TA. [See also below.]) __ Also i. q. سُلَامِ (Ş, K, TA,) as signifying Selfresignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سُلُون: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, , وَلاَ تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱنْسَّلَاهَ ۚ لَسْتَ مُؤْمِنًا وَلِيَا لَكُمْ السَّلَامَ ۗ لَسْتَ مُؤْمِنًا TA,) or السَّلَوُ , as some read, (Bd,) [i.e. And say not ye to him who offers to you submission, Thou art not a believer :] or here means the salutation of الإسلام الله saying السلام عَلَيْكُمُ [by saying]: (Bd, TA:*) or salutation, and submission by uttering the profession of الإسلام; and so السَّلَرَ • and so (Jel:) [or the latter here means, simply, saluta-

[but accord to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السَّلَر mentioned above. الإسلام significs also السَّلْمُ (TA.) __ And [hence] [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur أَدْخُلُوا في السَّلْمِ كَافَّةً ,where it is said أَدْخُلُوا في السَّلْمِ كَافَّةً ,[ii. 204] [Enter ye into the religion of El-Islam wholly]; (S, Bd, Jel;) and so السَّدْرِة, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] السَّلُولِ [also] has the former meaning. (M.) = Also, (S, M, K,) and , (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قُوم). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, as some read, i. e. And a man وَرَجُلًا سِلْمًا لِرَجُلٍ who is at peace with respect to a man: (TA:) or and اسكياً and الملك and الملك and الملك , three different readings, in the place of [the more common reading] are all inf. ns. of سُلْمُ, used as epithets [syn. with اَسُاليًا, or الله suppressed before them. (Bd.) You say, أَنَا سِلْمُ لِمَنْ سَالَمَنِي [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, Jusing this word in two different senses, the latter of which has been mentioned above,]

• أَنَائِلُ إِنَّنِي سِلْمٌ • لِأَمْلِكُ فَٱقْبَلِي سُلْمِي

[O Nailch, (Jit being for atti, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be here indicated by the context that سلمى here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.])

سَلَمْ: see سَلَمْ: and see also سَلَمْ, in seven places. __ Also, in buying or selling, (Msb,) the signifying سَكَّمَ and أَسُلَمَ فِي الشَّيْءِ signifying (Ṣ, Mṣb, Ḳ ;) i. e. Any سَلَفٌ; (Ṣ, Mṣb, Ḳ ;) money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. :) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of نَلُقْ:) but it is said in a trad, that the term مَلُفُ as meaning was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) And The making [one] captive. (K. [See 1, in the latter part of the paration; and this is app. what is meant by its being graph.]) - And A captive; (K;) because he

submits himself. (TA.) One says, اَخَذُهُ سَلَبًا (M, TA, [in the TK, بِالسَّلَمِ,]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAar, M, TA:) and thus El-Khattabee has expl. the phrase in the trad. respecting El-Hodeybiyeh tree, (S, M, Msb, K,) [the mimosa flava of Forskal, who writes its Arabic name in Italic characters syllæm, and in Arabic characters, (Flora Aegypt. Arab., p. exxiii.,)] a species (M) of the [hind of thorny trees called] عضّاه, (S, M, Mgh, Mab, TA, [not غُضَاة, as in the Lexicous of Golius and Freytag,]) the leaves whereof are the قرظ, with which shin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorus, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] برمة [n. un. of برم see this word, and see also جبلة,] which is the sweetest of the برم in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain (حَبَّة خَضْرَاء [or this may mean a grain of a dark, or an asky, dustcolour]), of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with 5: (S, M, Mgh, is said by سَلَامٌ M, and سِلَامٌ (M,) and أَسُلَامٌ. IB to be pl. of the n. un., like as إِكَامْ is of أَكُهُةُ (TA.) [Hence,] ذَاتُ أَسْلَام A land (أَرْض) that gives growth to the [trees called] سُلُم (K.) See ملكهان also

سَلْمُ Stones; (S, M;) as also سُلْمُ: (M:) and vail [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلَهَة, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Msb:) [or] the pl. [or quasipl. n.] of سَلَمَة in this sense is سُلَمَة, like كُلَام in measure: (Msb:) or vail signifies stones; is its pl. : سُزُمُو v or hard stones; (TA;) and اسْرُمُو is its pl. : (K:) [said to be] so called because of their freedom (سَلَامَة) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing .: (ISh, TA:) or is a quasi-pl. n. : [سَلَامِاً probably meaning] سلام (Aboo-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also سَلَهَان. A poet says, (namely, Bujeyr Ibn-Anameh, IB, TA,)

يرمى وراثى بأمسهم وأمسله

[He casts from behind me (i.e. defends me) with the arrow and the stone]: this [usage of lor []] is of the dial. of [Teiyi and] Himyer. (S, TA.)

second sentence. السَّلُّر for السَّلُّر: see

سَلَمَانِ see سُلَمَانِ, in two places : and سُلَمَّانِ Also A woman soft, or tender, in the أطراف [or fingers, or other extremities]. (K.) __ And An old and weak she-camei. (IAar, TA in art. سد.)

green in the [scason called] one [app. here meaning spring]. (TA.) _ أبو سلبى The [species of lizard called] : (K:) or, some say, [as is said in the M,] ابُو سُلْهَانُ ♦ (TA.) _ See also the next paragraph. _ [In the CK, by a mistranscription, a meaning belonging to

السَّلَةُ, accord. to Aboo-Mis-hal, as meaning The earth, occurs in the prov., وَأَسْتُ [A nose in the water and a rump on the earth]: and if this be correct, it may be ": nicaning " stones إسلام derived from سلام [i. e. إسلام] and it may be originally السَّانَى, and lengthened for the sake of the rhyme. (Ham p. 214.) [But أنَّفُ في السَّهَاء, the reading commonly known is, [.وأُست في الها

He is the special, or particular, مُو سُلْمَانُ بَيْتُه friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, Selman is of us, the people سُلْمَانَ مِنَّا أَهُلِ البِّيت of the house]; referring to Selman El-Farisce. (Har p. 472.) __ أَبُو سَلْهَانَ __ Also . __ Also مَلْهَانَ __ Also مِعْلَان [black beetles called] . __ [pl. of جُعُلْ, q. v.]: (M:) or i. q. جُعُلْ, (IAar, K,) or أَبُو جَعْرَان, with fet-h [app. a mistake for kesr] to the -: (Kr, TA:) or the largest of the or a certain insect like the having a pair of wings: (TA:) or the male of the [black beetles called] خَنَافِس [pl. of خُنفُسَاء , q. v.]. (IAar, TA in art. فرض.)

or سُلَهَان, aecord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is Baid, مَكَّلَهُ مِنْدَ سَلِهَانٍ فِي طَرِيقٍ مَكَّةً [He used to pray at certain selem-trees, or certain stones, in the road of Mehheh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of بُلُمَةٌ \ the " tree so called ;" the latter, of المُلَمَةُ لا بُلُمَةً بالمُورِّ بالمُلَمِّةُ لا بالمُلَمِّة "stones" [or a "stone:" but both of these explanations are strange]. (TA.)

سَلَام, (S, K, TA,) in its primary acceptation, (TA,) is syn. with المُلَّا , (Ṣ, Ķ, TA,) as is also بَلَيْر, (S, [so in one of my copies, but omitted in the other copy,]) and signifies Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices, (S,* [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and from evils of any kind: (TA:) or [simply] safety, security, immunity, or freedom; as also الله (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one particularly the salutation of lexicologists hold them to have one

A certain plant (K, TA) which becomes [and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the 5, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen is an سُلَام عَلَيْكُم (TA.) is an announcement of the continuance of كُرْمَة [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered Safety, &c., be, or light and abide, on you; or, generally, peace be, or light and abide, on you; for] it means nothing disliked, or cvil, shall befall you henceforth: (Bd in xvi. 34:) and سَلَامُ عَلَيْكُ [may be rendered in like manner; for it virtually] means I will not do to thee anything that is disliked, or evil; (Bd and Jel in xix. 48;) nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee. (Bd ibid.) It may also be [rendered May safety, &c., or peace, be, or light and abide, on you; as] a prayer for L, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write عَلَيْك, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwas, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present ([.عَلَيْكَ suppressing, وَالسَّلَام day is to write simply In saluting the dead, one puts عُلْيَكُ first, saying, يَعَلَيْكُ سَلَامُ ٱللهِ. (Ḥam p. 367.) You also say, No, by thy] لَا بِسَلَامَتِكَ † مَا كَانَ كَذَا وَكَذَا safety, such and such things were not]. (S.) is also a name of God, (S, M, Msb, K,) [applied to Him in the Kur lix. 23, accord. to because of ,أو السَّلَامَةِ i. e. رُو السَّلَامِ because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i.e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سلام to be syn. with which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. is an appellation of Paradise, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any hind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.) _ See also in four places. __[As is there stated,] it signifies also Salutation, or greeting; (M, TA;)

expl. above]; (Bd in سَلَامْ عَلَيْكُمْ or سَلَامْ عَلَيْكُ iv. 96;) a subst. (S, Mgh, Mab, TA) from سلم (Ş, Mgh, TA,) التَّسْلِيمُ Msb,) [i. e.] from عَلَيْه like كُلَامُ from التَّكُليمُ. (Mgh. [See 2, third sentence.]) __ In the saying in the Kur [xxv. 64], And when the إ وَإِذَا خَاطَبْهُمْ ٱلْجَاهِلُونَ قَالُوا سَلَامًا ignorant speak to them, they say, اَسُلَامًا , this last word signifies تَسَلَّمًا مِنْكُمْر (Sb, M,) or تَسَلَّمًا (for We declare ourselves to be نَسَلَمُ مَنْكُمْ تَسَلَّمُ clear, or quit, of you], and مُتَارِكُهُ لللهِ [for ve relinquish you], (Bd,) [and means] there shall be neither good nor eril between us (Sb, M, Bd) and you: it is not the that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods; (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of مُلَامً when addressed to a Muslim سَلَام عَلَيْكُم or عَلَيْكُ by one not a Muslim is to be returned only by or the meaning in : وَعَلَيْكُمْ or وَعَلَيْكُ xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.) إذا لقيت, Sb asserts that Aboo-Rabee'ah used to say أَتَسَلَّمُ مِنْكَ for لَسَلَّهُا meaning , فُلَانًا فَقُلْ سَلَامًا نَسُلُتُم، i. e. When thou meetest such a one, say, I declare myself to be clear, or quit, of thee]: and he says that some of them said ,..., meaning The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing. (M.) [It is usual, in the meaning , افْعَلْ كَذَا وَالسَّلَام , meaning Do thou such a thing, and there will be an end of altercation between us.] == See also سُلِير == Also A hind of trees; (S, M, Msb, K;) they assert that they are evergreen; nothing cats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called size: (AHn, M:) they are also called اسْلَمَة; (K;) or this is pl. of سُلُمَة [n. un. of سَلَّم, which is of another kind; like as اسَلَّم is pl. of أَكُنَّة: (IB, TA:) n. un. with 3. (S, M.) was said to an Arab of the desert; and he replied, الجُنْجَاتُ عَلَيْكُ and being asked, "What is this reply?" he answered, "They are two bitter trees: thou hast put upon me one, so I have put upon thee the other." (K.) = See also سُلْمُر, in two places.

. هناد عند : see سلام, in two places: == and the paragraph here next preceding, last sentence but two. نالر الروبي (Ş, M, K,) which means Safe, secure, or free, (Msb,) from evils of any kind; (K, Msb, TA;) applied to a man: (M:) pl. الْهُ نَسُلَهُ (M, K, TA;) in some copies of the K بُسُلَهُاءً، الله بُسُلُهُاءً pl. of جُرِيعُ (TA;) [but this is probably its pl. only when it is used in the sense of every or the like, as seems to be the case from what follows.] Also, (M,) applied to a

heart: (Ṣ, M:) بقلب سليم, in the Kur xxvi. 89, means With a heart free from unbelief: (M, TA:) or, divested of corruptness, or unsoundness: (Er-Raghib, TA:) in the Kur xxxvii. 82, some say that it means with a grieving, or sorrowful, heart; from in the sense here next following. (Bd.) __ Also i. q. كديغ [meaning Bitten by a serpent]; (S, M, K;) as also volt (S, K) and مُسْلُومُ : (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسْلَمُ) to that [bane] which is in him: (IAar, S, * M:) and sometimes it is metaphorically used as meaning | wounded: (M:) or it means wounded, at the point of death, (M, K,) as some say: (M:) pl. (M, and Ham p. 214.) Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the if [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is hetween the أمُعَر [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامُ the most usual inf. n. of سَلَامَةُ in three places. Also n. un. of مَارَدُ applied to a kind of trees [described above]. (S, K.)

مُلْرَمَى, a noun of the fem. gender, (Msb,) A certain bone that is in the iq. v., here meaning foot] of the camel: (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the with of the camel are the bones of the is used alike سُلَامَى [for] (M:) [or fout] فرسِن as sing, and pl., and sometimes it has also a pl., (Ṣ,) which is سُلَامَيَاتُ : (Ṣ, M, Ķ :) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سُلَامَية, signifying the أَنْهَلَة [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which = [here meaning marrow or pulp and the like] remains in a camel when he has become emacinted are the when and eye; and when it has gone from these, he has none remaining: (Ṣ:) the pl. سُلَامَياتْ (Ṣ, TA,) or رُسُلَامَياتْ, (M, Msh,) also signifies the bones of the أصابع, (S, M,) so says Kh, and Zj adds that they are also called the ... , (Msh,) of the hand and of the foot ; (M;) [i. c., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; numely, the phalunges of the fingers and of the toes;] that are hetween every two joints [and what are beyond the extreme jaints] of the caccord. to Lth, are the hones of the Low [or fingers and toes] and the أخارع and the أخارع, and are hurd and compact bones like - [pl. of - is]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAar, (M,) certain small hones, of the length of the longer [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms and

in the hand and in the foot, (K,) [i.e.] his maternal uncle El-Fárábee, (TA,) that it in each hand and foot: (M:) Kir says that the عظام are the عُرُوق [app. a mistake for سلاميات i. e. bones] of the outer side of the hand and foot: (Msb:) نازمي is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six app. in the fore legs and the same in the hind legs; for he seems to mean that the is applied to each of the pasternbones and to the coffin-bone; these three corresponding to the phalanges of a human being see نُصُّ : (TA:) it is not allowable to write otherwise than with what is termed the short alif. (MF, TA.) = سُلَامَى, (M, K,) like سَكَّرِي K, TA, [in the CK like سِكَّرِي, which is shown to be wrong by a verse eited in the M and TA,]) signifies also The [south, or southerly, wind called] جنوب (M, K.)

A hind of tree, (S, M, K,) growing in soft, or plain, tracts: (M:) AZ says, it is like the بركم, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذَرَة), except that it is smaller than the الْأَرَة); tooth-stichs (مَسَاوِيك) are made from it; and its produce is like that of the Is; and it grows in the sands and the deserts : (TA in art. 91:) n. un. with 5. (M.)

نَهْلُ سُلَيْهَانَ Red auts [lit. the ants of Solomon]. (TA voce أَحُوى, in art.).

A ladder, or a series of stairs or steps, , مِرْقَاة ، syn. مُرْقَاة ، (M, K,) and مُرْقَاة ، (M,) or (Mah,) upon which one ascends; (S, Mgh;) either of wood or of clay [Sc.]: (Mgh:) said by Zj to be so called because it delivers thee (عَسَلَهُ to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَة) by means of it: (Er-Raghib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هُوَ السُّلَّمُ and هِيَ السُّلَّمُ (Mgh;) [and F says,] it is sometimes made muse. : (K:) pl. سَلَالِيمُ (S, Mgh, K) and سَلَالِيمُ, (K,) [which is added سَلَالِيمُ is added by poetie license. (M, TA.) [Hence,] السَّلَمُ † Certain stars, below [those called] العَانَة, on the right of them; (K;) as being likened to the [above-mentioned]. (TA.) __ And The غُوز [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) And † A means to a thing; (K, TA;) because it leads to another thing like as does the سُلِّم upon which one ascends. (TA.) _And is the name of The horse of Zebban (in the CK Zeiyan) Ibn-Seiyar. (K.)

and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce _____.]
_[Hence,] خُلِمَةُ سَالِمَةُ الْعَيْنَيْنِ A good word or expression or sentence. (TA.) = The saying are sometimes applied, (see if and of J [in the S], (K,) in which he has followed signifies The portion of skin between the eye and the nose, is a mistake; (IB, K;) and his eitation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةُ بَيْنَ العَيْنِ وَالْأَنْفِ سَالِمُ

(TA,) is futile: (K:) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

[More, and most, safe or secure or free from evils of any kind]. You say, هُذَا أَسُلُمُ مِنْ [This is more safe &c. than this]: and iii منه This is the most sufe &e.]; and الأسلير (Ilam p. 214.) = And السلم [app. [i.e. [الطُّفْىُ isignifies, like [i.e. [الأُسْلَمُ leaves (خوص) of the دوم [or Theban palm]. (Ibu-Beyfar, app. from AHn, cited by De Saey in his Chrest. Arabe, 2nd ed., iii. 480.)

[inf. n. of 4, ... v. __ It is the general term for The religion of Mohammad: differing from ועישוט, as shown above: see 4 __ And hence, for أَهْلُ الإسْلَام, or the like,] The Muslims, collectively. (M in art. بيض, &e.)

as meaning الإسلام, الأسكر as meaning the religion of Mohammad. — And particularly] A poet of the class next after the and next hefore the مُولَّدُون. (Mz 49th ونوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdak, El-Akhtal, and Dhu-r-Runnich, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi supra, and Ibn-Khillikan in art. جُرير.) A mord, or phrase, introduced, or used in a new sense, on the oceasion of the promulgation and establishment of the religion of الإسلام, by means of the Kur-an &c. (Mz (.نوع 20th)

[The vena salvatella;] a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.)

aet. part. n. of 4 [q. v.]. (Msb.) وأجعلنا نسلمين لك, in the Kur ii. 122, means And make both of us self-resigned, or submissive, to Thee : (Bd, Jel:) or, sincere in religion, or without hypocrisy, towards Thee; syn. : (M, Bel:) and therefore مسلمين is made trans. by means of J. (M.) __ [It commonly means One mho holds, or professes, the religion of الاسلام.] كَأَنَّ كَانِزُا ثُمَّرٌ هُوَ اليَوْمَ مُسْلَمَةٌ \$ And one says, [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

: see what next precedes.

in the saying of El-'Ajjáj,

بَيْنَ الصَّفَا وَالنَّعْبَةِ المُسَلَّمِ

Black Stone is touched with the hand, or hissed: see 8]. (M.)

: see سُلُوم. __ Also A hide, or skin, tanned with [قَرَظ, or leaves of] the سَلُم (S, M.)

A land abounding with the trees called سَلَم. (M, K.) — Suh says, on the authority of AHn, that مَسْلُومَاً is a name for A collection of مَشْيُوخَاء ; like مَشْيُوخَاء applied to "many elders, or men advanced in age." (TA.)

المُسْتَلَمُ القَدَمَيْنِ الهُسَلَّم eee مُسْتَلَمُ القَدَمَيْنِ الهُسَلَّم means A man soft, or tender, in the feet. (TA.)

Q. 4. اسْلَبُت, said of a horse running, He stretched himself forth; or extended, or elongated, himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or he pressed onward with a penetrative energy or force, or with sharpness of spirit. (TA.) Some hold that the o in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

, sometimes pronounced with ص, (S, TA,) Long, or tall; (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. (K.) __ Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA,) and long, or tall, (TA,) and long in the bones; as also (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, that presses onward with a penetrative energy or force, or with sharpness of spirit: (TA:) or, so applied, large and long or tall: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (ريح)). (A.) __ The fem. اريح) signifies Corpulent, or large in body; (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies tall or beautiful. (JK.) ... And is the name of A certain dog. (K, TA.)

in two places. سَلْبَتْ: see سَلْبَيْة : see what follows.

and سلَّهَابٌ each as a fem. epithet, (K, TA,) and each with kesr [to the ,], (TA,) [but each in the CK is with fet-h,] Bold, daring, brave, or courageous. (K.)

1. سُلُوت , (Ṣ, M, Msb, K,) first pers. سُلُوت, (ك, Msb,) aor. يُسْلُو, (Msb, K,) and يُسْلُو also, [or يَسْلَى,] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) سَلِي and أَيْسُلُوهُ (M, K,) aor. يُسْلُوهُ (K;) and سَلِاهُ غنة, first pers. سُليت, (Ş, Msb,) aor. يُسْلَى; or it: or was comforted, or consoled, for the loss,

أيسليه, first pers. سَلَيْتُة, aor. يَسْلِيه; (TA in art. ملي, on the authority of Esh-Shereeshec;) inf. n. [Between Es-Safa and the Kaabeh of which the , K, M, Msb, K,) of the first, (S, Msb, TA,) and , (M, K,) [app. of the second,] and سُلُوَةً (M, MA, K,) of the first, as also, سُلُوَانَ (MA,) or this last is a simple subst., (M, Msb, K,) and سُلِّی, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سلق [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) He was, or became, forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Msh:) he was, or became, content, or happy, without him, or it: (PS:) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, السُّلُو الإِنْفِ عَنِ significs the familiar's being content, or happy, without the familiar: (Mab:) or السَّلُو or السُّلُو عَنْ شَيْءِ signifies the being content, or happy, without a thing. (Ḥam p. 403.) One says also, سُلَا عَنِ النَّبِ, meaning He was or became, free from love, or affection. (MA.) [And سَلَا عَن الهُرّ He was, or became, free from مَا سَلِيتُ أَنْ أَقُولَ Also ___ Also مَا سَلِيتُ أَنْ أَقُولَ زاك, meaning I did not forget, but neglected, to سَلِيتُ أَنْ أَقُولُهُ say that: and one does not say except as meaning مَا سَليتُ أَنْ أَقُولَهُ. (AZ, TA.)

> 2. مَتْ عَنْهُ (TA;) نَسْلِيَةٌ (TA,*) inf. n. بَسْلِهُ عَنْهُ and اسلاه ا عنه ; (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عن (M, TA.) And one says also, سَلَّانِي مِنْ هَيِّى inf. n. as above; and أَسَلَانِي; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And Ju [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]. (MA.)

> 4: sec 2, in two places. - Also اسلى القَوْمُ The people, or party, were, or became, secure, or safe, from the beast of prey. (K.)

> or of سَلَّرُهُ عَنْهُ quasi-pass. of سَلَّى عَنْهُ (M, K) [and therefore signifying He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him,

is said to be used in the sense of (Msb;) or سُلِيَهُ (M, K,) aor. يَسُلُأُهُ (K;) and or want, of him, or it]: or السُسَلَم he affected the being forgetful, &c., of a السُّلُوانُ person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سُلَا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he hecame free from, or he relinquished, anxiety. (MA.) See also what next follows.

انسلی عَنْهُ الْهُرَّ . Anxiety hecame removed, or cleared anay, from him; as also ♦ تسلّی. (Ş.)

8: sec art. سلى.

سلى . sce art : سَلِّي or سَلَّا

M, K,) a مِنْدُوَّةً ♦ (M, K,) a مِنْدُوَّةً ♦ (M, K,) a رَسُلُوَّةً subst. from سُلَا عَنْهُ (M, Msh, K) [as such signifying A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.]. One says, مُنْكُ سَلُوة and Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And He is in a state of life هُو فِي سُلُوةٍ مِنَ العَيْشِ ample in its means or circumstances, unstraitened, or plentiful, and pleasant. (AZ, Ş.)

: see the next preceding paragraph.

[accord. to those who make the alif to be a sign of the fem. gender] or سُلُوى [accord. to those who make that letter to be one of quasicoordination] A certain bird, (S, M, Msb, K,) [in the present day applied to the quail,] i. q. which is also applied in the present day سُهَانَى to the quail], (Ksh and Bd and Jel in ii. 54,) [or] white [?], resembling the سُهَانَى, (M,) or like the pigeon, but longer in the shauk and nech than the latter, and of a colour resembling that of the سْهَانَى, quich in motion: accord. to Akh, the word is used as sing. and pl.: (Msb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دفلّی is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سَلُواة; (M, K;) of which Lth cites as an ex. this saying, [in which which should be [,ہَلّلہًا

كُمَا ٱنَّتَفَضَ السَّلُوَاةُ بَلَّلَهُ القَطُّرُ

[Lihe as shahes the seluah which the rain has much wetted]. (TA.) = Also Honey; (S, M, K;) and so سُلُوانَةٌ with damm: (K:) the former is used in this sense by a poct, (Ş, M,) namely, Khálid Ibn-Zuheyr; and Zj says that sig- سلوى Khálid bas made a mistake, the word nifying only a certain bird; but, accord. to AAF, signifies [also] Whatever renders السَّلُوَى ـــ (M,) thee forgetful, or content, or happy, in a case of privation; (کُلُ مَا سُلُوك), M, K;) and honey is thus called because it renders thee thus by its swectness. (M.)

ملوان A water which is drunk and which

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or nant: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the moman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خُوزَةُ) called أَعُوزَةُ, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians (إِنَّوَ) for captivating, or fascinating, also called المُوانَّة (Lh, M, K,) and المَوْانَة , (Ṣgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or مُلُوانَةُ vignifies [or, accord. to the K, signifies also] a certain bead رَوْنًا, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in mater] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:*) or a pebble upon which mater is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-bell says,

لَوْ أَشْرَبُ السُّلُوَانَ مَا سَليتُ مَا بِي غُنِّي عَنْكِ وَإِنْ غَنيتُ

(S, M,*) and Nuscyr Ibn-Abce-Nuscyr, in answer to a question of As respecting the meaning of السلوان, said that it is a bead (خَرْزَة) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinher thereof forgetfulness, or content, or happiness, in a case of privation: but As disallowed this, and said that it is an inf. n. of سَلُوت , and i. e. + Were I لَوْ أَشْرَبُ السُّلُو (i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also

: see the next preceding paragraph.

in ,سُلُوَانُ seo : سُلُوَانُ and see also : سُلُوَانَةُ

رثي [said to be] like رثبي, [but it may be as there is no apparent cause for its being, سلّى imperfectly deel.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA

[act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

مَجْنَنَةُ and مَبْخَلَةُ a noun of the class of مُسْلَاتًا &c., originally وُقَعَ التَّوْمُ فِي سَلَى جَهَل And فِيهِ مَسْلَاةٌ عَنِ (S,) or the latter hemistich is

freedom from, anxieties]: like (in form]. (TA.)

The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (پَسَلّیه). (Ḥam p. 46.)

[a noun of place from 5]. There is not any place in which ما عنه مت one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سلی 1. سُلِیَتْ, (M, Ķ,) aor. عرب (Ķ,) inf. n. سُلِیَتْ, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, K.) اسَلُهُا اللهِ (M;) or inf. n. سَلَاهَا اللهِ (Ṣ, Ķ;) He pulled out or off, or removed from its place, her secundine (سُكُرهُا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And مَلْيَتُ النَّاقَة I drew [forth] the shecamel's secundine (اللهُ) after the bringing forth nithout letting it fall (الرَّحْير or بَعْدُ الرَّحْير). (Lh, M.) عَلَوْتُهُ a dial. var. of مَلَيْتُهُ mentioned by Esh-Sherceshee. (TA.) Sec 1 in art. , first sentence.

2: see the preceding paragraph.

8. اسْتَلُت She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (L). (K, TA.) __ She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) = استلت or clarified] سِهن She collected [سُهُنَّا i. c.] سهنّا butter]. (TA. [See also 8 in art.]...])

or سَلَّى (thus differently written, the former the more correct, unless the word be derived from as it is said to be in the Ḥam p. 656, but, this is improbable, The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fætus, or young, [in the womb,] (S, M, Msb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed *: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. اِنْفَطَعُ ,M, Msb, K.) [Hence,] one says). أَسُلَادً The secundine became dis السُّلَى في البَطُّن rupted in the belly]; (S, Meyd, K;) i.e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السِّكِينَ العَظْمَر [The knife reached to the bone]. (S, K.) And † [He is the eater of secundines] مُوَ أَكُلُ الْإِسْكَةِ، meaning he is low, base, vile, or sordid. (TA.)

In him is a cause of forgetfulness of, or | party, fell into the like of the secundine of a hecamel; meaning they fell into a difficult affair or case; (S, K;*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سلى. (Ṣ,

> A ewe, or she-goat, (S, K,) and a shecamel, (\$,) whose secundine (L) has become disrupted [in her belly]. (S, K.) __ And A ewe, or she-goat, [or she-camel,] rhose secundine (سَكُرُهُا) has been pulled out or off, or removed from its place. (TA.)

> رُسُلَّى, [or رُسُلَّى,] mentioned in this art. in the TA: see art. ...

1. مُسَّهُ, (Ṣ, Mẹb, K,) aor. ع , inf. n. سَهُهُ, (Mẹb,) He put poison into it; [poisoned it; infected it with pcison;] namely, food. (S, Msb, K.) And He gave him to drink poison. (S, K.) And The عامة [or venomous reptile or the like] smote him with its poison. (M.) __[Hence, perhaps, He suggested it, الله to him: a signification mentioned by Freytag, but without any indication of the authority.] _ [And, app., It perforated it; transpierced it; or pierced, or may مُسَدِّر [passed, through it: for it is said that be an inf. n. of the verb [signifying نَفَدُ], and may also signify a place of نَعُودُ (Msb.) ___ And, (K,) aor. 4, (S, TA,) inf. n. سُرِّ, (TA,) ! He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) __ Also, inf. n. نَدُهُ i.q. نَدُهُ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سُدّه; for] you say, الله (Ş, K,*) inf. n. as above, (TA,) meaning سُدُدُتُ [i.e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K.) _ Also, (M, K,) aor. 2, inf. n. (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; هُدُرُ بَيْنَ kec.]; namely, a thing. (M, K.) And سُرُ بَيْنَ رَبُّمُ بَيْنَهُا (K,) aor. -, [for tho verb is trans., أَسُو بَيْنَهُا being understood, or بَيْنَ (, (Ṣ, M, نَتْر , (Ṣ, M,) inf. n. بَتْنِي meaning i. q. أَصْلُحُ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affuirs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S. M, K.) — And سُرُ الوَدْع He strung the وَدُع [or cowries]; which, when strung, مَّةً are termed سَهَّةً and . (M.) . سُمَّةً inf. n. signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, He so appropriated the benefit, or bounty. (K.) And The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) Él-'Ajjáj says,

هُوَ الَّذِي أَنْعَبَر نُعْبَى عَبَّتْ عَلَى الَّذِينَ أَسْلَمُوا وَسَهَّتْ

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) __ [And i. q. قصدة :] which وَصَٰدُتُ قَصْدُكَ , i. e. وَمُنْتُ سَمَّكُ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) = [It was smitten by the wind called ; applied to a plant; and in like manner to a man: see its part. n., مُسْرِ يُومْنَا And] بُسْرِ يُومْنَا, with damm [to the س], Our day was, or became, attended with the wind called (S, K.)

2. signifies The making loops to the [girth called] . وضين (TA.) [You say, سبّم ille made loops to the الوضين: see the pass. part. n., below. And also He adorned the mith سبوم, i. e. strung conries : Bec, again, the pass. part. n.]

R. Q. 1. He (a man) walked, or went along, gently. (IAar, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. (K,) or a sort of running, (M,) of the fox. (M, Ķ.)

Poison, or venom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the scrpent; (MA;) a certain deadly thing, (S, M, Msb, K,) well known; (K;) as also (S, M, Msb, K,) which is of the dial. of the people of El-'Aliyeh, (Yoo, Msb, TA,) and is said to be the most chaste; (MF, TA;) and , (Msb, K,) which is [said to be] of the dial. of Temeem, (Msh,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Teneem. (TA,) and this is the most common of the three: (Mab :) pl. سَهُوهُ (Ṣ, M, Mṣb, Ķ) and سَهُاهُ. (Ṣ, Mab, K:) and ♥ **** signifies the same, in the sing. sense. (ISk, K, TA.) [In some copies of the K, by a mistranscription (وَالسَّرِ or وَالسَّرِ for is made to be syn. with as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which is spoken of as drunk.] — [Hence,] — (Hence,) — (Hince,) manner called by us ratsbane;] syn. الشَّك , (K, TA,) i. e. الرَّفَّةِ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delile's Floræ Acgypt. Illustr., in the Descr. de l'Egypte, no. 242.)] __ And سُرُ الجار The [tree called] The tree سَرُّ السَّهُكِ And رَبِّ السَّهُكِ The tree called مَاهِيزَهْرَهُ [or مَاهِي زَهْرَهُ], (K,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) and also known by the name of البوصير: it is beneficial for pains of the joints,

• and pain of the hip and the back, and the [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its [or bark]: (K, TA:) when somewhat thereof, (K, TA,) kneaded mith leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) ___ : قدر أَبْرَصُ ___ (Ş, M, Mşb, K,) and قدر .__ Also, and بُدِّهُ , (Ş, M, Mşb, K,) and رسر (Msb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Msh, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Meb, TA;) as in the Kur vii. 38; [sec جمل ;] and the hole of the nose, and of the car: (TA:) pl. سُهُومٌ (M,) or سُهُامٌ (M,) or both. (S, K.) The mand of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سُمُوهِ and الله عليه : (Ṣ:) or the human being, and of a horse or the like, are the clefts (مَشَاقَ) of the shin thereof. (M.) And the of the horse are The thin portions of the hard bone, [extendiny] from the two sides of the nasal bone to the channels of the tears: sing. (M:) or, as some say, (M,) the سُهُان, (S, M,) or the , (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أنْف, M, or جُيشُوم, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سبوم, as pl. of , signifies the channels of the tears of the horse: AO says that in the face of the horse are is approved, سبوم ind the bareness of his سبوم and is regarded as indicative of generous breed. (TA.) By the weed of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the of a sword are Notches therein, whether new or old. (TA.) أَصَابُ سَرِّد (TA.) أَصَابُ اللهِ ا of a needle, or the like, and] means + He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بُصِيرٌ بِسَرِّ حَاجَتِه [He is knowing, or shilful, in respect of the object of his aim or pursuit]. (M.) _ [And hence, perhaps, though another derivation is asserted in مَا لَهُ سَدَّ وَلَا حَدَّ غَيْرُكَ what follows,] one says also, مَا لَهُ سَدَّ وَلَا حَدِّ غَيْرُك and مر وَلا معر , (Ṣ, M,) meaning + He has no object in his mind except thee; syn. .: (M:) and in like manner, مَا لَهُ سَمَّرُ وَلَا سَمَّرُ وَلَا سَمَّرُ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from [meaning مُنَبُتُ مُبِكُ and حَبَيْتُ حَبِّكُ [meaning مَبَيْتُ حَبِّكُ قَصَدُتُ قَصْدُكَ being the inf. ns., and and and the simple substs.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little active, or agile, and slender, and swift; (M, K;)

nor much. (K and TA in art. also signifies The loop (عُروة) of the [girth called] وضين : pl. سُبُوهُ (TA. [See ضين Anything like وَدَع [or commics] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or and v and v and (M,) Strung eig [or convries]: (M, TA:) pl. (TA.) .سبوم

see the next preceding paragraph, in seven

عبر: sec مبر, in two places.

The meatus of the vagina of a woman; (As, TA;) as also سَامُرُ , [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from as signifying the "eyes" (ثَقُب) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. c. of the labia majora. (TA.) _ See سَهُ also عُسَّد Also أُلسَّهُ (AA, TA,) or القَلْب, (TA,) The heart, or cerebrum, of the palm-tree : pl. سمير [app. سمير, or سمير]. (TA.)

: see سُمْر, last sentence. = Also A mat, (AḤn, M,) or a سَفْرَة [q. v.], (Ķ,) or a thing like a wide سَفْرَة, (T, TA,) made, (AḤn, M,) [i. c.] voven, (T, TA,) of خوص [or leaves] (AHn, T, M, K) of the sois [a tree resembling a dwarfpalm-tree]: (AHn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl., (AḤn, M, TA,) or , (K,) or, as in the T, رَيْنُ (TA.) = See also مُنْرُ, latter part, in two

The است [here app. meaning anus]; as also أُسَّةُ (q. v.]. (K.)

A sort of bird, (T, S, M,) less than the species called in make, (T, TA,) like the [or quail]: (M, TA:) [accord. to explanations of in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طير ابابيل : but this is app. said in relation to an assertion of 'Aislich, mentioned in art. ابل in the Mab, that the birds termed أبابيل in the Kur cv. 3 were most like to swallows:] the word is a pl., (\$,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with ♦ ق, (Ş, M,) pl. سَمَانُعُر : (Meyd:) see سَهَاسر And hence, as being likened thereto, A banner, an ensign, or a standard; syn. 114: (M:) or so اسمامة (K.) __ And [hence, also, perhaps, without 5, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. , mentioned by Freytag, from Reiske, as signifying swift she-camels.] _ Also, and مُسْمَانِي and مُسْمَانِي and مُسْمَانِي and مُسْمَانِي and plied to anything, [of men and of beasts &c.,] Light,

and so عُسَنَدُ : (M: [thus there written; not sing. of it. (TA.) [See also بَسَانَة, in art. (K, TA:) or a certain creeping thing resembling it. (TA.) __ See also the next preceding paracorrect :]) or المُسْهَانِيُّ and المُسْهَانِيُّ, applied to a man, signify light, or active, or agile, and swift, or quich; (S;) and so applied, and and 🕈 سُهَامَة, applied to a woman, signify light, or active, or agile, and slender: (TA:) or , applied to a man, signifies [simply] light, or active, or agile. (K.)

of the fem. gender, (\$,) A hat wind, (\$, M, Msb, K,) or, as some say, a cold wind, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase سَبُوم بَارِد, expl. below,]) in the night or in the day, (M,) or generally (K) in the day, (Msb, K,) but authorities differ respecting it, as has been shown voce ;; (Mah;) accord. to AO, it is in the day, and sometimes in the night; and the is in the night, and sometimes in the day: (S:) but some Buy that the former is in the night, and the latter in the day: (Ibn-Es-Seed in the "Fark," TA:) [in the present day it is commonly applied to a violent and intensely-hat wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but schlom lasting more than about a quarter of an hour or twenty minutes:] the word is used as a subst. [i. c. alone], and also as an epithet [qualifying the subst. [ريخ]: (M:) pl. سَهَائِيرُ. (Ṣ, M, Ķ.) One says also سُوهِ بارد, meaning A سُوهِ بارد that is constant, continual, permanent, settled, or inressant. (Ṣ and L in art. برد.) [See also بأرح]

in three places: == and see , M, K, دَائرة), Also A certain feather سخ TA,) which is approved (K, TA) by the Arabs, (TA,) in the nech of the horse, (K,) in the middle form or figure, or person,] (M, K,) of a man: (K:) or, as some say, (M, but accord. to the K "and") the aspect; (M, K;) as in the saying, Ile is beautiful, or pleasing, in aspect]. (TA.) _ And A portion standing up of ruined dwellings. (K.)

أَلُّ sig-nifying a seller of سَهُ ([q. v.]; like الْمُرَّدُ sig-

in سَهَانُ A certain plant. (K.) = [See art. سین]

The decorations, or embellishments, (بَزَاوِين) of a ceiling: so says I Aar; and in like

مُعْدُ: see مُعْدِ, first sentence. == It is also an epithet, of which only the fem., with 5, is mentioned : see مُنْسَدُر [Hence,] مَنْسَامُ and (M,) or السَّهُسَامُ and السُّهُسَامُ (K, TA, [the latter crroneously written in the CK,السَّمام,]) The wolf; (M, K;) because of his lightness, or activity, or agility: (M:) or signifies the nolf that is small in the body. (M, K.) _ And The fox; (S, M, K;) as also [without J1], (M,) and السَّهَاسيرُ (K.)

, last sen- بسكام, and its fem., with ة: see tence, in three places. = Also, the former, and the K to J,] Red ants: n. un. with 5: (K:) or (M) and (S, M) signify a certain insect, (M,) a red ant; (S, M;) as also استامة : (M:) aecord to Lth, an insect of the form of the i. e. ant], نَبُلَة app. a mistranscription for اكلة of a red colour: Az says, I have seen it in the desert, and it bites, or stings, painfully: (TA:) pl. سَهَاسي, (S, TA,) said by Aboo-Kheyreh to be certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness. (TA.) See below

[Sesame; sesamum orientale of Linn.; applied in the present day to the plant and its grain;] a well-known grain; (Msb;) it is called in Pers. څُنْجُدُ ; (MA, KL ;) i. q. ثُنْجُدُ , (M, K,) said by AHn to be abundant in the Saráh السواة), and El-Yemen, and to be white; (M;) [by this is evidently here meant sesame, or the grain thereof, or both; though it also signifies the "fruit of the coriander;" for otherwise, the most commonly-known meaning of would be unmentioned in the M;] the grain of the J-; [i. e. the grain from which the oil called Ji is expressed;] (S, K; [by the author of the latter of which, this was evidently understood to be different from the جُلْجُلُان, which is mentioned by him after the description of properties here following;]) it is glutinous, corruptive to the stemach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of بَلْبَهُنْك, (K, TA,) thus, with fet-h to the - and and e, and sukoon to the J and ب, [but written in the CK جُلْبَهَنَك,] a Pers. word, [originally جُلْبَهْنَگ,] arabicized; (TA;) its action is nearly like that of the خُرْبَق [or hellebore]; and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) speedily; (TA;) but a drachm thereof is dangerous, (K, TA,) in a great degree. (TA.) __ : السِّمْسِرُ البِنْدِيّ manner, Lh; and he says, I have not heard a see خرع, in art. جرع, and he says, I have not heard a see

graph, where it and its n. un. with 5 are mentioned.

سَامُ see السَّانُ . هُونَا أَنْ

in two places. سُهَامُ see , سُهَامُ

in two places: __ and see also سُهُمّْ , likewise in two places.

A species of bird, (M, K,) resembling the swallow; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lh adds that its eggs are unattainable: (TA:) so in the prov., كَلُقْتَنِي بَيْضَ السَّهَاسِير [Thou hast imposed upon me the task of procuring the eggs of the [in]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or i، e، أَلْسَهُسَهُةُ (i. e. السهسمة † is here pl. of السَّهَاسِير and means the red ants: thus some relate the prov.: but others say, السَّهَانُولِ , pl. of which means a species of رسيامة, [n. un. of سيامة bird like the swallow, the eggs of which are unattainable. (Meyd. [By Freytag, سَهَانُهُ is erroneously said, as on the authority of Meyd, to be pl. of اَعُدُّ in this sense.]) In [some of] the eopies of the K, السَّهَاسِة is here erroneously put for السَّهَاسِة. (TA.)

. سَهُسَرُ and see also : سَهَامُ see مُهَاسِمُ

as such signifying سَامِّة [act. part. n. of سَامِّة Poisoning, or infecting with poison]. سَامَة, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the عُقْرُب &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Mab,) Such as is, or are, venomous (S, Msb, K) of animals, (K,) or of creeping things, [and insects,] but of which the renom does not kill; as the scorpion, and the hornet: (Msb:) and such things (Sh, Msb) and the like thereof (Sh) are termed , سُوَام (Sh, Mab,) which is the pl. of سُامَة (Msh.) __[And hence,] as one سَامَّ أَبْرَضَ (Ṣ, M, Mgh, Ķ) and سَامُّ أَبْرَضَ word, (S and Msb in art. برص, and the latter in the present art. also,) and أَبْرَضُ أَبْرَضُ, (K,) A species of the [lizard called] وُزُغ: (M:) or such as are large, of the وَزَغ: (A in art. برص, and Msb:) or [one] of the large [sorts] of the زنغ: (S, Mgh, K:) also called السام : (TA, from a trad.:) [see more in art. برص] applied to the male and the female: (Zj, Msb:) dual بَسَامًا أَبْرُصُ , ___ (TA;) and pl. . سَوَاهُرُ أَبْرَصَ (M, Mgh, TA.) (as though meaning "a poisoning day"] (M, K) and , (IAar, M, K,) the latter rare, (M,) [and anomalous, being from ,] and , (S, M, K,) A day attended with the wind called سَمُوه. (S, M, K.) == is also fem. of Las part. n. of the intrans. verb signifying "it was, or became, particular,

peculiar, or special." And hence,] السَّامَةُ signifies also ! The Lie [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, fumiliars, or the like] (S, M, IAth, K, TA) of a man; (IAth, TA;) and السُمَّة, signifies the same; (M;) and so السُمَّة , like as المُعَمَّة signifies signifies the re- العَامَةُ lations, syn. القَرَابَة; (K;) or the particular, or choice, relations: (TA:) and أَهْلُ الْهَسَةُ * significs the relations; syn. الأفارب; (M;) or the [expl. above], (El-Umawee, S, K,) and the تَأْيُفَ السَّامَّةُ وَالعَامَّةُ ,relations. (K.) One says †[How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عُرَفُهُ العَامَّةُ وَالسَّامَةُ [The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

شامّة: see the latter in several places]. = ثمَّة also signifies Death : (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامُ, [belonging to art. سوم,] without teshdeed (M, TA) to the, and without 5. (TA.)

A nose narrow (K, TA) and fut (TA) in the nostrils. (K, TA.)

A place of perforation, of transpiercing, or of passing through : pl. مُسَامً. (Msb.) [Hence,] (Mạb) The per-البَدْنِ (Ṣ, Ķ) or البَدْنِ forations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass furth : (Mab :) النسام ا [thus] applied to the مَنَافذ [of the body] is a term of the physicians. (Mgh.)

سَامُ все : مُسِمُ

One who eats what he is able to eat. (K.)

سَامِّ sce : أَهْلُ البَسَيَّةِ and البَسَيَّة

مُسَمَّم, applied to a [girth such as is called] مُسَمَّم, Ilaving three مُسَمِّم, i.e. loaps (غُرِي). [attached to it]. (TA.) And also, thus applied, Adorned with , i. c. strung conries. (TA.)

[Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) __ Also Smitten by the wind called applied to a plant; and in like manner to a man. (TA.) See also ...

1. قُصْدُ [as an inf. n.] is syn. with قَصْدُ [in an intrans. sense], (S, Msb,) and [in the sense intrans. sense j, (بَ, الْبَقَامَةُ (Mṣb:) or الْبَقَامَةُ (Mṣb:) or الْبَقَامَةُ (M, K:) you say, بَنْتُ , aor. ، (Ṣ, M, K,) and ، (Ḳ,) or in this case the former only, (TA,) inf. n. ببت , (M, TA,) He pursued a right course; syn. قصد : (Ṣ, TA :) or + he folof religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies + The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

> سُوْفَ تَجُوبِينَ بِغَيْرِ نَعْتِ تَعَسَفًا أَوْ هُكَذَا بِالسَّهِت

.e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journaying without any sign of the way and without any track [for guidance], such being the meaning of تعسفا, or thus, pursuing a right course, القَصْدُ meaning السَّتُ (TA.) Accord to Sh, السَّتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) السُّتُ also signifies The road's having a right, or direct, tendency]: (M:) or [قَصْدُ الشَّيْءِ signifies [i. c. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, الشَّى as well as تَسَبَّ it is قَصَدُهُ meaning سَبَّتَ نَحُوهُ that (like سَبَتَ نَحُوهُ significs ; not for is always intrans.] __ Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not tipon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيعٌ لِسَهْتِ السَّامِتِ ا

[There is not, or was not, in it, a road of any kind (see ريع) for the journeying by opinion and conjecture of him who so journeys]. (S. TA.) -And The pursuing a course, or direction, [of any kind,] and [particularly] + in religion and in worldly affairs. (TA.) You say, هُوَ يَسْهُتُ سَهْنَهُ + He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) المُعَنَّمُ is here an absolute (not an objective) complement of like مُوَ يَسِيرُ سَيْرَهُ See also مُوَ يَسِيرُ سَيْرَهُ below.] __ Also سَبُتْ below.] __ Also سَبُتْ + He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) _ And مبت كبر aor. =, (Fr, K,) inf. n. ..., (Fr, TA,) + He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. The keeping to the ____ [i. e. road, فَانْطَلَقْتُ لَا أَدْرِي (K.) It is said in a trad. meaning [And I de- أَيْنَ أَزْهَبُ إِلَّا أَنَّنِي أُسَيِّتُ parted, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) __Also + The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One savs, مَبْتُ عَلَى He mentioned the name of God upon, الطُّعَام or over, the food. (TK.) __ And and and inf. n. تسبيت, + He prayed for what was good for him; prayed for a blessing upon him; as also شبت. (L and TA in art. شبت, q. v.) In a trad. respecting eating, it is said, مَهُوا ٱلله meaning + [Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. بنبو and مبور,) and,] when ye have ended, involve a blessing upon him at whose abode or table ye have eaten. (TA.) ____ also signifies, (M, K,) or تُسْمِيتُ العَاطِي, (S, Msh,) † The praying for the sneezer; (M, Mab, K;) saying, هَدَاكُ ٱللهُ إِلَى النَّبْتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, يرهمك الله [May God have mercy on thee]: (Th, S, M :) or الشبية significs the saying بُارِكُ [May God bless thee]: (ISh, TA:) it is with م and with ش: (Ṣ, M, Msb:) one says meaning ,سُهُّتُ العَاطِسُ , (T, M, Mab,) i. c. ,سُهُّتُهُ He prayed for the sneezer, [saying as above,] (A,) and شَهْنَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from القَصْدُ signifying السُّبُت, (S, M, Mah,) and البَحَبَّة, and الاستقامة, (Mgb,) and البُدى, (Ṣ,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that is changed [by some] into ش is changed [by some] س A'Obcyd says that the pronunciation with is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الحدد العبد الع [آندی یُشَیّنه]; and he who prays for him [or يُرْمَهُكُ الله [i. e. the sneezer] say [in reply], يَرْمَهُكُ الله وَيُصْلِحُ بَالْكُمْ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

- 3. سامته, inf. n. مُسَامَته, IIe, or it, faceil, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)
- (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصَدَه, (S, M,) or (Ag, A, TA.) . قَصَدَ نَحُوهُ and

inf. n. of 1 [q. v.]. (M, TA.) __ Also A road, or way; syn. مَرِيقُ (Ṣ, M, A, Mgh, Məb, this road, or way. (TA.) _ And [hence,] † The way, or course, that one pursues in his religion and his worldly affairs: (TA:) + a way, mude, or manner, of acting or conduct or the like: (S, TA:) I the mode, or manner, [of life,] syn. (S, A, Mgh, Msb, K, TA,) of good people, (S, A, lowed a good direction (M, K, TA) in the way the name of God, [like , inf. n. of , inf. n. of , in respect of religion, not in

respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, t Verily he is good in respect of إِنَّهُ لَحُسَنُ السَّبْت the way, or course, that he pursues in his religion and his worldly affairs: (TA:) or هُوَ حَسَنَ i. c., as here السبت used, mode, or manner, of life]. (Msb.) And How good is his way, mode, or مَا أَحْسَنَ سَيْتَهُ manner, of acting or conduct or the like! (S, A, Mgh, TA.) _ [Hence,] + Gravity, staidness, steadiness, sedateness, or calmness. (MBb.) also signifies The region, or quarter, to which, or towards which, the course, or aim, is directed. (M.) __ [And hence, The bearing, or direction, of an object by the compass. And more particularly, The azimuth. __ And رَبُّتُ الرَّأْسِ The zenith; or vertical point in the heavens. ("Zenit" appears to have been, as Golius observes, a mistranscription for "zemt," or "semt.") The path of the sun; the ecliptic: from signifying "a road," or " way." __ الاغتدال The equinoctial colure. The solstitial colure.] سَبْتُ الاِنْقلَاب

[part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

"

that is good, (S and TA in art.;) as also is and TA in that art.;) as also is:

(S and TA in that art.;) any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Msb.)

The part of the sandal that is below its مُنَصَّدُ [or narrow part, more commonly called its مُنَصُّر , extending thence] to its extremity. (K.)

سهج

(Ş, O, Mşb, K) سَاجَةً ; (L, TA;) and سَاجَةً ; (L, TA;) and سَاجَةً ; (L, TA;) and سَاجَةً ; (A;) It (a thing, S, O, Mşb) was, or became, fiul, unseemly, or ugly; (S, A, O, Mşb, K;) or devoid of beauty. (A, L, Mşb.)

2. مُلَّ فَيْنِي (A, O, L, Msb, K,) inf. n. وَلَٰ فِينَ عَلَى اللهِ (O, K,) He, or it, rendered it foul, unseemly, or ugly; (O, Msb, K;) or devoid of beauty. (L, Msb.) One says, الله عَنْدِي اللهِ عَنْدِي اللهِ عَنْدِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ ال

4. عُنْهُ فِعْلَهُ [How foul, or unseemly, is his deed!]. (A.)

10. است. He rechoned it, or esteemed it, foul, unseemly, or ugly; (Ṣ, O;) or devoid of beauty. (L.) One says, غلك أثنا أثنان أثنان [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.)

رَبُرُ (Ṣ, O, K,) like مُنْمُ from مُنْمُ, (Ṣ, O,) (Ṣ,) or مُنْمُ, (A,) He gave (Ṣ, A) to me, (Ṣ,) or to two places.

and أَخُنُنُ (Ṣ, A, O, Mṣb, K,) like مُنْنُ (Ṣ, A, O, Mṣb) from مُنِيَّةً (Ṣ, O, Mạb) from مُنِيَّةً, (Ṣ, O,) and أَخُنُنَ (Ṣ, A, O, Ķ,) like نَبِيُّ (Ṣ, A, O) from نَبِيعُ (Ṣ, O,) Foul, unseemly, or ugly; (S, A, O, Msb, K;) or devoid of beauty : (A, L, Msb:) pl. بيماج, (S, O, K,) [of جُنْد , like ضِنَام [pl. of مُنْد , or of pl. of قَبِيع , applied to a number of men, (Ş, O,) and, so applied, سَاجَى, [of Hudheyl; and is said by some to signify possessing no good, or no good things. (L.) One says مَعِيجٌ لَ لَمِيجٌ and سَمِيجٌ لَ لَمِجْ and سَمِيجٌ لَمُجْ لَمُجْ using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. , q. v.) applied to milk signifies Greasy, and bad, or foul, in flavour; as also بنبيج ; (S, O, K;) and so and : (S:) or eaving no flavour; (L;) or so : (Msb:) and bad, or foul, in odour. (L.)

see the next preceding paragraph, in three places.

in four places.

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1. سُبُّر (Ṣ, Mṣb, K,) aor. عُر (Mṣb, K,) inf. n. مُرَحَة and مُرَحَة and مُرَحَة and مُرَحَة and K,) He was, or became, liberal bountiful, munificent, or generous; (S, Msb, K;) as also t: (Msb, K:) but the unaugmented verb commonly known, but faultily omitted in the K, is -; and this is the only one mentioned by IKtt and IKoot and a number of other authors: حُرِم, like مُحرم, means he became of the people of i. e. liberality, &c.]: (MF:) [but] and both signify as above; he was, or became, liberal, &c.; and he gave from a motive of generosity and liberality: this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, (Ṣ, A, Mṣb,) aor. -, inf. n. عَمَاحَةُ and عَمَادُ (Ṣ, A, Mṣb) and مُعْرَبُ (Mṣb,) He was liberal, bountiful, munificent, or generous, with it; (S. A, Msb;) and gave it; and complied therein with that which was desired of him; as also * Web.) [And if He was liberal, &c., to him; as also if whence,] God is represented, in a trad., as saying, أُسْمِـنُوا لا لِعَبْدِي Be ye liberal, &c., to my كَاسْهَاحِهِ إِلَى عِبَادِي servant, [meaning Mohammad,] like as he is liberal, &cc., to my servants. (L.) And

he gave him such سَامُحُهُ لا بِكُذًا he gave him such a thing. (Msb.) And سَمَتَع لِي بِذْلِك, and , and أسمح , He complied with my desire in that thing. (L: see also a similar phrase below.)___ , said of a she-camel, means She became submissive, and went quickly: (L:) and V said of a beast (دُالَّة), it became gentle and submissive after being refractory: (L, K:*) and in like manner time; (A;) and time, inf. n. signifies the going an casy pace: (S, L, K:) and the going quickly: (L, K:) or (so in the L, but in the K"and") the act of flecing. (L, K.) And المنت الله became easy and sub-missive. (L.) You say, أُسَمَت الله قُرُونَتُه (S, A, K,) and قَرِينَتُهُ, as also أَسَامَتُ (L,) His mind hecame suhmissire, (Ṣ, A, L, K,) لذلك الأمر to that thing. (L.) _____, inf. n. ____; (L;) and المتم (Mgh, L,) inf. n. تُسْمِين ; (L, K;) and المسامَعة, (Mgh, L,) inf. n. مُسَامَعة; (Ş, A, L, K;) and المنع ; (L;) also signify He acted in an easy, or a gentle, manner; (S, A, Mgh, L, K;) and he made casy, or facilitoted; (L;) في أمر in au offair: (Mgh, L:) and signifies the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running. (L.) It is said in a well-known trad., السَّمَاحُ رَبَّاحُ The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof. (L.) And you He acted in an easy, or a سامحة ♦ في الأمر, say, gentle, manner with him. (TK.) And i and به, and المنا, He made [a thing] easy to him. (L.) And غن يستا (Meyd, Mgh, L) and غن الله (L.) and غن الله (L.) and غن الله (Meyd, L.) and غن الله (Meyd, L.) and غن الله (L.) are trad., (Mgh, L.) meaning Facilitate thou, and facilitation shall be rendered to thee: (As, Sh, L:) or act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee: (Mgh:) or be thou compliant, and compliance shall be rendered to thee. (Meyd.) And اسمع له بخاجته, and اسمع , He made easy to him the object of his want. (IAar, L: see also a similar phrase above.) _______ (A, TA) and سُهُوحُة, (TA,) [app. inf. ns. of which the verb is ____,] in a branch, or rod, signify the being even and smooth, without any knots [or inequality of thickness: see ______]. (A, TA.)

2: see 1, in two places. — means the straightening, or making even, of the spear, (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.])

3: see 1, in six places.

4: see 1, in all but four sentences.

5: see 1, in the latter half of the paragraph:
—and see also the paragraph here following, in
wo places.

6. Image acted in an easy, or a gentle, manner, one with another. (S, A, K.) _ [Hence] [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also verification or a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned [app. to denote that the authority is Isma'eel Hakkee].) [See also تَسَاهُل , which is often used as though it were syn. with مناهُل .]—The primary meaning of تَسَاهُعُ and الله is [said to be] The being wide, or ample: whence the phrase

[expl. below]. (Mab.) فِي الْحَقِّ مُسْمَعُ 7. انسج (app. syn. with اسبح, or perhaps a mistranscription for the latter word]: see (T, S, A, Mgh, Msb, K) and which the former is a contraction, (Msb,) [but which is seldom used,] as also and [in an intensive sense] (T, M, TA) and (T, S, M, A, K, TA) [and , occurring in the K voce , the last three fem. as well as masc.], Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Mab, K, TA:) fem. : (T, S, M, A, K:) pl. , (Th, T, S, M, A, Mab, K,) applied to women (Th, S, Msb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and (T, S, M, A, Mab, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of , (S, K,) and , (T, S, M, A, K,) applied to men and to women, (T, M, A, *) pl. of (A,) or as though pl. of (S, K.) The dim. of is *

and * (K;) but the latter is by some disallowed. (TA.) You say also, and (app. meaning Such a one is the state of the latter epithet. very liberal, &c.; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) _______ [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce is the name of A mare of Jagfar the son of Aboo-Tálib. (K. [See also I.]) — And if the she-goat. (T in art. al.) — And if A pliant bow. (K, TA.) — And if A branch, or rod, that is even and smooth, (A, Msb, TA,) without that is even and smooth, (A, Msb, TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also

gion in which is no straitness (K, TA) nor difficulty. (TA.) __ The saying of 'Omar Ibn-'Abd-El-'Azeez الزن أذانا سعا means +[Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

see the next preceding paragraph. Tents (نيوت) made of skins. (Ibn-El-Faraj, Ķ.)

: see , first sentence. and dims of , q. v. (K.) [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce Liy.

(A, Mab, ° K, °) عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسْمَتُ Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by مُتَسَعًا, (A, (A, Mgb.) مَنْدُوحَةً عَنِ البَاطِلِ Mgb, K,) and

see ____, first sentence.

, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) Long in the back; (S, O, K;) as also V , wat (O, K) and V (O:) [see an ex. in a verse cited voce :: شُغُبُ:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, : (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) __Also, applied to a bow, Long. (O, K.)

Length in anything. (T, O, K.) بنهنج عود بسناج

or hated; (O, K;) applied in this sense to a man. (O.)

[The pericranium; i. e.] the thin skin, (T, Mgh, Msb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Msb, K:) and any thin skin resembling that; (Msb;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: ali مناحين (TA:) [pl. سياحين Hence,] one says, على . Ş, K, TA,) i. e. رُزْبِ الشَّاةِ سَهَاحِيقُ مِنْ شَحْم [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin

nifies [The cicatrix which is] the mark of circumcision. (TA.) __ And A wound by which the head is broken ([q.v.]) reaching to the thin skin, or integument, thus called. (T, S, Msb, K.)

Tall; applied to a palm-tree; (S, O, K;) as also نَحُوقُ: (\$:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the in cach of these words, as he says, to be augmentative; and has therefore mentioned them in art. سحق.]

1. سُهُدٌ, (S, M, &c.,) aor. 4, (M, L,) inf. n. He (a man, IAar) was, or became, high, or elevated. (IAar, S, M, L, K. [in the CK is a mistake for).]) __ He raised his head; (L; [and the same is implied in the Ş; see نامد;]) and so : (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) _ Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) ___ And hence, (A,) : He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, signifies the act of singing in the dial. of Himyer. (L.) __ Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) + He diverted himself, sported, or played. (S, M, K, TA. [For in the CK, I read آبي in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with .]) __ He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) - He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. گاه متحیرا. (K. [After this explanation and 4 immediately following it, it is said in the K, والسَّبُودُ يَكُونُ حُزْنًا وَسُرُورًا : meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. , and which are cited in the present art. in the L and TA.]) __ Also He hept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) __ He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And رَفِي سَيْرِهَا (S, M, K) سَمَدَتِ الإبلُ And بُعْدَتِ الإبلُ and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeyt [An oblong squared piece, or a board or tablet, of the mood of the مناور (q. v.), that is even and smooth]. (TA.) And عناور المناه + A reli
tions of cloud. (S, K, TA.) also sig
(TA.) laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or meariness.

(M.) [See also مناه (M.) [See also مناه (M.)]

an inf. n. of the same verb,) below.] inf. n. سَمَد, i. q. قَصْدَه [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; رَسَيْدُ , inf. n. سَبَدُ الأَرْضَ M.) عصر المُرْضُ like He made the land, or ground, plain, or smooth, or soft. (M.)

2. رُسُمِيدٌ , (M, TA,) inf. n. رُسُمِيدٌ , (TA,) † He diverted him: (M, TA:) [and in like manner, for] one says to a slave-songstress, , [in one of my copics of the S, erroneously, ,] meaning Divert thou us by singing. (Ṣ, O, L, TA.) بسكد الأرض (M, Mab, K,) inf. n. as above, (Ṣ, Mab, K,) He manured the land with if [q. v.]: (\$, Msb, K:) he dunged, or manured, the land; syn. زَبْنُهُj. (M. [So in a copy of the M: in the TA زبلها, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) الشَّعَرُ (M,) or الشَّعَرُ, (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of سبد. (TA.) is The removing utterly the hair of تَسْمِيدُ الرَّأْسِ the head [by shaving] : a dial. var. of تُسْبِيد. (S.) is also used [alone, the objective complement being app. meant to be understood,] as meaning The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing: and so تُسْبِيد. (A'Obeyd, TA in art. سبد.)

·4: sec 2, first scatence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. أُسْمِثُدُادٌ (Ṣ, M, L,) inf. n. إُسْمِثُدُادُ (Ṣ,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) be-راسمَادً (Ş, L;) or so السمَادُ inf. n. السمِدَادُ ; and السمِدَادُ inf. n. السمِدَادُ ; and السمِدَادُ (K.) One says, اسهادت ينده His arm, or hand, became swollen: and اسأدت رجلبًا Her leg, or foot, became inflated and swollen. (L, TA.) __Also, said of anything, It went, or passed, away: or perished; and so اسهدّ (L, TA.) And اسهارّ بن الغَضْبِ He perished by reason of anger. (L.)

Continuing, or unceasing, journeying. (M, L.) {Perhaps an inf. n.: see أَسُدُتِ الْإِبِلُ and what next precedes it, in the latter part of the first paragraph.] مُو لَكُ سَمِوا لِلهِ, (K, TA,) or المَعْنَا , (M,) [in my copy of the Mgh المَعْنَا, and in the O أسندا,] He, or it, is thine ever, or for وَبُورَ syn. سُرْمَدُا (Th, M, Mgh, O, K,) and أَبُدًا (Th, M, Mgh.) And الله أَنْعَلُ ذَٰلِكَ سُهُدًا أَنْعَلُ ذَٰلِكَ سُهُدًا (M,) I will not do that ever. (M, TA.)

: see the next preceding paragraph, in two places.

A compost, or manure, consisting of رمين (S, Mgh, Msb,) or سرمين, (K,) [both so says Lh; adding that one should not say meaning dung of beasts, such as horses, camels, [6.]

sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Msb:) or a manure consisting of strong earth. (M.)

i. q. حُوَّارَى (A, Ķ) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. مُعَامُ [app. as meaning wheat]; and said by him to be with the unpointed 3: (K:) but more chastely, (K,) and better known, (TA,) with 3. (K, TA.) [In the present day, applied to Semonlia; a kind of paste made of very fine wheat-flour, reduced to small grains. See also , below.]

Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) __ A man standing: (IAar; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) __[And hence, as is indicated in the A, (sec 1,)] + A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) __ [Hence also,] Behaving proudly. (I'Ab in explanation of the pl. in the Kur liii. 61; and I Aur.) __ Diverting himself; playing; or sporting. (IAar, S, M; and Bd in liii. 61,) __ Negligent, inattentire, inadvertent, inconsiderate, or healless. (Lth, IAar A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) ___ Standing in a state of confusion, perplexity, or amazement: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or confounded, perplexed, or amazed, by reason of inordinate exultation. (IAar.) _ And Silent. (So in a copy of the S.) __ And Grieving, or mourning, and lowly, humble, or submissive. (So, too, in a copy of the S.) __ In the saying of Ru-beh, (K,) describing camels, (TA,)

سَوَامدُ اللَّيْلِ خفَافُ الأَّزْوَادُ

the meaning is, Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies: (L:) F says that J has erred in saying that the meaning is, "having no fodder in their bellies:" but this is the explanation of the words خفاف الازواد, as IM and others have expressly stated; and this necessarily indicates that welow has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, خفاف الازواد means not having upon their backs [much] provision for the riders. (TA.) منامد as an epithet applied to a [or skin in which milk is put] means ! Full, وطب [so as to be] standing upright. (A, TA.)

What is called in Persian ... [app. a mistranscription for شُهُنْ, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as expl. by Kr as signifying طُعَامٌ, or not. (M.)

i. q. أبيل [i. e. A bashet of palm-leaves ; probably one used for carrying , or manure]:

Q. 4, accord to the M and K, الشهدر: and and : سُهَادِيرُ and سُهُدُورُ ر م ر ک سنار ، Bce art : مسهدر

(Sb, نَعَيْلُلُ (Ş, Ķ, &c.,) of the measure) , سَهَيْدَءُ TA,) so accord to the grammarians, but Aboo-Usameh Junadeh El-Azdee says that it is of the measure نَبُعُلُ from عَدْعُ as syn. with and in a syn. (Ṣgh, TA,) pronounced by the vulgar بَسُطُ with damm to the , (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure نُعَيْلُر, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyance adds, from As, on the authority of Munteji' Ibn-Nebhán, (TA,) of casy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by AHat also; (TA;) generous; noble, or elevated in ranh; liberal, bountiful, or munificent: (O, K:) and also (K) courageous: (Lth, K:) and goodly, and stout, bulky, or corpulent: (AZ, Et-Teiyanee:) pl. مَهَادِعُ (IJ.) __ The lion. (Ibn-Ed-Dahhán, T, S, O.) __ And hence, [accord. to SM, but the reverse I think more probable,] 1 A chief, or person of authority. (TA.) __ The nolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) __ And hence, (TA,) + A man active, agile, or prompt, in accomplishing his wants. (K, TA.) __ And A sword. (K.)

i. q. سَمِيدٌ [q. v.] ; (K:) [said to be] more chaste than the latter: (K in art. انسهد) [but] accord. to Kr, it is with the unpointed >. (M in that art.)

1. , (S, M, K,) aor. 4, (S, M,) inf. n. and , (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued arrake; did not sleep: (M, K:) and may signify the same; or may be of the same class as and أَسْهَنَ and أَمْزَلَ and أَسْهَنَ and أَمْزَلَ to have, a wife [or conversation, or discourse, by night]. (M.) [See also 3.] _ عَرْتَ الْهَاشِيَةُ _, aor. عُرِهُ, inf. n. سُوُورُ , † The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, إِنْ إِنِنَا تُسُورُ, meaning t Verily our camels pasture by night: (TA:) and The camels pastured سَمَرَتِ الإبِلُ لَيُلْتُهَا كُلَّهَا during their night, the whole of it. (A.) And The cattle pastured upon بَمَوْتِ الْمَاشِيَةُ النَّبَاتَ the herbage; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one 8ays,] بَمُورُ + He drank wine, or the wine, (K, TA,) by night: (TA:) and يَاتُوا يَسْهُرُونَ

They passed, or spent, their night drinking النَّعْبُورُ الْ wine, or the wine. (A.) __ See also __, in three places. بَسُورُ (S, M, Msb, K,) aor. عُ; (K;) and سُورُ (S, K, in a copy of the M (سَورُ ,) aor. =; inf. n. of each إُسْهَرَة (K;) and اسهار (Ş, M, K,) inf. n. اسبيرار; (Ṣ;) He, or it, was, or became, [tanny, brownish, dushy, or darh in complexion or colour; i. c.,] of the colour termed : سمره == [expl. below]. (S, M, Msb, K.) سَجَرُ عَيْنُهُ [Hence,] ____ i. q. سَهُلُهَا, (M, K,) which signifies He put out, or blinded, (فَقُرُ,) his eye with a heated iron instrument: (S and Mab in art.) or he put out, or blinded, (كَعُمَل,) his eye with a مسهار [or nail] (Mgh, Msb, TA) of iron (TA) made hot (Mgh, Meb, TA) in fire: (Meb:) or [simply] he put out, or blinded, his eye; syn. فَقَأْهَا (K.)= . Bec 2 : سَهُرُ سَهُهُهُ and : سَهُرَ اللَّبَنَّ

2. تُسْمِيرْ , (S, M, Mgh, Mah, K,) inf. n. بشرهُ (S;) and ♥, (S, M, Mgh, &c.,) aor. 2 (M, Mab, K) and -, (M, K,) inf. n. بَسُور; (M, Mab;) or the former has an intensive signification; (Msh;) [He nailed it; i. c.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, M, Mgh, Msb, K;) namely, a door سَبْرِ == [.سُرْدُ (Mgh, Mgb.) [See also ...] == اَسُرْدُ (Mgh, Mgb.) [See also ...] اللَّبَنَ , (M, TA,) inf. n. اللَّبَنَ (K, TA,) aor. 2; (TA;) He made the milh thin with water; (S;) made it to be what is termed inf. n. as above, is سَهَار [q. v.]. (M, K.) سَهَار also syn. with مُرَّدُ (S, M, K) and أَرْسُلُ (M, K.) You say, سَهُو اللهِ ال his arrow; (M, TA;) as also و نَسْهُونُ اللهِ (K, TA:) or the former, he discharged it, or shot it, hastily; رَبِيرٌ فَقَدْ , for one says ; خُرْقَلَ opposed to Discharge, or shoot, thine arrow أَخْطَبُكُ الصَّيْدُ quickly, for the game has become within thy power], and عُرُقلُ حَتَّى يُعْطِبَكُ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, IIe dismissed his female slave, or let سير جَارِيَّتُهُ her go free. (\$ and M, from a trad.) A'Obeyd says that this is the only instance in which, with , has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سهر الإبل He let the camels go, or left them: and he hastened them; syn. : ش originally with ; شَهْرَهَا لا as also : (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by سَهْرِ السَّفِينَةَ M, TA.) And أَهْمَلَهَا. (M, TA.) He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. أمسامَرة, (M,) inf. n. أمسامَرة, (Ş, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: __ and سُعِير, in four places: == and see also 2.

11. اسهار: see 1, in the latter half of the paragraph.

Conversation, or discourse, by night; (S, M, K;) as also مُسَامَرَةُ (S, A.) It is said in a trad., السَّهُرُ بَعْدَ العشَّاء, or, accord. to one relation, السمر, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَّهُرَ I will not do it as long as men hold conversation or discourse in a night when the moon shines: (\$:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] __ \$\mathbb{I}\$ Conversation, or discourse, by day. (TA.) _ A place in which people hold conversation or discourse by night; or in which they wake, or remain awahe; (M, K;) as also , (S, M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) _ A people's assembling and holding conversation or discourse in the dark. (TA.) __ And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying He swore by the darkness and the moon. (Aa.) _ Night: (M, K :) you say, آتُيتُهُ I came to him in the night. (A.) __A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلكَ السَّهَرَ وَالقَهَرَ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] __ The shade of the moon. (M, K.) __ The light of the moon; moonlight; accord to some, the primary signification; because they used to converse, or discourse, in it. طرق (TA.) - The time of daybreak: you say, طُرِقَ The people were come to at daybreak. (AHn, M.) __ See also سبير.

A certain kind of tree, (M, K,) well hnown; (K;) i.q. the gum-acacia-tree; acacia, or mimosa, gummifera]; (Msb;) or [a species] of the مُلْك , (Ṣ,) of the kind called (Mgh, Msb,) having small leaves, short thorns, and a yellow fruit (برمة) which men eat: there is no kind of . better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حُبُلَة [q. v.]: (TA in art. حبل) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. exxiii. and 176:)] n. un. نَسُورُة (M, Mgh, Msb, K:) [in the S, نَسُورُ is said to be pl. of is نَسُرُوْ : but it is a coll. gen. n. :] the pl. of نَسُرُونَ : but it is a coll. gen. n. :] the pl. of is سُمُواتُ , a pl. of pauc., of which the dim. is أُسُبُهُ شُرِّع . (S.) It is said in a prov., أَشْبُهُ شُرِّع . [Sharj would resemble Sharj if a few qum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (إلى السَّهُرَةُ (إلى إلى السَّهُرَةُ (اللهُ السَّهُرَةُ (إلى السَّهُرَةُ (إلى السَّهُرَةُ (إلى السَّهُرَةُ ال acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh,)

[A tanny, or brownish, colour, of various shades, like the various hues of wheat; (see ;)

certain colour, (S, Msb,) well known, (Msb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term is more common, and accord. to IAar it is in water also; (M;) in men, the same as وَرُقَةُ [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the cluthes is white: (IAth:) from signifying the "shade of the moon." (TA.)

السَّامرَةُ sce السَّهَرَةُ.

سُهُر Camels that eat the tree called إبلُ سَهُرِيَّةً (AHn, M, K.)

The [demon called] عُول (Şgh, K.)

Thin milk: (S:) milk containing much water: (Th, M, K:) or [diluted] milk of which water composes two thirds: n. un. with 5, signifying some thereof. (M.) ___ [See also a tropical usage of this word in a prov. eited voce رَبُضُ] == [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus B of Linn.]

applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

i.q. أمسَامِر * i.q. بيور ; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.)
You say, مساموه أنا عمر I am his partner &c.]. (A.) - Afterwards used unrestrictedly [as signifying + A partner in conversation, or discourse, at any time]. (TA.) __ [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] ابن سپير ___ The night in which is no moon: [contr. of إِبْنُ ثَبِيرِ] a poet uses the phrase مَا أَسْهَرُ ۗ ٱبْنُ سَهِير, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M. [See also another explanation of this phrase in as أَهُرُ what follows.]) سَبِيرُ is also syn. with رُهُرُ [as meaning Unlimited time, or time rithout end]; (Lḥ, Ṣ, M, Ķ;) as also أُسَهُرُّهُ, (Fr, M, Ķ,) whence the saying فُلانُ عِنْدُ فُلانِ السَّهُرُ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (Ṣ,) ابناً سَهير means The night and the day. (S, M, K.) You say, الله أَنْعَلُهُ مَا سَمَرٌ * ٱبْنَا سَعِيرٍ , (S, K,) and ْمَا شَهَرَ♥ السَّبِيرُ and ْ,مَا سَهَرَ♥ ٱبْنُ سَبِيرِ M,) and أُمَا مَا أَسْمَرُ لا أَبْنُ n, and أَسْمَرُ لا أَبْنَا سَمِيرِ (M, K,) and مَا أَسْمَرُ لا أَبْنَا سَمِيرِ (Lh, M, K,) and رسَمِيرِ (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And إِذَا اللَّيَالِي أَنْعُلُهُ سَمِيرُ اللَّيَالِي (S, M) [I will not do it] to the end of the nights. duskiness; darkness of complexion or colour;] a (M.) ابنا جَالِس وَسَعِيرِ is expl. by AHeyth, in

his handwriting, as meaning Two roads that differ, each from the other. (Az, TA.)

مَنْ A certain kind of ships. (Ş.) [المنابقة عنونية signifies the same, (Golius on the authority of Meyd.,) applied to A single ship of that kind.] أَعْطَيْتُهُ سَيَرِيَّةً مِنْ ,I Aar mentions the saying without explaining , دَرَاهِرَ كَأَنَّ الدُّخَانَ يَخُرُجُ مِنْهَا it: [ISd says,] I think he meant, [I gave him] i. e. dusky dirhems, as though smohe were issuing from them by reason of their duskiness: or dirhems of which the whiteness was fresh. (M.)

The sable; mustela zibellina, or viverra zibellina;] a certain beast, (Mgh, K,) or animal, (Mab,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy blach; and in some, of the [reddish] colour termed :: (Mab, TA:) costly furred garments are made of its skin: (K, TA:) pl. سهامير. (Msb.) __ Also A Les [or any garment] made with its fur. (TA.)

A companion of [or one who habitually indulges in] conversation, or discourse, by night.

A man holding, or who holds, a conversation, or discourse, by night: (S:) pl. ... (S, M, K) and ... (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce مُرمَّد , in art. رمر,] and is syn. [as such] with سُهَار, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also a fem. sing., and therefore applicable as سامرة ا an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) مَامِرْ is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase I left them holding a conversation تَرْكُتُهُمْ سَامُوا &c.]. (Lh, M.) _ Also A camel pasturing by night. (TA.) __ See also __.

(M, Meb, K) and السَّامرَةُ عند اسَّامرُ عند اسْمرَةُ (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel; (M;) or a seet, (Msb,) or people, (K,) of the Jews, differing from them (Mab, K) in most, (Mah,) or in some, (K,) of their institutes: (Msb, K:) Zj says, they remain to this time in Syria, and are hnown by the appellation of السَّامِرِيونَ ♥: (M:) most of them are in the is the سَامِرِيُّ ♦ (: TA:) مَامِرِيُّ is the rel. n. of السَّامرَةُ. (M, Meb, K.)

مامری, and its pl.: see the next preceding

is a hue wherein whiteness predominates over blackness]. (M.) And it is [A tanvny spearshaft]. (M.) And المناف [Tanny wheat]. (M.) [Hence,] السَّوْلُة Wheat: (Ş, Mşb, K:) because of its colour. (Msb.) And الأسهران Wheat and water: (AO, S, K:) or water and the spear. (S, K.) الأسمَر, also, signifies Milh: (M:) or milh of the gazelle: (IAar, M, K:) app. because of its colour. (M.) __ And [for the same reason] السَّوْلَة signifies also Coarse flour, or flour of the third quality, full of bran; syn. خشكار. (K.) You say خَبْرُ السَّمْرَاء Bread made of such flour. (L in art. مرح.) __ And The [kind of milking-vessel called] مُلْبَدُ (Ṣgh, Ķ.) __ And أمر أسم + A year of drought, in which is no rain. (M.)

in two places. أُسْهُوْ dim. of أُسْهُوْ see

A nail; a pin, or peg, of iron; (Mgh;) a certain thing of iron; (S, K;) a thing with which one makes fast, firm, or strong: (M, K:) pl. مُسَامِير. (Ṣ, Mab, K.) __ Also, (K, TA,) or مسمار إبل (A, O,) ‡ A good manager of camels; (A,O,K,TA;) a skilful, good pastor thereof. (A.)

Nailed; made fast, firm, or strong, with a nail [or nails]. (S,* Mgh.) ___ + A man, (TA,) having little flesh, strongly hnit in the bones and sinews. (K, TA.) __ And, with 5, 1 A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh. (M, O, K.) غيش مسبور A turbid applied to milk. (M, TA.)

in two places.

Q. 1. سَوْرَجُهُ [inf. n. of سَوْرَجُهُ] The collecting of the [tax called] خَوَاج : (Ibn-'Abbad, O :) [and the giving, or paying, thereof: for] one says, meaning Give thou to him [the tax so called]. (ISh, O, K. [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is أعطه is to be understood after it.])

(written without any syll. signs, and therefore probably مُسَوِّع , (TA,) which signifies Even, or plain, places [or tracts] of land. (T, Ibn-'Abbad, O, TA.*)

and أَسْرَجُهُ (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. "three" and the Arabic of for "a time,"] The levying of the [tax called] [Tarny, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed O, K:) or the name of the day on which pay-[q. v.]: (S, M, K, &c.:) fcm شَوَّا : (Msb, ment of the مُوَامِ is received; (K;) thus the &c.:) and pl. سُمَر. (A.) You say بُعِير أَسْبَرُ former word is expl. by ISh; (O;) the day of

camel of a white colour inclining to خبنة [which | the collecting of the خبائة; (Ibn-'Abbad, ISd, O, TA;) a day when the foreigners, or Persians, levy the خراج at three several times [or instalments]: also mentioned as written with ش. (TA.)

see the next preceding parapraph.

رت ہ سے . see art : سہاس

سيسر Q. 1. سَيْسَرُةُ, inf. n. سَيْسَرُةُ, He acted as a سِيْسَارِ (Ķ.)

A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call ה because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. سَهَاسَوَة : (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K "and") the possessor of a thing: (K:) or (TA, in the K "and") one who has the care of a thing. (K.) __ ! A messenger, or mediator, (سفير,) hetween two lovers or friends. (K.) بهسار الأرض # He who is acquainted with the land, or country; (K;) an acute scrutinizer of its circumstances: (TA:) fem. with ة. (K.) __ أَبُنُ سِمْسَارِهَا __ (app. means + He is the careful and skilful manager of it]. (Fr, TA voce حلس.)

1. مَعْطُهُ, and 4; and -, (S, M, Msb, K,) inf. n. , (S, M, Msb,) namely, a kid, (S, M, Msb, K,) and a lamb, (M,) He removed its hair, (Msb,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water; (S, Mpb, Ķ;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he placked from it the [hair, or] wool, after putting it into hot water. (A.) _ [And It scalded it: for] you say, of boiling water, يُسْمُطُ الشَّىء [it scalds the thing]. (TA.) - , (M, K,) inf. n. as above, (M,) also signifies He hung it; suspended it; namely, a thing; (M, K;) as also بسمطه , inf. n. : (TA:) or the latter, he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سَبُوط, (Ṣ, K,) meaning thongs, or straps. (TA.) And أَسُوعُ (TA.) أَسُعِيطُ (TA,) He hung the coat of mail upon the hinder part of his horse. (M.)

2: see 1, in two places. ___ الشَّى inf. n. أَسُولُتُ الشَّى also signifies I hept, or clare, to the thing: hence a verse cited voce دُرينٌ. (TA in

5. تسيط It (a thing, TA) was, or became, hung, or suspended. (K.)

A thread, or string, having upon it beads

(S, Mgh) or pearls; (Mgh;) otherwise it is called الله: (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like يَكُ [in Persian]; a necklace of two strings thereof being called : زَاتُ سَمْطُيْن (IDrd:) or it signifies, (M,) or signifies also, (K,) a necklace longer than the : (IDrd, M, K :) or [simply] a nechlace: (Msh:) pl. . '(M, K:) which also signifies the things that are suspended (مَعَالَيْق) from necklaces. (TA.) _ A thong, or strap, that is suspended from the horse's saddle; (Ş, K;) sing. of سبوط. (Ş.) _ The redundant part of the turban, which is left hauging down upon the breast and the shoulder-blades: (K:) pl. as above. (TA.) __ A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) __ ! A trail, or long and elevated tract, رَضِيل) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) = See also in two places.

سَمِيطٌ اللهِ M, K,) and أَنْعُلُ سُمُطٌ, (S, M, K,) and اسْهَاط الله (M, K,) which last is pl. of (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (طَاقَ وَاحِد , Ş, TA,) in which is no patch: (S, M, K:) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also سيط . (So in the K, voce نُوبُ سُيطً] __ (the latter word occurring twice in art. نبط in the TA, and there opposed to مُبَطَّنُ, and said to be mase. and fem.,) i. q.] مُبَطَّنُ A garment having no lining; [cither] a طَيْلُسَان, or such as is of cotton: (ISh, K:) but one does not say فُسَاءُ سِمْطُ nor فُسَاءً سِمْطُ one because such are not [ever] lined: (ISh:) or [accord. to some] has signifies a garment that is أو السَّهْطُ منَ الثَّيَابِ, liued below; expl. by saying K, TA, [in the CK, and in a , مَا ظُيِّرَ مِنْ تَحْتُ MS. copy of the K, for ظُيِّر, we find أَوْ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّالَّ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا is ظَهُو : (TA:) [but I think that بَجُعلَ لَهُ ظَهُوْ undoubtedly the right reading; and that means any partion that appears of a garment morn beneath a shorter garment :] see سند, last sentence. _ * سَوَاوِيلُ أَسْهَاظُ * Trousers, or drawers, not stuffed: (M, K:) i. c., (K,) or, as Th says, (M,) of single cloth, طَاقٌ وَاحِدُ (M, K.)_ أَسْهَاطُ * Kr, M, K,) and أَسْهَاطُ * Kr, M, K,) A sho camel without any brand, or mark made by a hot iron. (Kr, M, K.) is also a pl. of [q. v.]. (Ķ.)

A rank of people: (M, K:) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palm-قَامَ بَيْنَ السِّمَاطَيْنِ, You say, قَامَ بَيْنَ السَّمَاطَيْنِ He stood between the two ranks. (TA.) And The people stood around قَامَ القَوْمُ حَوْلَهُ سِمَاطَيْنِ him in two ranks. (TA.) And هُمْرُ عَلَى سِمَاطٍ They are according to one order. (K.) And مَشَى بَيْنَ السَّهَاطَيْنِ He malked between the

(TA.) And إجعل الأمر سهاطًا واحدا Make thou the affair, or case, [uniform, or] one uniform The thing upon which food is spread: (K:) pronounced by the vulgar نساط: [and applied by them to such as is long, prepared for a large company of people :] pl. أسبطة [a pl. of pauc.] and سياطات. (TA.)

and مُشْهُوطٌ and مُسْهُوطٌ and مُسْهُوطٌ and مُسْهُوطٌ Msb, K.) and to a lamb, (M.) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, Ķ,) or cleansed of its hair [or wool], (Ṣ,) by means of hot water; (Ṣ, Mṣb, Ḳ;) in order to its being roasted: (S:) or of which the [hair or] nool has been plucked off from it, after its having been put into hot water: (M:) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure فعيل in the sense of the measure مُفْعُولُ. (TA.) = See also the pl. in three ; سُمُطُّ , voce أَسْمَاطُّ , and its pl. سَمِيطُّ places.

a (يَسْهُطُ Boiling water, that scalds سَامَطُ thing. (TA.) Hanging a thing by a rope behind him; from السُّمُوط [pl. of السُّمُوط]. (TA.)

سَمِيطُ Bee : مُسمُوطُ

سع

1. مُعَمَّمُ, (Ṣ, Mṣb, Ķ,*) aor. -, (Ķ,) inf. n. (Ṣ, Mṣb, Ķ) and سَمْع, or this latter is a simple subst., (Lh, K,) and , (S, K,) or this last [also] is a simple subst., (Msb,) and a and مُسْهَع (K) and مُسْهَع, (TA,) [He heard it, (namely, a thing, as in the S,) or thim; and پستو, (Msb, K,) also written and pronounced استمع (K, TA;) and استمع; (Msb;) are syn. with سمع (Msb, K) as trans. by itself; (Msb;) and أسمع [also] is syn. with سمع [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or استمع denotes what is intentional, signifying only he gave ear, hearhened, or listened: but سُمِع, [as also واستسمع and واستسمع, [as also واستسمع and واستسمع,] what is unintentional, as well as what is intentional. (Msh.) You say, سَمِعُ الشَّى [He heard or listened to, the thing]. (Ṣ.) And تسبّع ♦ الصُّوتَ [He listened to, or heard, the sound]. (TA.) [And I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And was Me heard it from him. And is as IIe heard it as related from him; he heard it on his authority. And Ile heard him say such a thing.] And or , سَمِعَ التَّكُلُّمُ بِهِ He heard of it; for سَمِعَ التَّكُلُّمُ بِهِ the like]. (Kur xii. 31 and xxviii. 36 and sound]. (S.) And سبعه المديث (TA) and

Take ye the two sides of the fresh, or moist. of J alone, or li, it denotes what is intentional.] You say, سَبِعْتُ لَهُ, (Ṣ, Mṣb, TA,) and إليه, (Ṣ, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (Ṣ, Mṣb, • TA;) and من الله to him, or it; (Ṣ, Mṣb, • TA;) and الله (Ṣ, TA,) signify the same; (S, Msb, TA;) and so ها استبعت الله, (S, Msb, K,) and اليه. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, y, They مِنْشَقْعُونَ † and ,يَسْمَعُونَ إِلَى الْمَكَرُّ الأَعْلَى shall not listen [to the archangels]: (S:) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And نَحْنُ أَعْلَمُ بِهَا يَسْتَبِعُونَ ₹ ,in the same [xvii. 50] إِنَّهُ إِلَّا يُسْتَبِعُونَ إِلَيْكَ [We are cognizant of that on account of which they hearken when they hearken to thee]; برسبيه meaning به , (Bd, Jel,) and بالمجلع, (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] __ It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, كَرْ تَسْبَعُ مَا قُلْتُ لَكَ Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبِ [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, 1 if he hear the voice of the preacher. (Msb.) — Also He knew it: as in the saying, سَمِعَ ٱللّٰهُ قُوْلَكُ [God knew thy saying]. (Msb.) __ Also + He accepted it; namely, evidence, and praise: or, said of the latter, + he recompensed it by acceptance: (Mab:) 1 he paid regard to it, and answered it; namely, prayer: I he answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying means May God accept the praise of him who praiseth Him: or, accord. to IAmb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of IAmb.) __ Also † He obeyed him: as in the saying in the Kur [xxxvi. 24], اتِّى آمَنْتُ بِرَبِّكُمْ فَأَسْمَعُونِ †[Verily I believe in your Lord, and do ye obey me]. سَبِعَتُ أَذُني Lth says that the phrase means + My eye saw Zeyd زَيْدًا يَغْعَلُ كَذَا وَكَذَا doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the as meaning سبعت اذني way of the Arabs to say my eye saw: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. تَسْمِعَةُ [inf. n of سبّع as also تَسْمِعة, q. v. infrà, voce إسماع is syn. with السعة [The making one to hear]. (K.) You say, and الصُّوتُ [He made him to hear the two sides. (S, Msb.) And مناطَى الطَّرِيِّ xxxviii. 6, S, K, TA.) [When trans. by means | السبعة المربيّ (S, TA) [He made him to hear the narra-

السبع به He made to hear of it, or him.] It is said in a trad., مَنْ سَبَّعُ النَّاسَ بِعَمْلِهِ سَبَّعُ النَّاسَ بِعَمْلِهِ سَبَّعُ النَّاسَ بِعَمْلِهِ سَبَّعُ النَّاسَ بِعَمْلِهِ (S, • Mgh, TA) [Whoso أَمَّامِعُ عَلَّتِهِ وَحَقَّرُهُ وَصَغَّرُهُ maketh men to hear of his deed,] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or whose maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced; (Mgh;) or the meaning may be, God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed : or, as some relate it, [for انامع خلقه] we should say, سَامِعُ خَلْقِه, which is an epithet applied to God; so that the meaning is, God [the Hearer of his creatures] will disgrace him: (TA:) [for] __ بيّع به , (Ṣ, Mgh, Msb,) inf. n. تُسْمِع به , (Ṣ, Mgh, K,) signifies [also] He rendered him, or it, notorious, and infamous: (S, Mgh, K:) or he spread it abroad, for men to speak of it. (Msb.) __ Also He raised kim from obscurity to fame. (S, K.*) _ And He made him to hear what was bad, evil, abominable, or foul, and he reviled him: (AZ, T and L in art. ند:) and [also] has the latter of these two significations. (S, K.)

4. أسمعة, inf. n. إسماع: see 2, in four places. - He told him [a thing]. (Msb) - He made him to understand: the verb being used in this sense in the Kur [viii. 23], أَوْ عَلَمُ ٱللَّهُ فِيهِدُ خَيْرًا [Had God known any good in them, He had made them to understand]. (TA.) May God not make thee to be deaf. (TA.) She sang. (TA.) One says to a female singer, انبعينا Sing thou to us: thus used in a verse of Tarafeh. (TA.) Thou hast said a saying that ought to be heard and followed. (Har p. 398.) اسمع الدُّلُو He made, or put, a [q. v.] to the bucket. (S, K, TA.) And in like manner, المبع الزنبيل (K) the made, or put, what are termed to the basket. (TA.) ind jand; and jand; بصر .Bee art ; به وأسبع

5. قَنَّمُ also written and pronounced أَنَّهُمُ see 1, in the former half of the paragraph, in six

6. تسامع به النّاس (Ṣ, Ķ) The people heard of it, [or kim,] one from another: (PS, TK:) [or the people heard one another talk of it, or him:] or it, or he, became notorious among the people. also signifies He feigned himself hearing. (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

say, أَسْهَعُ سَهْعًا وَأُطِيعُ طَاعَةُ for هُذَا وَطَاعَةً ,an emphatic mode of expression, meaning I hear and I obey, or for غُلْقَتُ طَاعَةُ وَأَطْعَتْ طَاعَةُ, which means the same, but more emphatically; عَلَاعَةُ being a quasi-inf. n. for إطاعة;] the verb [of each] being understood: and سُمُعُ وَطَاعَة , meaning أَمْرِى دَلكُ [i. e. غَذَكُ مَاعَةُ إِلَّهُ My affair is hearing and obeying]. (K.) You say also, [in like manner,] اللّهُوّ سَمْعًا لَا بِلْغًا سَمْعٌ أُذُنِي فُلَانًا يَقُولُ And . سِمْعٌ see (: TA) : بَلْغُ ذْلك, (K,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except رأى أرأى ,(TA in art. عينى) [in a copy of the M, in [My ear heard (lit. my ear's hearing) such a one say that]. (K) __[As a simple subst., it signifies] The sense of the ear; (K;) [i. e., of hearing;] the faculty in the ear whereby it perceives sounds. (TA.) Thus in the Kur [l. 36], أو ألقى الشمع (TA,) meaning, Or who hearheneth. (Bd, Jel.) [And hence,] أمّر الشبع The brain; (Z, O, K;) as also v ألم السبع. (O, K.) One says, السُّمْعُ عَلَى أُمَّ السُّمْعِ [He struck kim upon the brain]. (TA.) __ [It is also used for the inf. n. وَ اللَّهِ عَلَى اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى ال and in like manner, سَبُعَ لِا اذنى, and إسْبَاعَ لا اذنى, and إِسْمَاعَهُ أَبْ , i. e. إِسْمَاعَهُ الزني [They said that making my ear to hear]: (K:) and one may say, [mahing to hear]: this latter one says when he does not particularize himself. (Sb, K.) And with kesr, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,

> سَهَاعَ ٢ ٱللهِ وَالعُلَمَاء أُنِّي أُعُودُ بِخَيْرِ خَالِكَ يَا ٱبْنَ عَبْرِو

[Making God and the learned men to hear that I seck protection by the goodness of thy maternal uncle, O son of 'Amr; or أَعُوزُ بِحَقُّو خَالِكُ, i. e. I have recourse for protection to thy maternal uncle; thus in the TA in art. عقو;] using the subst. in the place of the inf. n., as though he said [أُخَذُتُ ذَٰكَ عَنْهُ سَمْعًا ,One says also عَنِّي . and in like manner, اسماعًا , [i. e. I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of سَمِعُ for that of السَمَعُ]. (K, TA.) [See also also ignifies The ear; (S, Mgh, Msb, K;) as also v., (S, Msb, K, TA,) because it is the instrument of hearing, (TA,) and , [because it is the place thereof,] inf. n. of مُعَانِّ (Ṣ, Mṣb, Ķ,) like بَمَاعُ (Aboo-Jebeleh, TA,) and بَاعَةُ (Ṣ, Ķ;) or (Ṣ, Ķ,) [&c.,] or the latter is a simple subst. [used بالمنافخ (ṬA;) and so

is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. (S, Mab, K) and أُسُمُّع (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and is a pl. pl., (S, Mgh, O, K,) i. e. pl. of رُسَامِعُ is وَسَامِعُ is (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of المباع is وَسَامِعُ is (Msb, K;) or this may be an irreg. pl. of like as مَشَابِهُ is of مُشَابِهُ. (Ṣgh, TA.) You say, i. e. [Incline thine ear to me; or] hear طرق الكلام السبع thou from me. (S, K.) And [The speech struck the ear]. (Msb.) is used as a pl. in the Kur [ii. 6], where it is said, God hath set a ألله عَلَى قُلُوبِيدٍ وَعَلَى سَمْعِيدُ seal upon their hearts and upon their ears]. (S.) One also says, أَنْ عَظِيمُ الْمِسْعَيْنُ Such a one is great in the cars. (S.) The phraso means + It is not known whither he has repaired: (AZ, K:) or he is between the ears of the people of the land and their eyes, [so that they neither hear him nor seo him,] the prefixed noun أهُل being suppressed: (AO, K, TA:) or † in a void land, wherein is no one; (ISk, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or ! between the length and breadth of the land. (K, TA.) You say also, أَلْقَى نَفْسَهُ بَيْنَ سَبْعِ الأَرْضِ وَبُصَرِهَا إللهِ عَلَيْهِ الأَرْضِ وَبُصَرِهَا إللهِ على المُ posed himself to perdition, or imperilled himself, and cast himself no one knew where: (IAar, Th:) or the cast himself where no voice of man was heard, nor eye of man seen. (K, TA.) Also What rests in the ear, of a thing which one hears. (L, K.) __ See also __, in three places, beside the two places before referred to.

i. q. منع , either as an inf. n. or as a a simple subst. (Lh, K.) You say, آلليس سبعًا رُ (K,) meaning O God, may it be heard of but not fulfilled: (S, K:) or may it be heard but not come to: or may it be heard but not need to be come to: or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means I hear of calamities but may they not come to سَدُّعُ أُزْنِي فُلَانًا يَقُولُ (TA.) You say also, مُنْعُ أُزْنِي فُلَانًا يَقُولُ Also i.q. السَّعْ see : ذلك phrase قَالُوا ذَٰلِكَ سِمْعَ أَذَٰنِى : (K:) and in the phrase عَلَيْهُ سِمْعَهُمْ : (TA:) both explained above: see Also Mention, fame, report, that is heard; as also بُسُعُ , and بُسُعُ : (K:) fame, or good report; (S, Msb, K, TA;) and so مَنْ عَلَمُ and أَنْ سُعُهُ . (TA.) You say, مَنْاعُ لا يَعْمُ الْمُعْمُ His fame, or good report, went among mankind. (S.) And the Arabs say, وَسُمْعِ * ٱللهِ [or كُر وَدِكْرِ ٱللهِ meaning لَا وَدِكْرِ ٱللهِ [No, by the glory of God]. (TA.) __ [It is also used as an

epithet: thus,] رَجُلُ سَعْعُ means [A man who makes others to hear of him]: or one says, أَمْرُوْ ذُوسِمِع, and أَمْرُوْ ذُوسِمِع, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) = Also A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Mab, K:) fem. with 5: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أُسْمَعُ لا مِنَ السِّمْعِ الأُزَلِّ [More quich of hearing than the that is lean in the buttocks and thighs; or than the light, or active, and sometimes they said : [سمع [more quick of hearing than a]. (S.)

is syn. with تَسْنِعُ, like as أَنْ وَسْعَةُ. (TA.) You say, أَنْ وَسْعَةُ, like as فَدُهُ رِنَّ وَسْعَةُ. (TA.) You say, أَنْ وَسْعَةُ He did it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (Ṣ.) And عُمْنَةُ وَلَا سُعَةً اللهُ وَلَا سُعَةً اللهُ إِلَى وَلَا سُعَةً اللهُ إِلَى وَلَا اللهُ اللهُ

A mode, or manner, of hearing, hearkening, or listening. (K.) You say, مُسنَةُ الْمُنِي مُعَلِّدُ اللهُ اللهُ [I heard it with a good manner of hearing]. (TA.) عَمْوُلُ وَلِكُ اللهِ عَمْدُ الْمُرْنِي فَلَانًا يَقُولُ وَلِكَ اللهِ عَمْدُ اللهِ عَمْدُ الْمُرْنِي فَلَانًا يَقُولُ وَلِكَ اللهِ عَمْدُ الْمُرْنِي فَلَانًا يَقُولُ وَلِلْهُ اللهِ عَمْدُ اللهِ عَمْدُ اللهُ عَمْدُ اللهِ عَمْدُ اللهُ عَمْدُ اللهِ عَمْدُ اللهُ عَلَى اللهُ عَمْدُ اللهُ عَلَى اللهُ عَمْدُ اللهُ عَلَانُا لِمُعْلَى اللهُ عَمْدُ اللهُ عَمْدُ اللهُ عَلَيْكُمْ اللهُ عَمْدُ اللهُ عَمْدُ اللهُ عَمْدُ اللهُ عَمْدُ اللهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَمْدُ اللهُ عَمْدُ اللهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَلَيْكُمُ اللّهُ عَلَى اللهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَمْدُ اللّهُ عَلَيْكُ عَلَانُهُ عَمْدُ اللّهُ عَمْدُ عَلَانُهُ عَمْدُ اللّهُ عَمْدُ اللهُ عَلَاللهُ عَلَانُهُ عَمْدُ اللّهُ عَمْدُ عَلَانُوا عَلَاللهُ عَلَانُهُ عَمْدُ عَمْدُ عَالِهُ عَمْدُولُ وَلِي اللّهُ عَمْدُ عَلَانُهُ عَلَانُوا عَلَانُهُ عَلَاللهُ عَلَاللهُ عَمْدُ عَلَانُوا عَلَاللهُ عَلَانُهُ عَلَالِهُ عَلَانُهُ عَلَاللّهُ عَلَاللّهُ عَلَانُهُ عَلَالْهُ عَلَانُوا عَلَالْهُ عَلَالْهُ عَلَاللّهُ عَلَاللّهُ عَلَانُهُ عَلَاللّهُ عَلَاللّهُ عَلَانُهُ عَلَاللّهُ عَلَانُهُ عَلَّا عَلَالِهُ عَلَ

سَامِعٌ عود : أَذُنَّ سَيِعَةً

to a man. (Msb.) — to a man. (M

cunning, or very cunning: (K, TA:) light of flesh, quick in worh, wicked, and clever: (TA:) or [simply] light and quich: and applied as an epithet to a wolf. (K.)—Also A woman that grins and frowns in thy face when thou enterest, and wails after these when thou goest forth. (K, TA:)—And A tall and slender man: (K, TA:) fem. in this sense with 5. (TA.)—And A wicked, deceitful, or crafty, devil. (TA.)

[an imperative verhal n.] Hear thou: (Ṣ, Ķ:) like مُنَاعِ and مُنَاعِ and أُدْرِكُ and أَدْرِكُ (Ṣ.)

اسَمَاع: see its syn. پَسَمَاع; first sentence. ____ Also syn. with اسمَاع, as in three exs. expl. above; see بُسَمَا, in the middle portion of the paragraph. Also [an inf. n. used in the sense of a pass. part. n., meaning What has been heard, or heard of:] a thing that one has heard of, and that has become current, and talked of. (TA.) [Hence, used in lexicology and grammar as meaning What has been received by hearsay; i. e. what is established by received usage: as in the phrase, restricted to what has been مَقْصُورٌ عَلَى السَّهَاعِ received by hearsay; &c.: and in the phrase غُادٌ deviating from the constant course of speech with respect to what has been received by hearsay; &c.; which virtually means deviating from what is established by received usage: "what has been received by hearsay" always meaning "what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times."] __ [Also What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce مرز in art. رزد And [hence,] Singing, or song; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: as in the saying, بَاتُ فِي لَبُو وَسَهَاعِ [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce أَسُور, in art. سبع See also سبع, in three places.

in two places.

syn. with [Making to hear; &c.]. (S, K.)

Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, with may be syn. with or with; but it is mostly syn. with like as with size, and with size, and with size is with size, and with size is with size, and with size is with size, and like as with size is with size, and size is with size, and size is with size, and size is with size is with size is with size is size is size is size if a size is size is

an inf. n. of غباعة. (K.) — And i. q. اسباعة, whence a phrase expl. above: see

is established by received usage. See

Light, active, or agile: and applied as an epithet to a غُول . (Ķ.)

One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply One who hears, hearhens, or listens, much, or habitually: and it signifies also quick of hearing.] See also _____ A spy, who searches for information, and brings it. (TA.) ____ † Obedient. (TA.)

and * are syn.; [signifying Hearing; and hearkening, or listening;] (Az, S, Msb, K;) like he and hear, and he are also an intensive signification; and hence,] * Limit, applied to God, signifies He whose hearing comprehends everything; who hears everything. (TA.) And [hence, also,] * this same epithet is applied to The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.) You say also, hear, and hear, and hearing, and hearing, or a hearkening or listening, ear: and the last two, and app. all but the first, an ear that hears, or hearhens or listens, much; or that is quich of hearing:] the pl. of * the last is _____. (K.)

fem. of [q. v.]. [It is also used as an epithet in which the quality of a subst. is predominant]: see , in the latter half of the paragraph.

[More, and most, quick of hearing]: see

أَسْبَعُةُ [an inf. n. of 2]: see

[pass. part. n. of 4, q. v.]. , in the Kur [iv. 48], means [And hear thou without being made to hear; i.e.] mayest thou not be made to hear: (Ibn-'Arafeh, K:) or mayest thou not hear, (Akh, S, Bd, Jel,) by

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or hear thou without being made to hear speech which thou wouldest approve: or not being made to hear what is disliked; accord. to which explanation, it is said hypocritically: or hear thou speech which thou wilt not be made [really] to hear; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or hear thou without having thine invitation assented to: (Bd:) or without having what thou sayest accepted. (Mujáhid, K.)

[act. part. n. of 4, q. v.] — [Hence,] مسعقة Λ female singer. (S, K.) [See an ex. of the pl. in a verse cited voce ______.] — And hence, (TA in art. زمر,) the former is applied to Λ shackle. (K, and TA in art. زمر.)

An instrument of hearing. (TA.) See , in the latter half of the paragraph, in four places. == + A loop which is in the middle of the [large bucket called] غُرْب, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (El-Mufradat, TA:) or the part of the [leathern mater-bag called] مزادة which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) __ Also, (K,) or (El-Ahmar, TA,) ! The two pieces of wood that are put into the two loops of the [basket called] زنّبيل when earth is taken forth with it from a well. (El-Ahmar, K, TA.) __ And the latter, (i. e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement. (TA.)

together; not to the former of these two words alone. (TA.) [See

جوز Things heard]. See 4 in art.

is pl. of (Msb, K) [and of All he holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus. (TA.)

see مُسْتَمَعُ; see مُسْتَمَعُ; in the latter half of the paragraph.

سيخ

السامغان The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of الصامغان [q. v.]. (IDrd, K.)

سبق

1. سَهُنّ (Ṣ, O, L, K,) aor. عُ, (O, L,) inf. n. بَهُونَ (Ṣ, O, L, K) and بَهُن (L,) It was, or became, high, or tall: (Ṣ, O, L, K:) or tall in the highest degree: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palmtree. (L.) __ See also ...

مَّوَّى Tall; applied to a man. (Kr, TA.) [See also سَامَقُ

Pure; sheer; unmixed. (Ṣ, O, K.) You say كُذْبُ سُهَاقُ A sheer, unmixed, lie; (Ṣ, O;) and حُدُّ سُهَاقُ pure, unmixed, love; meaning such as have overtopped (سُهُقًا اللهُ) every lie and love. (O.)

سَهُاقٌ see سَهُوقٌ.

The dual, سَبِيقًان, signifies The [yokes or] two pieces of wood that belong to the ju, surrounding the necks of the two bulls, (S, Z, O, K,) like the nech-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord: (Z, TA:) pl. السَّفَةُ (TA.) — And [its pl.,] . (Certain pieces of wood in the utensil upon which bricks, or crude bricks, (بَنِ), are conveyed. (Ibn-'Abbád, O, L, K.)

(S, O, K) and سُهُوقٌ (O, K,) in the Tekmileh with teslideed, [i. e. المُنْوَقُ (TA,) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K;) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the [high grounds termed] قفّاف and of the mountains, acid, consisting of bunches of small berries, which are cooked; (AHn, TA;) not known to AHn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called n. un. with 5: (TA:) it excites appetence; stops chronic diarrhoa; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] ملاق and for ophthalmia. (K.)

: See the next preceding paragraph.

عرب in art عَرَبُرَبِيَةً see عَرَبُرَبِيةً, in art

سيعر

. هخر على على المنطقر . sec art.

سهك

1. عَلَىٰ , [aor. عَ,] inf. nl بَهُوك , It (a thing) rose, or became high or elevated or lefty. (S, K.) — And, aor. and inf. n. as above, He ascended. (TA.) One says, اَسُفُ فَى الرَّبِي Ascend thou the stairs. (S, TA. [See مَنْ]) — And مَنْ , (S, K,) aor. as above, (TA,) inf. n. مَنْ , He raised, elevated, upraised, or uplifted, it. (S, K.) So in the phrase, اَسُفُ اللهُ السَّادُ اللهُ السَّادُ اللهُ السَّادُ اللهُ السَّادُ اللهُ السَّادُ . (S.)

The roof of a house, or chamber: (S, Mgh, K:) or the interior uppermost part [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called : (Ḥam p. 725:) or [the height] from the top to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upmards. (Bd in lxxix. 28.) And The stature, or height in a standing posture, of anything: (K:) thus expl. by Lth: one says if a camel tall of stature. (TA.) [In the present day, it signifies The extent of anything from top to bottom; its height, depth, and thickness: and is vulgarly pronounced.]

بَيْنَ Fish; syn. بَوْتَ ; (K;) a hind of aquatic creatures: [a coll. gen al.:] n. un. with 5: pl. of the former سَهَاكُ and سُهُوكُ (Ṣ, TA.) شُوكَ He broiled his fish in the fire فِي الْحَرِيقِ سَمَكَتَهُ of a burning house] is a post-classical prov. of the people of Baghdad, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of scizing an opportunity; orginating from the fact that the thicf used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mtr, in Har pp. 481-2.) السَّهَكَةُ [is a name of ! The constellation Pisces; also called السَّمَكَتَان;] a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called الحوث. (TA.)

A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof: (TA:) pl. (K.) is the name of Two bright stars; السَّمَاكُ الرَّامِتُ and السَّمَاكُ الرَّامِتُ: (S, O, K:) the former is a star [namely a] in Virgo, called by astrologers السُّبْلَة [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid.;) it is one of the أَنُوا [pl. of بُور, q. v.], and rises aurorally in تِشْرِينُ الأُوَّلُ (October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]; it is called الاعزل because it has no star [near] before it, like the اعزل that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter , i. e. رمح, [thus called for a reason expl. in art. رمح q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any i [here meaning supposed influence in bringing rain &c.]; it is towards the north; the former being towards the south; (TA;) and is also called السَّمَاكُ المِرْزِمُ (AZ, TA in art. : رصح:) [it is erroncously said that] the مباكان are in the sign of Libra: (TA:) and it is said that they are the two hind legs of Leo (رِجَلُا الْأَسْدِ): (Ṣ, O, K:) [for it appears, as I have before observed, (voce دراع,) that the ancient Arabs, or many of them, extended the figure of Lco (as they did

also that of Scorpio) far beyond the limits which | and K in art. عبو :) and he pulled it out : (Mgh:) we assign to it: and hence,] السهاك الاعزل was the thigh, or the hind سَاقُ الرُّسَد shanh, of Leo]. (Kzw in his deser. of Virgo.) إِذَا طَلَعَ السِّمَاكَ ذَهُب ,The rhyming-proser says العِكَاكُ فَأَصْلِحْ فِنَاكُ وَأَجِدَّ حِذَاكُ فَإِنَّ الشِّتَاءَ قَدْ أَتَاكُ (السهاك الاعزل rises aurorally, (i. c. السهاك الاعزل)) the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy and sandal, for the winter has come to thee: فناك and end حذاك being contractions of فناءك and حذاك the sake of the rhyme]. (O, TA.) The je [here app. meaning the rain consequent upon the auroral setting] of السهاك الإعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the [q. v.], which diseases the camels that pasture upon it. (Kzw in his deser, of the Mansions of the Moon.) [The epithet الله is applied to also signi-السَّمَاكُ __ also significs, (K,) or سَهَاكُ التَّرْقُوة, (Ilm-'Abbad, O,) The upper part of the chest, next to the callar-bonc. (Ibn-'Abhád, O, K.)

see the next preceding paragraph.

i. q. سُمَيْكَاء ; (Ṣ, O, Ķ;) i. c. Certain small fish, which are dried; also called (O, TA.)

A fishmonger. (MA.)

A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.)-(Thy nobility is lefty, شَرَفُكَ تَامِكٌ وَإِثْبَالُكَ سَامِكُ and thy good fortune is high]. (A and TA in art. (.تهك.)

السيكات The heavens; (K;) which are seven in number: (TA:) or so المسموكات (S:) or this is wrong; or it is a dial. var. : (K:) the latter word is used by the vulgar, but is correct. (TA.)

مناك A pole of a [tent such as is called] مسماك (S, K,) which latter is raised thereby. (S.)

Tall; (IDrd, O, K;) applied to a man. من الحبل] . (IDrd, O.) _ And, applied to a horse, in the CK being a mistake for مِن الخيل,] I Firm (Ibn-'Abbad, Z, O, K, TA) in the [ribs called] : المَسْمُوكَاتُ .. (Z, TA.) .. جُوَانِع 800

and أَنْسَبُكُ A tall house or tent. (TA.)

: see what next precedes.

1. سُهُلُ عُيْنُهُ, (Ṣ, M, Mgh, Mṣb, K,) εor. -, (M, Msb,) inf. n. بنبال, (S, M, Msb,) He put out, or blinded, (iii,) his eye (S, M, Mgh, Msh, K, TA) with an iron instrument (S, Msb, TA) made hot; (S, Msb;) or with some other thing; sometimes with a thorn; (TA;) like اسهرها: (M)

and استمليا * signifies the same. (Fr, K.). رَبُهُلُ الْحُوضُ (Ṣ, M, K,) inf. n. as above; (M;) and أَسْمِيلٌ , (M, K,) inf. n. تُسْمِيلٌ ; (TA;) He cleunsed, or cleared, the matering-trough, or tank, (S, M, K,) from the سَهُلُة, (M, K,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And سَهُلْتُ I cleansed, or cleared out, the well. (Msb.) البثّر بَهُلَ بَيْنَهُمِ , (Ṣ, M, Mṣlo, Ķ,) aor. and inf. n. as above, (S, M,) He effected a rectification of affuirs, or an adjustment, or a reconciliation, between them; as also اسمل * (Ş, M, K;) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so [in respect of the means of subsistence]. (Msh.) سَمُول , (S, M, K,) aor. 2, (M,) inf. n. سَمُلَ (S, M, K) and , [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) It (a garment, or piece of cloth,) rus, or became, old, and worn out; as also (K;) ; كُرُمَ sike, أَسُهُلُ (K;) and so إِ اسمِلُ and ♦ السَّمَأَلُّ , inf. n. السَّمَالُّلُ (TA.) _ See also the next paragraph.

2. سَمَّل الحُوْضُ عَد : soe 1. عَمَّل الحُوْضُ (M, K,) inf. n. تَسْمِيلُ, (K,) The watering-trough, or tank, yielded but little water. (Lh, M, K.) And in like manner, (إلى الداو (M, K,) inf. n. as above, (K,) The bucket yielded, (M,) or produced [from the well], only what is termed السبلة, (K,) i. c., (TA,) little mater; (M, TA;) as also but the former verb ; سَمَلَت ﴿ K,) inf. n. سَمَلَت ; but the is said by Fr to be preferable. (TA.) = -He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (رَقَّقَ لهُ), in the CK, وَقَقَ لهُ), in speech. (K.) = And accord. to IDrd, تُسْمِيلُ signifies A laxness of the ¿كُو on the occasion of مياع. (TA.)

4: see 1, in two places.

5. تسمّل, (K,) or تسمّل, (M,) He drank, or took, remains in a vessel, (M, K,) of wine, or beverage, &c. (M.) __ And تسهّل النّبيدُ He persevered, or persisted, in the drinking of the [beverage called] نبيذ. (Lh, M, K.)

8: see 1, first sentence.

Q. Q. 4. السَّهَأَلُّ (Ṣ, O, Ķ.) inf. n. إسْهِمُثَلَالٌ, (Ṣ,) He (a man, O) was, or became, slender, lean, or lanh, (S, O, K,) in the belly. (S,* O,* K.) -Said of the shade, It contracted; or ment away; syn. قَلَص, (O,) or ارْتَفَع. (TA.) The phrase in a verse which is here cited in إِذَا ٱسْمَالٌ التَّبُّعُ the S and O and TA, [and which I have cited in art. آرَجَعُ الظِّلُّ [,Timeans [aecord. to J,] إِذَا رَجَعُ الظِّلُّ [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i.e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by النَّبُعُ is meant [the star, or asterism, called] الدبران, and the phrase means when الدبران rises. (TA. [See art. تبع.])

__Said of a person's face, It became altered in consequence of emaciation. (TA.) __ See also 1, last sentence but one.

in three places. __ Applied to . سَهَلَة see : سَهَلَّ a garment, or piece of cloth, Old, and worn out; سَهُولُ ا and سَمِيلٌ ا and سَمَلَةً ا and سَمَولُ ا (Ş, M, K;) (M, K) and المُسْمَثِلُ and الله على الله على الله (K:) the pl. of is أَسْمَالُ : (A'Obeyd, TA:) and one says also رُمْتِ أَسْمَالُ (S, M, K,) like رُمْتِ أَسْمَالُ and occurs سَهَلُ قَطيفَة The phrase بَرْمَةُ أَعْشَارُ in a trad. [as meaning An old and morn-out garment of the kind called قطيفة]: and in another trad., أَسْهَالُ مُلْيَتَيْن (meaning two old and nornout small garments of the kind called مُلْيَة ; [مُلْاَة out small garments of the kind called being a dim. of مُلَرَّءَةُ (TA.) And مُومَلُ * signifies [in like manner] An old and worn-out garment of the hind called] كنا, on the authority of Ez-Zejjájec. (M.) __ Also, (i. c. , applied to a ewe, Having ragged wool: __ and is A cry by which a enc is called to be milhed. (O, TA.)

: see the next preceding paragraph.

Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the cye. (AZ, K.) — See also the next following paragraph.

A small quantity of water (S, M, K) remaining in the bottom of a vessel sc.; like ثميلةُ: (Ṣ:) as also الله : (Ṣ, M, K: [app., accord, to the M, the latter is syn, with the former absolutely :]) pl. اسَهُنْ اللهِ, (Ṣ, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] أُسْهَالٌ (Aṣ, Ṣ) and أُسْهَالٌ [a pl. of pauc.]: -agree, سَٰهَٰلٌ ♦ [app. pl. of سَٰهُلُانٌ ♦ (AA, Ş:) and ably with analogy,] significs remains of [the beverage called] نُبيذ, (M, K,) and of water also. (TA.) Also A remaining portion of water in a matering-trough, or tanh: (M, K:) and, (K,) as some say, (M,) black mud, or black fetil mul, (M, K,) therein : (M :) pl. 🐧 أنتكن or rather this is a coll. gen. n., as observed above,] and إسمال ; is pl. of the latter of these pls. سَبَلُ TA.) = See also

: see the next preceding paragraph.

[One who puts out the eyes of others]. A certain tribe were called بَنُو السَّهَّال, (M, K,*) or بَنُو سَهَّال, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

One who strives, labours, or exerts kimself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.)

سَهُلُّ see سُوْمَلُّ

and [of paue.] أَسْبُنْ لَهُ A small [cup of the kind called] مَنْجَانَة [And مُومَلَة الله A small [cup of the kind called] مُومَلَة (S, M, K, TA,) which latter is a post-classical word, originally نلجانة: or the موملة, as some say, is a small فيالجة, an arabicized word from the Pers. پَيَالَه; which is also called ; (TA;) and this is the same as the . (TA (.طرجهارة ٧٥٥٥)

Slender, lean, or lank, in the belly; (M, K;) applied to a man. (TA.) __ See also Also A certain bird. (K.)

سَلَقُ An even plain; (K, TA;) like سَلَقُ mentioned by J in art. سلق; or a desert in which is no herbage: or an even tract of land destitute signifies [deserts سَهَالَقُ signifies الله عنالَةُ عنالًا عنالً such as are termed] ضحارى: or, accord. to El-Wahidee, far-extending, long land. (TA.) [See an ex. in a verse cited voce ارْقَلُ and another voce رِيَاغ, in art. رِيَاغ, in art. رِيَاغ, in art. رِيَاغ that bears no offspring: likened to land that does not give growth to anything. (TA.) ___ + A woman bad in sexual intercourse; as also with 5. (TA.) And the latter, † A woman that has no [or labia majora of the vulva]: (TA:) [or] a woman having no buttocks. (ISk, TA in art. رقع.) ___ And † A clamorous old woman : or, accord. to AA, one of evil disposition. (TA.)

like أَسْمَاتُ A sheer, unmixed, lie. (TA.)

1. بَــِنَ, (S, M, L, Mab, K,) aor. -; (L, Mab, Ķ;) and سُهُنَ , aor. 4; (Msb;) inf. n. of the former بُسُهُنَ (S, M, L, K) and بُسُهُنَّة (M, L, K,) or the former is a simple subst. (Msb) [and the latter by rule inf. n. of the latter verb]; He was, or became, fat, or plump; (S, M, L;) or in the condition of having much flesh and fat: (Msb:) and التبن has a like meaning [i. e. he mas, or became, fattened, rendered plump, or made to have much flesh and fut]. (S, L.*) A poet says,

رُكْبِنَاهَا سُهَانَتُهَا فَلَهَّا بَدَتُ مِنْهَا السُّنَاسِنُ وَالضُّلُوعُ

(IAar, M, L,) meaning We rode her during her state of futness, or plumpness, [but when the edges of her vertebræ, and the ribs, became apparent, . . .] (M, L.) __ [Hence,] سُمِنُ البُر , inf. n. بين, † The wheat became full in the grain. (A in art. مغر.) == (.صغر.) (Ş, M, L, K,) aor. ، inf. n. , (S, M, L,) He made it, [or prepared it,] namely, food, with [q.v. infra]; (M, L, K;) as also استنه , and استنه (K:) or the first signifies, (Ş,) or signifies also, and so the second and third, (M, L,) he moistened it, and stirred it about, (S, M, L,) namely, food, (S, L,) or bread, for them. (S.) بنهن (M, L,) with بنهر (S, M, L,) (M, K, رَسُهُنَ القُوْمِ Also, and اسهنه اللهُ (L,) or رَسُهُنَ القُوْمِ aor. and inf. n. as above, (M,) He fed him, or the people, or party, with (M, L, K.)

(L.) سَبُن

2. مُنْهَان , (Ṣ, M, L, Mṣb, Ḳ,) inf. n. تُسْهِينْ; (K;) He, or it, rendered him fat, or plump; (S, M, L, K;) or caused him to have much flesh and fat: (Msb:) and visignifies the same. (M, لَىنَ كَلْبَكَ يَأْكُنُكَ ,L, Mab.) It is said in a prov. [Fatten thy dog, and he will eat thee]. (S, L, Msb. [See Freytag's Arab. Prov., i. 609.]) __ , (S, M, L,) inf. n. as above, (S, L,) He furnished them with for travelling-provision, &c. (S, M, L.) _ Sec also 1, in two places. also signifies The act of cooling, (S, M, L, K,) in the dial. of Et-Taif (S, M, L) and El-Yemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) (S, M, L,) meaning Cool it: (S:) the man who brought it knew not what he meant; so 'Ambeseh Ibn-Sa'eed said to him, He says to thee Cool it (M, L) a little. (L.)

4. اسمن He (a man, M, L) was fat, or plump, by nature. (M, L, K.) __ He (a man, S, M, L) possessed a thing that was fat, or plump: (S, M, L, K:) or bought such: (M, L, K:) or gave such (S, M, L, K) to another. (S.) And اسهن القَوْمُ The people, or party, became in the state of those whose cattle had become fat, or plump. (M, L, K. e) __Also He bought __. (L.) __ And They became in the condition of having much اسهنه: see 2: __ and see also 1, in three places.

5: see 1. __ [Hencc,] تسهن also signifies † He prided himself in the abundance of his wealth, and collected it but did not expend it: (TA in art. نعنا) or he made a boast of ahundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness. (L.)

10. استسنه He deemed, or rechoned, (S, L Msh, K,) or he found, (M, L, K,) it, or him, (namely, a thing, M, L, and flesh-nicat, L, or a man, K,) to be fat, or plump, (S, M, L, K,) or to have much flesh and fut: (Msb:) or he sought it, or demanded it, fut, or plump. (M, L.) - And They came seeking, or demanding, that سَمْن [in the CK] سَمْن i. e. that which was fut or plump] should be given to them. (S, M,

Clarified butter; ghec; i. e. مبكرة of fresh butter, (M, L, K,) or of milk; (L;) it is of the cow, and sometimes of the goat: (S, L:) what comes forth, (Mgh,) or is made, (Mgh,) [or clarified, by coohing it, or boiling it, sometimes with or meal of parched) سُويق an admixture barley or wheat), or dates, or globules of gazelles' dung, (see مُشْرَة, and قَشْرَة, and أَخُلَاصَة,)] from the milk of cows, and of goats, (Mgh, Msb,) or sheep: (Ṣ, سُهِنَانٌ [n. un. with ة:] pl. [of mult.] سُهِنَانٌ

counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] and from the face, applied as a liniment. (K.) _ سَبْنُ الْبِيدِ [Decocted juice of the colocynth. or of its pulp, or seed]. (TA voce مُولَع, q. v.)

Fatness, or plumpness; contr. of (M, L;) or the condition of having much flesh and fat. (Msb.) [See 1, first sentence.]

with damm, (K.) A رسهنة (M, L.) or سهنة certain herb, (M, L, K,) having leaves, and slender twigs, and a white flower: said by AHn to be of the [hind called] if, (M, L,) which graves forth بنجوم الصيف (which may mean cither by the influence of the stars of the season called الصيف, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen. (M, L, K.)

A medicine for fattening, or rendering plump: (M, L, K:) or a medicine by which nomen are fattened, or rendered plump. (T, S,

A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations; (S, Msb;) a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting, (M, L, K,) and assert the doctrine of metempsychosis: (K:) the word is said to be an irregular rel. n. from سُومَنَات a town of India. (Msb.)

Fat, or plump; (S, M, L, K;*) contr. of مُهْزُول; (S, L;) or having much flesh and fat; (Msb;) and مامن signifies the same: (M, L, K:) fem. with 5: (M, L, Msb:) [sec 3 :] pl. (of the first, and of its fem., Meb) (Sb, M, L, Mab, K,) used instead of سُهُنَاء, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) signifies fat, or plump, by nature; (M, L, K;) applied to a man: and some say significant meaning a woman fut, or plump, syn. in مُكْرَمَةُ like امرأة مُسْهَنَةً في (M, L,) or رَسْهِينَةً measure], meaning [a noman rendered fat, or مُسَهَّنَةً ♦ بالأُدُويَة plump,] by nature; (K;) and [rendered fat, or plump, by medicines]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) __[Hence,] أَرْضُ +[Fat land; i. e.] land of good soil, with few stones, strong to foster plants or herbaye: (M, L:) or land consisting of soil in which is no stone. (K.) — And ڪُلام سين † Chaste, eloquent, or excellent, language. (L in art. قصد.)___ See also مسبون.

accord. to those who make the alif to سُمَانَى be a sign of the fem. gender] or [accord. to those who make that letter to be one of quasi-M, L, Msb, K, in the CK [erroneously] coordination] A certain bird, (S, M, L, Msb, K,)

so called in the present day: and also called to lose his way in it. (K, TA.) used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is شَهَانَاةٌ : (Ṣ, M, L, Ķ:) pl. سُهَانَاةٌ : (Ṣ:) one should not say شهانی, with teshdeed. (S, L.)

سَهَانُ A seller of سُهَانُ. (Ṣ, M, L.) = Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also , the name of A cer-بسَّمَانُ == [.سير, in art, سبَّانُ tain plant, see in art.

سَهُن see سَهِينُ Also A possessor of سَهِينُ as meaning "a تَامَّر and تَامِّر as meaning "a possessor of milk" and "of dates." (L.)

: [إزَّار pl. of] أزَّر Waist-wrappers; syn. أزَّر and old and worn-out garments or pieces of cloth: (L:) or old and norn-out , if. (K.)

. بَعِينُ pec its fem., with a, voce

. مُسْمِنٌ; and its fem., with a: see A people, or party, whose cattle have become fat, or plump. (L.)

Food that is a cause of طَعَام مُسْهَنَةُ للْجِسْم fattening to the body]. (M, L, K: in the CK [crroncously] مُسْهَنَة.) [See also an ex. voce

فَسَهُنْ: see its fem., with 5, voce

سَهُن Food made [or prepared] with مُسَهُونَ (L:) or moistened, and stirred about, therewith: (S:) [and سمين * signifies the same; for] a rájiz says,

فَبَاكَرَثْنَا جَفْنَةٌ بَطِينَهُ * لَحُمُرجَزُورٍ غَثَّةٍ سَمِينَهُ *

[And a capacious bord came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i.e. مسبونة, from السَّهُنُ not from السَّهُنُ. (Ṣ, L.)

سيندل

[The phenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K: mentioned in the M as a quadriliteral-radical word; the being regarded by ISd as augmentative:]) also called سَبَنْدَلٌ, with ب [in the place of مَ]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also [.سدل .in art رسندل

Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) __ ! The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) Applied to a country, or region, (بلند) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness.

well known; (Msb;) [the quail; tetrao coturnix: | (TA.) _ A land far-extending; that causes one

Q. 1. , said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. المنهو It (a spear, TA) was, or became, hard. (S, K.) _ It (a thorn) was, or became, dry, or tough, and hard. (S.) _It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) __ He (a man) became vehoment in fight. (S.) __ It (a penis) became straight and erect. (K, TA.)

رمح سَمَرِي , (S, K,) and أَنَاةً سَمَرِي , (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named رُدِينَةُ (K,) who (as, (S, K,) who (s, رُدِينَةُ well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called : so says Ez-Zubeyr Ibn-Bekkar, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحِ سَمَهِرِية [Hard spears; &c.]. (Ṣ.) _ وَتُرْ سَهْرِيُ A strong bow-string. (TA.) _ وَتُرْ سَهْرِيُ A straight stature. (TA.)

A tough thorn. (TA.) __ A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذكر, is put by mistake for إكر, is put by mistake for ذكر, or the penis [itself]. (K.) — Straight. (AZ.)

1. اَسْهَ (Ṣ, M, Mṣb, Ḳ,) first pers. تُعْهَرُ , like تُعْهُونُ , (Ṣ,) aor. يَسْهُو , (Mṣb, TA,) inf. n. يُسْهُو ; (Ş, M, K;) and سَمِيتُ, first pers. سُمِي, (Th, Ş, TA,) like عُليت; (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and signifies the same. (MA. [See also 5.]) The thing became raised from afar سَهَا لِيَ الشَّيْءِ ــــ so that I plainly distinguished it: (K:) or, as in the form, or figure, seen سَهَا لِيَ الشَّعْصُ from a distance, rose, or became raised, to me [i.e. to my view] so that $oldsymbol{I}$ plainly distinguished it. (TA.) __ الهلال The moon near the change rose مرتفعا [app. meaning upreared, not نَحْوَهُ or سَهَا لَهُ] ___ (TA.) __ أَدْفَقُ or نَحْوَهُ He rose, and betook himself, to, or towards, him, or it. Hence,] مَا سَمُوتُ لَكُم I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) __ His sight, or eye, rose, or became raised. (S, TA.) lit. signifies the same; but means + His look was lofty; or he was proud: see بَام , And بَام مَا لَا أَعَامى الله بَاءِ said when one fears below.] نعام is also said of him who is termed an affair, or event, before him; on the authority

i. e. it significs He mas, or شَرِيفٌ and حَسِيبٌ became, noble; or high, or exalted, in ranh]. · His ambi سَهَتْ هَيَّتُهُ إِلَى مَعَالَى الأُمُورِ ــ (TA.) tion soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) __ سَمَا بِي (A yearning, or longing, or longing, of the soul arose in me after it had ccased].
(TA.) هُمْ يَسْهُونَ عَلَى الْمِائَة They exceed [or are above] the number of a hundred. (TA.) بَسَهُوا \$ (S, K, TA,) and استموا \$ (S, K, TA,) ,سَهُوا forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the ,يُستَمِيهًا ♦ and ,يُسمُو الوَحشُ , and meaning he sees, or loohs to see, (بِيَتَعَيِّنُ,) the coming forth of the wild animals, and pursues them. (M. [Sce also 8 below.]) __ رَسَهَا الفُصُلُ __ (inf. n. سَهَاوَةٌ, The stallion sprany, or rushed, upon, (S,) or he overbore, (S,* M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) see 4. = Scc also 2.

2. بِنُلَانِ and بِنُلَانِ, (S, M, Mab, K,) accord. to Sb originally with , but Lh says that the former is that which is usual, (M,) [inf. n. اسهاهُ . (Sٍ,) i. e. اسهاهُ † and in like manncr [,تَسْهيَةٌ and accord. to Tlı, بِغُلَانِ and فُلَانًا , (M, K,) and accord. in the correct copics سَمَاهُ ♦ فُلَانًا and بِغُلَانِ and سَمَاهُ ♦ فُلَانًا of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teslideed, or, as is said in the M, Th has mentioned سَمُوتُه, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. c., he made Zeyd to be his name, his proper name. or ,سَمَّى أَلَلَهُ عَلَى شَيْءٍ , One says also, simply سهى عليه, which is the more common, meaning He pronounced the name of God, saying بشير آلله (In the name of God), upon, or over, a thing; such as food, and an animal about to be , سَهُوا وَسَيِّتُوا وَدَنُوا ,slaughtered.] The Prophet said, [cited, with some variations, and expl., in arts. and منوا الله and سيّوا الله [Pronounce] ye the name of God, &c.]; i.e. whenever ye cat, [before ye begin to do so, accord. to the general eustom, or] between two mouthfuls. (M.)

3. مُسَامَاة , (S, M, K, TA,) inf. n. مُسَامَاة , (TA,) He vied, competed, or contended for superiority, in highness, luftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him : and بَارَاهُ and بَارَاهُ, (K.) It is said in the trad. respecting the lic [against menning ,لَمُّ تَكُن ٱمُرَاةً تُسَامِيهَا غَيْرُ زَيْنَبَ , menning There was not any woman that vied with her in eminence (تُعَاليهَا and تُفَاخرُهَا) except Zeyneb; TA.) And (المُطَاوَلَةُ في السُطْوَة meaning المُسَامَاةُ Such a فَكُونْ لاَ يُسَامَى وَقَدْ عَلاَ مَنْ سَامَاهُ (Such a one will not be vied with in highness, &c. : and he has overcome him who vied with him, &c.]. (S.)

of I Agr; meaning [Verily before me is an affair, ing of gazelles, in the time of heat. (M.) And or event,] with which I cannot vic. (M.) A poet cited by Th says,

and he says that سَامَى means , أَرْتَفَعَ and but [it seems that the verse should be rendered, Ibn-Adma pussed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

[And raise thy hands, then endeavour to reach the windpipe]; explaining as meaning raise thy hunds to his at [or throat, properly, fauces]. (M.)

4. اسهاه He raised, upraised, uplifted, upreared, exalted, or elevated, him, or it; as also [lit. he rose, &c., with him, or it]. (M, K.) سَهَا لَا بِهِ اللَّهِ مِنْ بَلَدِ لَا اللَّهِ اللَّهُ اللَّهُو away, from a town, or country. (TA.) ___ i, (TA,) or الشَّمَانَا لا (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) = Also He looked at, or towards, his, or its jump [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) And Ite (a man) took the direction of, (§,) or came to, (M,) Es-Semánch السَّهَاوَة), S, M) a certain water in the desert البادية), M) or a place between El-Koofeh and Syria, (K,) a well-known descrt. (TA.) = Sec also 2.

5. تسبّی [expl. by Golius, first, as meaning Altus fuit, eminnit; like i, but for this he names no authority, and I find none for it. ==] He named himself. (KL.)_ السمى بزيد He mas named Zeyd: (Ş, M, Msh, K: *) means Such a thing became his name : it is quasi-pass. of سَهَاهُ and أَسْهَاهُ (TA.) — And إلَيْهِمْ (K,) and بِالقَوْمِ (K,) and إلَيْهِمْ لِكُنْ اللَّهِ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّ (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. __ آسَامُوْا عَلَى الخَيْلِ They mounted upon the horses. (TA.) __ And They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) = And signifies also They called one another by their names. (TA.)

8. الصّاعدُ IIe (a hunter, or sportsman, [الصّاعدُ in the CK being a mistranscription for الصَّائد,]) attired himself with the socks, or stockings, called (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

(M, in the K " or ") Ite asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K,*) i. c. for the hunting of gazelles at midday. (TA.) And استمى, (M, CK,) or استمى الظّباء, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (في غيرانها, M, and so in copies of the K, by the غيران being meant the ڪُنس, M,) or in what was not their time, or season, (في غَيْر آنها), thus in some copies of the K,) at the auroral rising of Canopus (which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAar. (M.) [Freytag says, on the authority of scholia to the Decwan of Jercer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.]. And He hunted, or chased, wild animals. (M.) _ See also 1, latter part, in two places. __ And also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) _ And le chose it, took it in preference, or selected it. (IAar, L voce اقترر And IAar mentions the saying, البَكْرَةُ مِنَ الإبلِ تُسْتَمَى بَعْدَ أَرْبَعَ عَشْرَةَ لَيْلَةً أَوْ بَعْدَ as meaning [The youthful shecausel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: lint Th disallows this, and says that the word is تُستُهني from المُنْهَة, which means "the period by the end of which one knows whether or not the she-camel is pregnant." (M.)

فلانا or استسمى فلانًا the word) استسمى having app. been inadvertently omitted by a copyist, He asked, or demanded, his for such a one's] name. (TA.)

and أَسْرُ see إِسْرُ in three places, near the beginning of the paragraph; and in four places near the end of the same.

اسْد: see اَسْد: = and see also اِسْد، near the beginning of the paragraph.

and and . see jui, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

The higher, or upper, or highest, or upper most, part of anything: [in this sense] masc. (M.) __[In its predominant acceptation,] a word [The shy, or heaven;] the canopy of the earth: (M, Msb, TA:) in this sense (M, Msb) mase. and fcni.; (IAmb, S, M, Msb, K;*) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Msb:) Az says that it is fem. because it is

though it were pl. of سُهَاوَةً * [or rather its coll. gen. m.,] like as نَحَابُ is of مُرَابُد (Mab, TA:) Er-Rághib says that the as opposed to the is fem., and sometimes mase.; and is used أرض as a sing, and as a pl.; as the latter in the Ķur.ii. 27 [where it is shown to apply to seven heavens]; and that it is like تَخُلُ and and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أَسْمِيَّةُ [a pl. of paue.] (S, M, K) and of [سُمُویٌ M, K,) the latter [originally) ,سُمِیّ in سَهَاء and both [also] pls. of فُعُول in another sense, mentioned in what follows, (TA,) and مُمَاوَاتٌ or سَمَاوَاتٌ, (S, M, Msb, K,) and accord, to the K, [in which all of these are mentioned as though pls. of سُهَا in all its senses,] الله (in the CK سُهًا, [in the CK سُهًا [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of مَسَهَامَةُ or the سَهَامٌ (TA;) and a poet assigns to سَهَاوَةً anomalous pl. بَسَهَاء, by his saying,

سَهَاءُ ٱلْإِلَّهِ فَوْقَ سَبْعِ سَهَائِياً

[The heaven of God, above seven beavens]: (S, M :) the dim. is * ... (Ham p. 452.) ___ And Any canopy, or covering over-head, of a person. (S, Msb, * TA.) __ And bence, (S, TA,) The ceiling, or rouf, (S, Msh, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense mase.; (Msb, TA;) and also has this meaning. (S.) __ And The or oblang piece of يُثَقَّة (M, K,) i. c. the مُثَقَّة chith] that is beneath the upper, or uppermost, or tent]; (M, K:) in which بَيْت M,) of a شُقَّةً sense it is fem., and sometimes mase.; (M;) as also أَوَةُ ♦ (M, Ķ;) [and so, app., سَمَاوَةً ♦ for] one says, أُصَلَّحَ سَمَايَتَهُ, with kesr, [He re-paired his سَمَاوَة (TA.). - And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Msb.) __ And Rain; (S, M, Msh, K;) because it comes forth from the سَهَاء [i. c. sky or clouds]: (TA:) or a good rain (مَطْرَةٌ جَيْدَةٌ): (K, TA:) or a new rain (مَطْرَةً جَدِيدَةً): (T, TA:) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the "clouds" &c.]: (Er-Rághib, We ceased not to tread upon the rain التيناكية until we came to you]: (S, TA:) applied to rain, it is mase., and fem. also because of its connexion with the with that canopies the earth; (M;) or it is fem., as meaning سَمَانِة : (Msb:) the pl. [of mult.] is (S, M, Msb, TA) and [of pauc.] of well-known meaning; (K, TA;) i. e. (TA) أَسْمَةُ (S, TA.) بنُومَاءِ السَّمَاءِ السَّمَاءِ is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by is meant Zemzem, which God made to well forth for the Arabs, who are therefore like pl. [or coll. gcn. n.] of مُعَادَةُ : (TA:) or it is as the sons thereof. (TA.) __[Hence, app., as

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Sakhr the brother of El-Khansà, (M,) was named المسالة. (M, K.) — [Hence, likewise, as being likened to rain, † Bounty.] One says, being likened to rain, † Bounty.] One says, from his store of bounty]. (A in art. _____.)—

Also † Herbage; because produced by the rain, which is thus called. (TA.) — And The back of a horse; (S, Msb, K;) because of its height: coupled with [its opposite] أرف [q. v.]. (S, TA.)

— And of a sandal, [in like manner opposed to its like manner opposed to its like thereof], upon which the foot is placed.

(M.) — See also — ...

سَمَاوَةً Bee : سَمَاوً

in two places. — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. v., (S, TA,) and it is: (TA:) thus the word, in the accus case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) — A namesahe of another. (S, M, K, TA.) — The fem. is accus. (M, TA.)

.q. v. راستر dim. of سُمَى .q. v. سُمَا dim. of سُمَيَة

اِسْمِی and : سَمَوِی and سِمَوِی

see :..., in three places. — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] * i... and * j...; the latter mentioned by Ks. (M, TA.) El-'Ajjáj says,

سَمَاوَةُ البِلَالِ حَتَّى ٱحْقَوْقَفَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

نسَايَة: see سَمَايَة: see سَمَايَة: see graph.

and سَهَاوَى [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from (Msb, TA.)

المرف : pl. of the former سُواهِ ; applied to women as pl. of سُواهِ ; applied to women as pl. of سُامية ; applied to women as pl. of سُامية in a verse cited voce بُصْع ; and to irrational animals, as in an instance here following]. One says القُرُومُ السُواهِ على المُعارِمُ المُعارِمُ السُواهِ على المُعارِمُ المُعارِمُ المُعارِمُ المُعارِمُ المُعارِمُ على المُعارِمُ المُعارِمُ

app. an elliptical phrase, مَنْوَتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. + I repelled the pride, or haughtiness, of him who was lofty in looh;] meaning I contracted to him [or to the lofty in looh] his soul, and annulled his pride, or haughtiness. (Ş, TA.) And سَمِيٌ لا الأَنْفِ [lit. Highnosed] means + disdainful, or scornful. (T and K in art. انف.) __ [Also act. part. n. of 1 in all its senses. __ And hence,] سُهَاةً (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called (M.) .مسهاة

اسم, (S, M, Msb, K,) with the conjunctive 1, [i. e. written آسر,] but this is made disjunctive by poetie license [as well as when the word commences a sentence], (S,) usually with kesr [when the I is disjunctive], (Lh, M, TA,) and اسمر, (Ş, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudá'ah, (M, TA,) mentioned by IAar, رسير ال (S, M, K) and سير الله (TA,) and سير الله (TA,) (K,) and ♥ ١ (M, K) and ♥ ١ and ♥ ١ (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written conveying knowledge of a thing; syn. عَلَامَة: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munawee, in the "Towkeef," the اسير is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed إنسر عين; and if denoting what does not subsist by itself, [i.e. an accident or attribute,] whether existent, as العلنُ [i.e. knowledge], or non-existent, as الجَهْلُ [i. e. ignorance], it is termed أَسْهَاءٌ (TA:) the pl. is أَسْهَا [a pl. of pauc.] and إَسْهَاوَاتُ, (S, M, K,) the latter said by Lh to be a pl. of اسمر, but it is rather a pl. of أسْمَاً, for otherwise there is no way of accounting (M, أَسَامِيٌ S, M, K) and) أَسَامِ for it, (M,) and K) are [likewise] pls. of : (K, TA:) the word السر or السر is derived from (ق. وأسر (Ṣ, TA,) or from السرة, (Msb, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S,* Er-Rághib, TA:) it is of the measure افع [or افع, accord. to different dialects], the last radical, , being wanting in it, (S, Msb, TA,) and the hemzeh [or rather 1] being prefixed by way of compensation for it, accord to a general rule; (Meb, TA;) for it is originally ... (S, Meb, Er-Raghib, TA) or , (S, Msb, TA,) its pl. being , and its dim. being (originally : (S, Msb, Er-Raghib, TA:) some of the Koofees hold that it is from , meaning , the و, which is the primal radical, being

بِإَسْمِ ٱلَّذِي فِي كُلِّ سُورَةِ سُهُهُ لا

[In the name of Him whose name is in every chapter of the Kur-án], and معن as heard from others, not of Kudá'ah. (M.) ما معتدا على أسر ألله is an elliptical phrase [for سر مُعتدا على ذكر أسر Journey thou relying upon the mention of the name of God]. (IJ, M in art. عن see دلالي المساق الم

السَّنِيُّ [Of, or relating to, a name or noun or substantive;] rel. n. from السَّنِيُّ ; as also بَسْنُونُ بُ (S, TA.) [Hence, مُسْنَدُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ أَسْنَةً بُرِيَّا أَلْ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ مِنْ السَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ وَالسَّنَةُ السَّنَةُ السَّنَةُ السَّنَةُ وَالسَّنَةُ السَّنَةُ السَنِّةُ السَّنَةُ السَّنَاءُ الْعَالَةُ السَّنَاءُ السَ

The quality of a name or noun or substantive.

The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ [Named]. _ [Hence,] one says, مُسَمَّى قَوْمِهِ and مُسَمَّاتِهِمْ, meaning † He is of the best of his people or party. (TA.)

سَمِي see : مُسَامِر.

سن

(M, L, K;) and أُسَنَّهُ أَهُ he put to it a سنان. (L.) - Also, (S, M, L, Msb, K,) aor. and inf. n. as above, (M, L, Msb,) He sharpened it, whetted it, or made it sharp-pointed, (S, M, L, Msb, K,) and polished it, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, M,b, K;) and so استنه (M, L, K:) and whetted, or made sharp-pointed, a spear-head upon the مُسَنّ : (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) __[Hence,] مُذَا الشَّىء † This thing [sharpened my appetite;] made me desirous of fuod. (K.) The Arabs say [also] الحَبْضُ تُسُنَّ The [plants, or trees, called] الإبلَ عَلَى الخَلَّة strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] alia, like as the whetstone strengthens [or sharpens] the edge of the knife. (L.) _ [Hence also,] سُنّ أَضْرَاسَهُ, (M, L, K,*) [aor. and] inf. n. as above, (M, L,) He rubbed and cleaned his teeth with the stich used for that purpose; (M, L, K;) as though he polished them. (M, L.) _ And ___ الإبل, (ISk, S, M, L,) or المَال, (K,) aor. and inf. n. as above, (M, L,) He tended well, (K,) or pastured and tended well, (ISk, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISk, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mauge or the like;] as though he polished them. (ISk, S, M, L, K.) _ And سَنُوا الهَالُ They sent the cuttle into the pasturage. (El-Muärrij, S, L, K.*) _ And سُنّ الإبل (M, L, K,) [aor. and] inf. n. as above, (M, L,) He drove the camels quickly: (M, L, K:) or, as some say, السُّنّ significs السَّيْرُ السُّدِيدُ [i. e. the making to go vehemently ; التَّسْيِيرُ being here syn. with السَّيْرُ (M, L:) you say, مَنْتُ النَّاقَة I made the she-camel to go (سُرُنُهَا, S, or سُرُنُهَا, L) vehemently. (S, L.) رَّنْهَا أُنَتَّى لِأُسُنَّ ... occurring in a trad., meaning I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness expl. above as] سَنّ [expl. above as] meaning "he pastured and tended well" the camels. (L.) __ بُنّ عَلَيْهِ الهَاء __ (aor. and inf. n. as above,] He poured forth the water upon him, or it; (M, L, K;) as also استه (Ham p. 611:) or he discharged the water gently upon him, or it. (M, L.) You say, رَسُنُنْتُ ٱلهَاءُ عَلَى وَجْبِي , (Ş, L,) or مَنَّ الْهَاءُ عَلَى وَجْهِهِ (Mab,) or مَنَّ الْهَاءُ عَلَى الوَجْهِ (L,) or بى وجبه, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, عُنْنُتُ: (Ş, L:) or I, or he, poured the water gently (Mgh, L, Mgb) upon the face, (Msh,) or upon his face. (Mgh, L.) And سُن التراب He poured the dust, or earth, gently upon the ground: (S, L:) and ke mut it gently upon a corpse. (L.) And سَنْت العَيْن aor. and inf. n. as above, The eye poured, أَسْنُنْ قُرُونَ فَرُسك And أَسْنُنْ قُرُونَ فَرُسك Make the [issues of] sweat to flow from thy

horse by plying him hard, in order that he may become lean, or light of flesh: and بُسُنَّ لَهُ قَرْنُ, and قُرُون, An issue, and issues, of his sweat, was, and were, made to flow. (L.) سُنَّ عَلَيْهِ الدَّرْعُ (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) He put (lit. poured) upon him the coat of mail. (S, M, L, K.) __ أَنَّ الفَحْلُ النَّاقَةَ __ The stallion threw down the she-camel (in copies of the K [crroneously] رُكبُبُا, upon her face. (L, K.• [See also 3.]) _ نَنَّ الطِّينَ _ He plastered pottery with the clay: (M, L:) or he made the clay into pottery. (M, L, K.) ___, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies He formed it, fashioned it, or shaped it; (S, L, K;) namely, a thing: (K:) and some say, he made it long. (L.) - And [from the former of these two meanings, app.,] He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him. (L.) I have instituted سَنَنْتُ لَكُمْ سُنَّةً فَٱتَّبِعُوهَا ,You say &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]. (L.) And سَنَّ فُلَانٌ طَرِيقًا مِنَ الخَيْرِ, aor. and inf. n. as above, Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people hnew not, and which they afterwards followed, or pursued. (L.) And سَنَّ ٱللهُ سُنَتَهُ لِلنَّاسِ God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men: (M, L:) and سُنَّ ٱللهُ سُنَّة God manifested, or made hnown, a right way [of acting &c.]: (L:) [and in like manner one says of any one,] سَنَّ الأَمْرُ He manifested, or made known, the thing, affair, or case. (K.) __ And (Ķ,) [aor. and] ,طُرِيقَةُ M, L,) or ,سُنُّ سُنَّةً inf. n. as above, (M, L,) He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also استنبا (M, L;) or ♦ استنّ بها (so in the K;) and استسنّها: (K in They] استسنّوا لا بِطَرِيقٍ مِنَ الخَيْرِ and (: سبر .art followed, or pursued, a good, or pious, may of acting]. (L.) It is said in a trad. respecting the Magians, سُنُّوا بِبِمْ سُنَّةً ♦ أَهْلِ الكِتَابِ, i. e. Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] is also expl. as meaning He, or it, became altered for the worse, or stinking: so in a trad. of Barwan the daughter of كَانَ زَوْجُهَا سُنّ فِي بِثْرِ ,Washik, where it is said [Her husband had become altered for the worse, or stinking, having died, in a well which he had descended]: from the saying in the Kur من من منا but some say that he [who : مُسْنُونَ used this phrase] meant [to say, or meant thereby,] أسن, i.e. his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned. (L.)

He made the speech good, or beautiful; (M, L, K;) as though he polished it. (M, L.) __ And ستّن إِنَّهُ الرَّمْعُ (M, L, K,) inf. n. بَسْنِينْ, (M, L,) He directed, or pointed, the spear towards him, or it. (M, L, K.)

. (S, M, L, سَنَانٌ and مُسَانَّةٌ , inf. n. سَانٌ النَّاقَةُ K,) He (the stallion-camel) bit the she-camel with the fore part of the mouth: (L:) or he opposed himself to her, (M, L,) or drave her, (S, L,) or bit her with the fore part of the mouth, and drove her, (K,) to make her lie down, (S, M, L, K,) in order that he might cover her: (S, M,. L, K:) or he covered her without her desiring it, or before she desired it, by force. (IB, L.)

4. اسنّ, (Ṣ, M, L, Mṣb, Ḳ,) inf. n. إِنْـنَانْ, (Mgh, L, Msb,) said of a man, (S, M, L, Msb, K,) and of other than man, (Msb,) i. q. خبر [meaning He became advanced in age, or fullgrown], (Ṣ, L, Msb,) or حَبِرَتْ سُنُهُ [which means the same]; (M, L, K;) as also استسنّ ا: (K:) but Az says that الإسْنَانُ in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming [or central incisor] تُنيّة [or central incisor] (Msb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] ثنيّة [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed (which is in the sixth year) السُّلُوعُ or الصُّلُوعُ and at the utmost in camels, [the attaining to the age of] what is termed البزول [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning His tooth grew forth: but the right explanation is one given in the Mgh and L; i.e. his tooth whereby he became grew furth.] لَمْ يُسْنَنُ, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for a phrase ,سُنَّتِ البُدَنَةُ Mgh, L.) And . لَمُريُسُنِنُ mentioned by Kt, as meaning The teeth of the يدنة grew forth, is also a mistake [for بدنة]. The اسنّ سُديسُ النَّاقَة, You say also [tooth called] سديس of the she-camel grew forth, i. e. in the eighth year. (S, L.) = Also, said of God, He made a tooth to grow forth. (S, L, K.) a [,بَدَنَة referring to the teeth of a ,سَنَّهَا * ٱللَّهُ phrase mentioned by Kt, is a mistake [for أَسُنَّهُ]. (L.) __ See also 1, in the former half of the paragraph, in two places.

5. تستّن به [He tooh him, or it, as an exemplar, example, or object to be imitated]. (K voce He (a man) ment at تسنّن في عَدُّوهِ ... (. قَدُوةً random, heedlessly, or in a headlong manner, in his running; as also استن ا (M, L.) = See also 5 in art. سنه, last signification.

- 6. تَكَادَمَت i.q. تَكَادَمَت [meaning The stallion-camels bit one another with the fore part of the mouth]. (L, K.)
- 8. استن He rubbed and cleaned his teeth with 2. see 1, near the beginning. __[Hence,] | the سَوَاك for piece of stich used for that purpose];

(S, M, L, K;) he made use of the mesing it over his teeth. (L.) _ And He tooh, or seized, with the teeth. (KL.) = استنت العَيْنُ The eye poured forth its tears. (M, L.) said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.) -Said of the سَرَاب [or mirage], It was, or became; in a state of commotion, went to and fro, or quivered. (M, L, K.) __ Said of a horse, i, q. نبص [app. as meaning He pranced, leaped, sprang, or bounded]: (S, K:) he frished; or was brisk, lively, or sprightly: he ran, in his friskiness, brishness, liveliness, or sprightliness, in one direction: he ran, by reason of his frishiness, brishness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of brishness, liveliness, or sprightliness: from as signifying "he poured forth" water, and as signifying "he sharpened" iron upon a whetstone. (Har p. 47.) It is said in a prov., اِسْتَنْتُ الفِصَالُ حَتَّى القَرْعَى (Ş, Meyd, L,) or النُصْلَان, (Meyd,) i. e. The young weaned camels leaped, sprang, or bounded; (S,* L;) even those affected with the small pustules called ; قُرُع (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (جَبُاب) of camels' milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, (which is the dim. of القُرْعُي (Meyd;) إلقُرْيعُي and الأُقْرَعُ, q. v.]: and القُرْعُ, q. v.]: and signifies the young استنت الفصال signifies the young meaned camels became fat, or plump, and their skins became [sleek] like مُسَان [or whetstones]. (L.) And it is said in a trad. of 'Omar, رَأْيْتُ meaning [1] أَبَّاهُ يَسْتَنُّ بِسَيْنِهِ كُمَا يَسْتَنُّ الجَمَلُ saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with brishness, and lashes with his tail.] (L.) See also 5. _ [Also He took, held, or followed, the سُنَن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خُذْ مَا آسْتُنْ meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce اِنْتُدُبُ.) __ See also 1, near the end of the paragraph, in two places.

10: see 4: and see also 1, near the end of اسْتَسَنَّت الطَّرِينُ لِـ the paragraph, in two places. __ السُّتَسَنَّت الطَّرِينُ The road was travelled. (K.)

R. Q. 1. سَنْسَنَتِ الرّبيع The wind blew coldly, or coolly; as also نَسْنَسْتُ: so in the Nawadir. (L.) [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L,

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (Ṣ, M, L, Msb:) pl. انسَان (Ṣ, M, L, Mgb, K) and أَسُنَّةُ and أَسُنَّةً, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سنّان of the spear; but may also be applied to herbage upon سنّ as pl. of أَسْنَانُ as pl. of which camels pasture, in an instance to be cited in what follows: (A'Obeyd, T, L:) the vulgar say أُسْنَان and أُسْنَان, whieh are wrong: (Msb:) ثَنَايًا of a human being consist of four أَسُنَان and four رَبَاعِيَات, and four أُنَّيَاب, and four and sixteen أَضْرَاس: or, as some say, four ثنايا, and and four نواجد, and four انياب, and four رباعيات, and four أَسْنَان and twelve : أَرْحَامَ and twelve ,ضَوَاحك together make up the number of tnirty-two; the ثنايا are four, two above and two below [in the middle]; next are the رباعيات, which are four, two above and two below; next are the انياب, which are four [likewise, two above and two below]; and next are the اضراس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the نیاب are the ضواحك; next to each ناب above and below, is a ضواحك; next to the are the طُوَاحِن, also called the أَرْحَامُ, which are twelve, on each side [above and below] three; and next to these are the نواجد, which are the last of the teeth in growth, and the last of the on each side of the mouth one above and اضراس one below: (Zj in his "Khalk el-Insán:") the dim. of سُنْيَنَةٌ به because it is fem. (Ş.) One says, إلا أتيك سنَّ الحسل (S, M, L,) i. e. 1 will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضُبّ; (M, L;) meaning, ever; (S, M, L;) because the ___ never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, ستّى حسل; [using the dual form of and [it may be rendered, accord. to the;] and former reading, + during the life of the young one of the بض, for] he says, they assert that the lives three hundred years, and that it is the longest-lived ereeping thing upon the earth. (M, L.) A poet (Aboo-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

فَجَارَتْ حُسِنِ الظُّبِي لَيْرَأَرُ مِثْلَهَا بَوَآءً تَتِيلِ أُوْ صَلُوبَةً جَائِعٍ

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. ظبى, instead of that in the present art. in the S and L, in which سنة and are put in the place of بَوَاء app. for سَنَاء an inf. n. of Liu, and as such here meaning a sooth-لله:) [or, accord. to some, a single tooth; i.e. | ing, or the like:)] he means that they were بُنْيَانِ

[pl. of تَنِيُّ is one shedding [or that has shed] his ثنية, and the gazelle has no in the upper jaw], so that he is always [one] ثُنيّة that may be termed] a ثَنَى (S, L.) It is said in a trad., سَافَرُتُمُ فِي الخِصْبِ فَأَعْطُوا الرُّكُبَ أَسْتُهَا, [expl. as] meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: (S, L:) but Az states that A'Obeyd says, I know not أسنة except as pl. of the will of the spear; and if the trad. be [correetly] preserved in memory, it seems to be pl. of [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is أُسْنَانٌ مِنَ الْمَرْعَى ,one says ; أَسْنَانٌ and the pl. of اُسنَة is أُسنَان: Aboo-Sa'eed says that سنَانٌ لا not of أُسْنَانٌ, and لله أَسْنَانٌ this last is pl. of سنَانٌ is applied to the [plants, or trees, called] حَبُض as meaning + a strengthener [i.e. a sharpener of the appetite] of the camels for the [plants, or trees, called] خُلّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed [a portion of pasturage], this is a strengthener, or سِنَانٌ السَّيْرِ a strengthener sharpener, for journeying]: this explanation is approved by Az, and likewise that of A'Obeyd: it is also related, on the authority of Fr, that signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the أَصَابَتِ الإِبِلُ اليَوْمَ سِنًّا مِنَ المَرْعَى Arabs say, [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of أُعْطُوا الرُّكُبُ أُسنَّتُهَا ♦ the pasturage: Z says that means + Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to : سِنَانٌ [as meaning "spear-heads"] pl. of أُسِنَّة [see also أَخَذَتْ رِمَاحَهَا, said of camels, voce or if the pl. of with be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., أُعْطُوا السِّن مَنَ السِّنِّ, i. e. Give ye the possessors of the whieli سِنَ meaning tooth] their share of the is the pasture. (L.) السِّن is also used for [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as عُفُ and عَافر are used,] in a trad. of 'Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَأُوطِئُنَّ أَسْنَانَ العَرْبِ meaning [I will , ذَوِى أُسْنَانِ العَرَبِ for , كَعْبَهُ assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But in the سنّ in this instance may be pl. of اسنان sense here next following; so that ذرى اسنان

may be rendered the advanced in age.]) ___ Hence, (L,) ! Life; (S, M, L, Msb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the measure, (K,) or extent, of life; (Msb, K;) [the age attained;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Msb,) because meaning مُدَّةُ: (Msb:) pl. أَنْنَانُ. (M, L, K,) only. (M, L.) You say رُجُلُ حَديثُ السَّنِّ, meaning † A young man. (Ṣ, Msb, K, all in art. حدث) And جَاوَرْتُ أَسْنَانَ أَمْلِ بَيْتِي †[I have exreeded] the lives of the people of my house. (L.) And مِنْ بَكُرِهِ [and صَدَقَتَى سِنْ بَكُرِهِ expl. in art. إبكر. (L.) — And † A like, an equal, or a match, in age, of another; (M, L, K;) like تُنُّة; (M, L;) as also أُسْنِينٌ (M, L, K,) and أُسْنِينٌ (M, L,) or أُسْنِينٌ (M, K:) in this sense also fem.; and [therefore] the dim. is اسْنَيْنَة ; (L;) one says, ابنى سُنَيْنَةُ آبَنْكَ [My son is the equal in age of thy son]: (El-Kananee, L:) and the pl. is and أَسْنَانُ and أَسْنَانُ . (L.) __ Also + A tooth of a أَسْنَانٌ [or reaping-hook] : (M, L, K : *) pl. أُسْنَانٌ signifying its أُشُر. (L and K in art.) ـــ [And † A tooth of a comb.] The Arabs say meaning + [Like the teeth of the comb] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

سُوَاسِيَةً كَأَسْنَانِ الحِمَّارِ

[Equals like the teeth of the ass]; weing an anomalous pl. of (Har p. 39.) __ And † The nih, i. e. the place of paring, of a writingreed: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right and a left نست: (TA in art. عرف:) [and استة occurs in the K voce علمة as meaning the point of a writing-reed.] One says, أَطِلْ سِنَّ تُلَهِكَ وَسَهِنْهَا [Mahe long the nib, or pared] وَحَرَّفُ قَطَّتُكُ وَأَيْمِنْهَا portion, of thy writing-reed, and make it thick (lit. fat), and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right]. (S, L.*) _ A tooth [or pin] of a key [app. of the kind of wooden الله loek called مُبَّة, q. v.]. (MA.) __ See also سِنْسِنْ __ Also, (M, K, and A and K in art. وَبُنُصْ, Ś and A as syn. with نص in art. فص, and JM in explanation of in the present art., or وُصَّةٌ, Ş and L in explanation of at,) or a time [app. here meaning small distinct portion] of the head [app. here meaning bulb], (M and L and K in explanation of بسنّ,) of garlic. (S, M, A, L, K, JM.) = [Accord. to some,] one says, وَقَعَ فُلَانٌ فِي سِنِّ رَأْسِهِ, meaning Such a one fell into [mhat equalled] the number of his hairs, of good, (M, L, K,) and of evil: (L:) or, as some say, into what he willed, or wished, and had authority to decide: (L, K:) but this is a mistranscription: (Meyd:) the correet saying is فِي سِيّ رَأْسِهِ, (Az, Meyd, L,) and

ment, or welfare; (Meyd;) the former sometimes expl. as meaning, [he lighted upon, or came upon, what equalled] the number of the hairs of his head, of wealth, or good: (A'Obeyd, Meyd:) or what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life: (Az, L, and Meydon the authority of IAar:) the saying is a prov. (Meyd.)

syn. دَبَّة (K; in the L,) A she-bear; syn. دَبَّة (K; in the L دَبِّة).) And A she-lynx: syn. فَهُدُّةً. (L, K.)

A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طُرِيقَة, ْ سِيْرَةٌ (Mgh, L, Msb,) as also أَسْنَنْ (Ş, L,) and (Ṣ, M, L, Mṣh, Ķ;) whence the saying, سُنَّةً أَهُلِ الاِسَابِ this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khálid Ibn-Zuheyr] eited in the first paragraph of art. سير; (Ş;) and this is [said to be] the primary signification; (L;) whether good, or bad; (M, L;) approved or disapproved: (Msb:) or, accord. to Sh, a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them; and this, he says, is the primary signification: (L:) it signifies also [particularly] a way of acting &c. that is commended, or approved, and right; wherefore one Such a one is of the فُلَانٌ مِنْ أَهْلِ السُّنَّةِ ,says people of the commended and right way of acting &c.; generally meaning, of those who follow the institutes, or ways, of the Prophet]; and is from تَنَنْ signifying "a way," or "road;" (T, L;) and is also syn. with (L:) and [the laws, i. e] the statutes, or ordinances, and commands and prohibitions, of God: (Lh, M, L, K:) [also a practice or saying, or the practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, (see Kull p. 203,) as handed down by tradition:] when used unmeans السُّنَّة ,restrictedly in matters of the law only what the Prophet [Mohammad] has commanded, and what has been handed down from him by tradition, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-an; wherefore one says, in speaking of the directions, or evidences, of the law, الكتَّابُ meaning the Kur-an and the Traditions : وَالسُّنَّةُ (L:) [thus used, it may be rendered the institutes of the Prophet; or his rule or usage:] or in the law it signifies the way of acting &e. that is pursued in religion without being made obligatory, or necessary; it is what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes; and if the said persevering is in the way of religious service, it constitutes [what are termed] سُنَنُ البُدَى; if in the way of سُنَّة (the شُنَّة الهُدُى so that فَنُنَّ الزَّوَائِد (custom, سُنَّتُ الزَّوَائِد

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and nisdemeanour; and سُنَّةُ الرُّوائد [the سُنَّةُ الرُّوائد of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attuches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) is the pl. (Msb.) بُنَّةُ الأُوَّلِين, in the Kur xviii. 53, i. e. مُنتَّنَا فِي الْأُولِينَ [The way pursued by us in respect of the former, or preceding peoples], means the destruction deereed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; (أَنَّهُمْ عَايَنُوا العَذَابُ [or, as expl. in the K, إِمْعَايِنَةُ العَذَابِ (;) for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) __ Also Nature; uatural, or native, disposition, temper, or other quality or property: (M, L, K:) pl. سُنُنْ. (M, L.) __ And The face; (M, L, K;) because of its polish and smoothness: (M, L:) or the ball of the check (حُرِّ الوَجْه): or the circuit (وَاثْرُة) of the face: or the form: (M, L, K:) or the form of the face: (S:) or the forehead and two sides thereof: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the principal part of the face; the part thereof in which beauty is generally known to lie: (M in art. اه :) or the side of the check : pl. سُنُنْ. (L.) You say, رَجُلْ قَبِيحُ السُّنَّةِ A man foul, or ugly, in respect of the form, and of what confronts one, of the face. (L.) And هُوَ أَشْبَهُ شَيْءٍ سُنَّةً وَأُمَّةً Ile is the most like thing in form, and face, and in stature. (L.) _ And The black line, or streak, on the back of the ass. (L.) = Also, (S, K,) or بنة , (so in the L,) A sort of dates, of El-Medceneh, (S, L, K,) well hnown. (L.)

(Ş, L:) and عُنْ سُنَنِ الخَيْل (Ş, Msb) from the roay of the horses, (Msb,) or from the course, or direction, thereof. (Ş.) And تَرَكَ فُلَانْ لَكَ سَنَنَ (L) and المَّريقِ and المُّريقِ (Lh, M, L) and (Lh, M, L) [respecting which last see what precedes] Such a one left, or has left, to thee the course, or direction, of the road. (Lh, M, L.) And أَمُنِي عَلَى سَنَنكُ (L) or أَسُنَنكُ (M) Go along on thy course. (M, L.) also signifies A nay of acting or the like; syn. طَرِيقَة ; (Ṣ, L;) as also سُنّة : (Mgh, L, Mṣb: see the latter word, in the former half of the paragraph, in two places:) you say, إِسْتَقَامَ فُلُانْ -Such a one went on undevia عَلَى سَنَنِ وَاحِدِ tingly in one may]: (S, L, Msb:*) and [in like manner] ﴿ جَابَتِ الرِّيحُ سَنَائِنَ The wind came in one way, (Ṣ, Ķ,) in one course, or direction, and one way, (M, L,) not varying: (S, L:) and [similar to the former of these two phrases is the i. e. بَنَى القَوْمُ بِيُوتَهُمْ عَلَى سَنَنٍ وَاحِدِ [The people, or party, built their houses, or constructed their tents,] in one mode, or manner. (M, L.) Also The aim, or intention, of a man. (ISh, M,* L.) [Accord. to Fei,] السّنَن also significs الوَجُّهُ مِنَ الأَرْض [by which may be meant The place, or tract, or quarter, of the land, towards which one goes; or it may mean the face, or surface, of the ground]: and so أَنُنُ and \$\dagger سُنُنُ and السَّنَنُ also signifies السَّنَنُ الإبِلُ [app. meaning The camels that leap, spring, or bound, in their running; (see 8;) or rather السَّنَنُ مِنَ الإبل has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] that perseveres in his running and advancing and retiring: and one says, [app. meaning There شُوطٌ ، i. e. سَنَنْ منَ الخَيْل came a number of horses running a heat; for in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جاء من [app. meaning, in like الخَيْلِ سَنَنْ لَا يُرَدُّ وَجُهُهُ manner, There came, of the horses, a number running a heat, the course of which was not to be turned away]; (S, L; not expl. in either;) and 80, مِنْ الإبلِ [of the camels]. (L.) _ And Sh explains سَنَنَ as applied in a verse of El-Aashà to People, or a party, hastening to fight, or slay. (L.) Also, [as a quasi-inf. n.,] The leaping, springing, or bounding, [so I here render استنان, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from استنن])

see the next preceding paragraph, in six : سُنَنَ places. __ It is also pl. of air [q. v.]. (Msb, &c.) سُنُنْ: see سُنُنْ, in five places.

سَنَنْ: see سَنَنْ, in three places.

and سنو, last sentence.

سِنَانُ رُمْتِي (K,) or سِنَانُ رُمْتِي (S, M, Mgh, Msb,) A spear-head; (K;) the iron [head] of a spear: so called because of its polish : (M, L:) pl. أُسنَّة. (T, Ṣ, Mṣb, K.) One says, هُو أَطُوعُ السِّنَانِ He is one to whom the spear-head is subscribent, howsoever he will. (K.) - See also an ex. of its pl. voce بنن, in the middle of the paragraph. == _ is syn. with مِسَنَّ q. v. (Ṣ, M, L.) _ See also سنّ, near the middle of the paragraph, in two places. = Also Flies; syn. زبان [pl. of زَبَابِ [El-Muärrij, L.]

A dentifrice; (Ş, M, L, K;) a medicament with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them : (L:) pl. مُنْوِفَاتُ. (K in art. is erroneously سُفُوفَاتٌ ,where, in the CK put in its place].) = See also سُنينَة.

مِنُونَ and سِنُونَ pls. of سَنُونَ see this last in art.

in two places. _ Also What مَسْنُونَ see سَنِينَ flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking. (Fr, L.) And What fulls from a stone when one rubs, or grates, it (Fr, S, L, K) upon another stone. (Fr, L.) See also بين, in the latter half of the paragraph.

سنين: see سنين, in the latter half of the paragraph. - See also which it is a pl.) in

Elevated sands extending lengthwise upon the ground: or sands having the form of [pl. of مَبُلُّ , q. v.]: and أَسُنُونُ أَن is syn. therewith in the former or latter of these senses: (M, L:) or سَنَائن has the former of these meanings, and is its sing. (Ṣ, Ķ.) = Also Wind: (M, L, K:) [or a gentle wind: (Freytag, from the Deewan of the Hudhalees :)] pl. سَنَائَن (L.) ___ See also the pl., in relation to wind, voce سُنَنْ near the middle of the paragraph. == See also سن, in the latter half of the paragraph.

مِنَّ see سُنَّيْنَةٌ: see سُنَّيْنَةٌ: see سُنَّيْنَةً former half of the paragraph: == and again, in the latter half of the same. = See also Lim (of which it is an irreg. dim.) in art. سنه.

The edge (Ṣ, M, L, K) of a vertebra (Ṣ, M, L) or of the vertebræ (K) of the back; (S, M, L, K;) as also بنسنة (M, L, K:) pl. سَنَاسن: (S, L:) and the head [of any] of the boncs of the breast: and the extremity of the rib in the breast: (K:) or, as some signifies the heads of the extremities سُنَاسِنَ signifies of the bones of the breast, which are the soft heads of the bones of the jet : or the extremities of the ribs in the breast: or, of a horse, the prominent [ribs, or anterior parts of the ribs, called] ,

, also pronounced سَنَان: see سَنَان, in art. resembling the صُلُوع, but stopping short of the : (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, العبر سناسن signifies the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat: (L:) or سنَّاسِن signifies bones [in general]; as also شَنَاشِنُ: (IAar, L:) and (Ṣ) accord. to Ibn-'Amr [or Aboo-'Amr?] and others, (L,) it signifies the heads of the Lapp. here meaning vertebra]; (S, L;) and [it is also said that مَمَالَة signifies the head of the مَمَالَة [which signifies a vertebra as well as vertebra, or is more correctly without 5 when applied to the latter]. (K.) = Also Thirst. (K.)

: see the next preceding paragraph.

[app. A blast of smoke]. One says meaning [of] the رَسُنَاسٌ مِنْ رُخَانِ smoke of fire. (L in the present art. and TA in art. نس.)

مِنْسَانَةٌ A cold, or cool, wind; as also . نَسْنَاسَةٌ (L.)

More [and most] advanced in age : (M, L, K:) a correct Arabic word. (M, L.) You say, هٰذَا أَسَنُّ مِنْ هٰذَا This is more advanced in age than this: (M, L, K:*) and Th says, speaking of Moosa Ibn-'Ecsa El-Leythee, ادركته أسن meaning I lived in his time, he being أَهُلِ البِّلَد the most advanced in age of the people of the town, or country]. (M, L.)

Advanced in age, or full-grown; (L, Msb;) applied to a beast, contr. of فَتَى (S and Mgh and Msb in art. : or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] in the third year: (L: [see the verb, 4:]) fem. with ة: (Msb:) pl. مُسَانً, (L, Msb,) which, applied to camels, is [said to be] syn. with ڪبار [as meaning advanced in age, or full-grown], (K,) contr. of أَثَنَا [pl. of أَنْتَا 80] applied. (S, L.)

A whetstone; i. e. a stone, (S, M, L, Msb,) or anything, (K,) with which, (S, K,) or upon which, (M, L, Msb, K,) one sharpens, or whets, or makes sharp-pointed, (S, M, L, Mab, K,) and polishes, (M, L, K,) a knife and the like; (Mşb;) and سنان ال signifies the same. (Ṣ, M, L.)

and أَرْثُ مَسْنُونًا [Bitten with the teeth: whence, app., what next follows]. You say meaning Land of which the herbaye has been caten. (L, K.) - Sharpened, or whetted, or made sharp-pointed, and polished; as also ¢ سنين (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) Made smooth. (S, L.) Formed, fushioned, or shaped. (S, M, L.) Made long. (L.) You say جمعة مسنون + A fure in which is length, without breadth; (مخروط);) smooth and even; or smooth and long; or long. and not high in the ball; or soft, tender, thin, and even; as though the flesh were ground (سُنّ

[like as a thing is ground in sharpening and | to the back of her head]: (K, TA: [in the CK, رَجُلْ مَسْنُونُ polishing]) from it. (M, L.) And † A man beautiful and smooth in the face : (Lh, M, L, K:) or a man in whose nose and face is length: (S, L, K:) or beautiful and long in the face. (L.) من حمّا مساون, in the Kur [xv. 26 and 28 and 33], (L,) means + [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense فسنون is also applied to water; (AHeyth, L;) [or] stinking: (AA, S, M, L, K:) from سَنَتُ الصَجَرِ عَلَى الصَجَرِ السَجَرِ عَلَى الصَجَرِ grated, the stone upon the stone;" what flows between them, termed سنين, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:]) or, accord. to I'Ab, it means moist: accord to AO, poured forth: or, as some say, poured forth in a form, or shape: (L:) or formed, fushioned, or shaped: (Ksh, Bd:) or poured forth in order to its drying [or hardening], and hecoming furmed, fashianed, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh,* Bd.)

is said to mean The place of the running of the سراب [or mirage, app. in consequence of the hot wind]: or the place of the vehement heat of the hot wind; as though it were running to and fro therein (كَأَنَّهَا تَشْتُنُّ فِيهِ عَدُواً): or it may mean the place whence issues the [hot] wind: but the first is the explanation given by the preceding authorities. (M, L.) البُسْتُنْ [an epithet used as meaning] The lion. (K. [Thus applied, act. part. n. of النَّقَنَّا.])

and see what follows.

A travelled road; (T, M, L, and so in the CK; in some copies of the K ;) as also المنتسنّ (K.)

(Şgh, K, TA,) زُوْرَى A small نَبُونً made on the coasts of the sea: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the is be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure رُنْعُول, from الشبق. (TA.)

[mentioned in the S and Msb in art. مبك, and said in the latter to be of the measure كنْعُلْ, The toe of a horse or mule or ass; i. e] the extremity of the fore part of the solid hoof; (S, Msb;) or the extremity of the solid hoof (Lth, (), K) and its two sides anteriorly: (Lth, ():) pl. سَنَابِكُ (Ṣ, O, Msb.) __ † The extremity (T, O, K, TA) of the نَعْل [or iron shoe at the lower end of the scabbard], (T, TA,) or of the Line [or gold or silver ornament], (O, K,) of a sword. [or tapering top] فُونُس (T, O, K, TA.) __ + The of an iron helmet. (O, K.) _ Of a برقع, + The meaning each, or either, of the two threads, شبام or strings, of the face-veil called برقع, by which

of سَنَابِك the (: شِبَام is erroneously put for شِيام the بوقع are its بوقع + A rugged region or tract of the earth or land, in which is little, or no, good: (Ṣ, O, Mṣb, Ķ:) likened to the سنبك of the solid hoof. (Ş, O.) And سَنَابِكُ الرَّرْض † The extremities of the earth or land. (TA.) -+ The first of rain: (O, K:) and, (TA,) as some say, (Mab,) of anything. (Mab, TA.) One says, أَصَابَتْنَا سُنْبِكُ السَّهَاء †[The first of the rain fell upon us]. (TA.) And one says also, سُنْبُكْ † Preceding such a thing. (O, K.) And † That was in the time thereof, (O, K, TA,) and in the first thereof. (TA.) = It is also said to signify The [tax called] نواج: (O:) so says IAar. (TA.) = And A sort of run. (K.)

Q. 1. سَنْبَلُ الزَّرْعُ The seed-produce put forth its سُنبُل [or ears]; (M, K;) as also أُسْبُل [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Ḥijáz. (TA.) اسْنَبُلُ ثُوبُهُ (K,) inf. n. سنبكة, (TA,) He (a man) dragged a shirt of his garment behind him; so says Khálid Ibn-Jembeh: (TA:) or he dragged his garment behind him or before him. (K.)

سَنَابِلَ .pl :ة Ears of eorn : n. un. with أَنْبُلُ and سُنْبُلَات, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سنبل, that مُنْبُلُة signifies one of the سُنْبُلُة ; in the لَمْنَابِل K, in this art., that it signifies one of the of وَأَنْ : see السُّنْبُلَةُ is also the name of A certain sign of the Zodiac [i. e. Virgo]; (K, TA;) the sixth sign; the third of the summer signs: (TA:) [or Spica Virginis;] a certain star in Virgo. (Kzw.) [See, again, سَبُل.] __ Also A certain perfume; (M;) a certain plant of sweet الرَّيْحَانُ K,) and, سُنْبُلُ العَصَافِيرِ odour, also called البندى; (TA;) [spikenard, called in the present day زالسَنْبُلُ البِنْدِيّ;] the best whereof is the وری or سُوری [or سُور K,) what is brought from سُوری (K,) سُوری a town, or district, of El-'Irak; (TA;) and the weahest is the مندى: it is an aperient; a discutient of flatulences; (K, *TA;) strengthening to the brain and the spleen and the hidneys and the bowels; and dinretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA. ([.سُنُبُلُ الطِّيبِ as called ,سَبُلّ (Mentioned also voce [also signifies Spilenard, or perhaps a variety thereof;] i. q. النَّاردينُ. (K.)

The [kind of trees called] عضاه [q. v.]. (Fr, K.) [It is said in the TA that the in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

A shirt ample in length, or تَبيص سُنْبُلَانيّ reaching to, or towards, the ground: or so called in relation to a town, or district, in the Greek Emthe woman draws and binds the two upper corners pire. ('Abd-El-Wahhab El-Ghanawee, K, TA.)

2. يَشُوت He put, inf. n. تُشنِيتٌ, He put (S, K,) meaning كُمُّون [i. e. cumin, or cuminseed], (S,) into the cooking-pot. (S, K.)

3. سانتوا الأرض They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time. (M, K.)

4. استتوا They experienced drought, or barrenness: (S, M, A, K:) derived from ; the is originally سُنَة for سُنَة is originally to distinguish, or, accord. to one dial. رَسُنُهُةً hetween this verb and as signifying "he remained in a place a year:" or, as Fr says, they imagined the o [meaning o, in مُنَةً, to be a radical letter, finding it to be the third letter, and therefore changed it into 👛: (S:) aecord. to Sb, in ق السُّنَّت is substituted for the السُّنَّة [in أأسنى; and there is no instance of the like except in which the ت is substituted for the final radical, [3], (M in the present art.,) and in words of the measure اِيَّسَوْ for اِتَّسَوْ M in

5. تَسُنَّتُ [He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S) And تسنت -IIe marricd the noble or high كُرِيْمَةُ أَلِ فُلَانِ born, woman of the family of such a one in the year of drought, dearth, or scarcity. (TA.)

مُنَتُ أَصَابَهُمْ سَنَتُ for أَصَابَهُمْ سَنَتُ, Drought, or barrenness, afflicted them, or befell them. (Ṣ, TA.)

رَجُلُ سَنِتُ الخَيْرِ or إِرْجُلُ سَنِتُ الخَيْرِ (\$, A,* K,*) (M,) A man possessing little, or no, good; possessing few, or no, good things; or poor: (Ş, M, A, • Ķ:•) pl. سَتُون: (M, Ķ:) it has no broken pl. (M.) And the former, A man afflicted with drought, or barrenness; (TA in art. بقع;) as also * .: (TA in the present art.:) and a man indigent and desolate, possessing nothing: probably from عَامْ , or عَامْ , [both expl. below,] or from meaning as expl. above. (MF.) __ And أَرْضَ سُنتُة and that has not given growth to anything, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed unless: it is not thus termed unless having in it nothing. (AHn, M.) [See also

رَجُلُ سَنُوتٌ A man evil in disposition. (M, L.) [See also مُشْنُوتٌ.]

and أَسُنِتُ A year of drought, or barrenness. (AḤn, M, Ķ.) [See also سُنِتْ.]

بِينُوتُ , also pronounced سُنُوتُ , (Ş, M, K,) the

a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) Honey: (S, M, A, K:) i. q. رُبّ [i. e. rob, or inspissated juice, &e.]: (M, K:) a species of dates: fresh butter; syn. زبد: cheese: (K:) i. q. كُبُون [i.e. cumin, or cumin-seed]; (Yaakoob, S, M, K;) so in the dial. of El-Yemen: (M:) or a certain plant resembling the څنون: (IAar, M:) i. q. i.e. anethum graveolens, or dill, of the common yarden-species; in the CK [_____]: and i.q. رَازِيَانَجْ; (M, K;) which last is what is called in the Egyptian dial. [a name given in Egypt to the anethum graveolens, above mentioned, and to its seed; and also to the anethum fæniculum, or fennel]. (TA.)

مُسُنتُ; and its fem., with ة: see تُسُنَّب, in three places: and see also تُسُنِيُّ

One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also سُنُوتُ.]

1. He smeared anything with a colour different from its own colour. (O, K.)

The عنّاب [or jujube]. (IAar, K.)

مُنْتُة, as also مُنْتُة, but the former is the more chaste, (T, O, Msb, K,) accord to Fr, (O,) because on and to do not both occur in any [genuine] Arabic word, (Msb.,) or the former only is allowable accord. to Fr, (T, Msb,) or, accord. to ISk, (T, O, Msb, and S in art. , صنح,) and IKt, (T, Msb,) the latter only is allowable; (T, O, Msb, and S and O in art. صنح;) an arabicized word, (O, Msb, and S and A and K in art. or منج, as mean-سنگ from [the Pers.] منج ing "a weight"]; (O;) [or rather from the Pers. ... meaning "a balance" and "a weight;"] i. q. ميزان [A balance]: (A in art. :) [in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Meb and K &c. by the expressions مُنْجَنَّهُ and مُنْجَنَّهُ, unless these expressions be instances of what is termed إضَافة i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. (A, Msb) and تُنجَاتُ (Msb.) One says, الزَّرَنِ (Msb.) التَرَنَ (IIe received by weight from me with the inclining balance, or with the preponderating weight], and بالسنَج الوافية [with the full weights]. (A.) And a rajiz says,

كَأَنَّهَا سَنْجَةُ أَلْفَ رَاجِحَهُ

[As though it, or she, were the weight of a thou- | and if and if, (K, TA,) the second | see if.

latter a dial. var. mentioned by Kr, (M,) and sand, preponderating: or, as some relate it, . (0.) . صُنْجُةُ

> i. q. وَقَطَةُ i. q. سُنْجَةُ speckles of white: or the reverse: or speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K:) pl. سُنَم (O, K, TA, in the CK سُنَم (K, TA, in the CK النَّم (TA.)

> The mark, or effect, of the will i.e. lamp, or its highted mick], (A, O, K,) upon the mall. (O, K, TA.) One says, لَا بُدَّ لِلسِّرَاجِ مِنَ [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the mall]. (A.) _ Also The حراج [itself; i. e. a lamp, or its lighted wich]: (ISd, K:) as also ♦ . (K.)

: see what next precedes.

بُرْد [yarment of the hind called] بُرْدُ مُسَنَّج striped. (O, K.) [SM thinks that it may be a mistranscription for , meaning "wide," applied to a : but this I think improbable.]

[a Pers. word, arabicized; in the present day applied to The squirrel; and particularly the gray squirrel: and the minever:] a certain animal, of the length of the jerboa, larger than [or rat], the fur of which is of the utmost softness: furred garments are made with its skin; and the best shins of this animal are the smooth and gray. (Dmr, TA.)

[.سِنْجَابِي Gray; of the colour of the سِنْجَابِي]

is syn. with عَرْضُ is syn. with سُنَّح [signifying It showed, or presented, its side: and hence, it presented itself; it occurred]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, A, Mab,) or some other thing, (IF, S, Msb, as implied by explanations of the part. n. بنانخ (Ş, A, Msb, K) بي (Ṣ,) or عُلْيَهِ (A,) and عُلْيَهِ, (L,) and (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage;] it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Msb) to the direction of [my or] his left hand: (L, Msb:) contr. of بَرْحَ (K. [See سَانِع below.]) And Ile presented himself to me in سَنَحَ لِي فِي الْهَنَامِ sleep; syn. عُرَضُ: occurring in a saying of 'Alee, referring to the Prophet. (O.) And تَنَعَ لِي رَأَى referring to the Prophet. (S, A, Msb, K) في كُذَا, (S, Msb,) aor. +, inf. n. [i. e. Form, aspect, appearance, &c.]. (O.)

with damm and sukoon and the third with two dammels, (TA, [but written in the CK and ,]) An idea, or an opinion, presented itself, or occurred, syn. عَرَضَ (Ş, A, K,) or appeared, syn. ظهر, (Msb,) to me, (S, A, Msb, K,) respecting such a thing. (S, Msb.) is also said of poetry, (L, K,) meaning + It presented itself, or occurred, syn. عَرَضَ, to me (لِي): (L:) or it hecame easy; (L, K;) and in this last sense, said of a thing, aor. -, inf. n. سُنُوتِّ (Meb.) And it is related in a trad. of 'Aïsheh, that she said, -mean, أَكُرُهُ أَنْ أَسْنَكُهُ [referring to the Prophet,] ing I dislike that I should confront him with my hands [engaged] in prayer; from عَنْ as signifying مَرْضَ (L.) مَرْضَ † He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed-but uninteligible to others, (Ṣ,) not speaking explicitly. (Ķ.) جَادُ q. بُنَعُ النَّاطِرُ بِهِ (Ķ.) جَادُ granted it liberally]. (Msb.) = IIe turned him away, or back, (O, K,) عَمَا أَرَاد [from that nhich he desired, or meant], (O,) or عَنْ زَايِهِ [from his opinion]. (K.) _ And عنت and and a عنت and عنت and عنت and عنت and all into straitness, or difficulty; or into sin, or crime; syn. احرجه; (K, TA; in the CK, [erroncously,] أَخْرُجُهُ (;) [i. e. أُوتَّعَهُ فِي السَّرَجِ;] and did evil to him. (K.)

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3: see 1, second sentence.

أَسْتَذْرِ مِنْهَا means تَسَنَّحُ مِنَ الرِّيحِ means أَسُتَدُ مِنْهَا ei. e. Shelter thyself from the wind]: so says Aboo-'Amr Esh-Sheybanee. (O [and so, probably, in correct copies of the K: in my MS. eopy of the K, إِسْتَكْرِ منها : in the CK, اِسْتَكْرِ منها in the TA, strangely, استدرّ منها, and expl. as meaning اُستَدبر منها: in the TK, استدبر منها الدَّرُّ and expl. as meaning ولَّها ظهرك: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were "turn thy back towards the wind," the explanation should be استَدْبِرهَا, not (.[اسْتُدْبِرْ مِنْهَا

. and اِسْتَشْتُهُ أَنْ and اِسْتَسْنَحْتُهُ عَنْ كُذَا . 10. [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so التَّنَصَّلُهُ عن كذا

Prosperity, good fortune, good hick, or auspiciousness; blessing, increase, or plenty: syn. بَرْکُة, and بَرْکُة. (O, K.) — Also, (K,) or بند, with two dammens, (O,) The middle of a rond: (O, K:) like [مرائع منائع منا

نَّعْ i. q. أَصْلُ [i. e. Origin, &c.]; like سِنْع [q. v.]. (O, TA.) ... And i. q. and ii.

app. as meaning An incursion into the territory of an enemy taking by surprise], accord. to one reading of a trad., is from [expl. above]: but the reading commonly known is . [q. v.]. (IAth, TA.)

اننے: Bee منانے : Also Pearls; or large pearls; syn. ;: (O, K:) or (K, but accord. to the O, "also") the string upon which they are to be strung, before they are strung thereon: (O, K:) when they have been strung, it is termed عُقْدُ: (O:) pl. مُنْتَى. (TA.) __ And [Ornaments such as are termed] مُنْلِي . (O, K.)

i. q. سُنَّارَةُ i. e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &e.]. (O.)

A man who sleeps not during night: (K:) or النَّابُ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

نَانِعْ (Ṣ, A, Mṛlb, K, &c.) and أَنْ فَعَ (Ṣ, A, K) both signify the same, (Ṣ, A, K,) applied to a gazelle, (S, K,*) or to a bird, (S, A, Msb,) &c., (S, Mab,) Turning its right side towards the spectator; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Aboo-'Amr Esh-Sheybanee, IF, A, L, Mab) towards the direction of his left hand; turning towards him its left side, which is that termed الإنسى: contr. of بارخ [q. v.]: (Aboo'Amr Esl-Sheybanec, L:) the pl. [of the former]
is مَانُتُ and [of either] مَانِحَاتُ and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the as a good omen, and the بارح as an evil omen; (Aboo-'Amr Esh-Sheybánee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. :بوح:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybanee, L:) the people of Nejd hold the Lite be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázee. (1B, TA,) It is said in a prov., [برح expl. in art.] مَنْ لِي بِالسَّانِحِ بَعْدَ البَارِحِ [برح . [X, K.)] [It is said in Har p. 671 that also significs المتطيّر المتفال بالطيور, as though meaning The person auguring, or who augurs, evil or good, from birds: but I think that the right rending is المُتَطَيَّرُ بِهِ وَالمُتَغَاَّلُ بِهِ مِنَ الطَّيُورِ, right rending is i. e. what is regarded as an evil omen and as a good omen, of birds.]

1. مُنْفَتُ أُسُّنَانُهُ , (JK, A, TA,) [aor. عَرِيَا أَسُنَانُهُ , (inf. n. نَجُومُ الأَخْذُ (A,) His teeth became eroiled at the roots. نَجُومُ الأَخْذُ : ISd says, I am not sure whether (JK, A, TA.) __ And مُنْذُ , said of a man, He he mean the أَصُولُ [a term applied to the seven, or wood [as stays, or props,] against a wall. (KL.

had his teeth eroded at the roots. (A, TA.) -And said of the mouth, It lost the roots (السُنَاخ) of its teeth. (Msb.) _ Also, (JK,) inf. n. as above, (K,) i. q. تغير [meaning + It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &e., (L,) as a dial. var. of زُنخ , (Ṣ, Ķ,*) or from مننئ الأسنان, and therefore tropical; as also تستنخ; (A;) its odour became bad. (S,* TA.) And مَنْ الطَّعَامِ He ate much food; syn. رَبُنُونِي (L, K.) أَكْثُرَ , aor. - , inf. n. أَكْثُرَ , (L, K.) He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established; syn. رُسَخُ (L, K.•) So in the phrase رَّ الْعِلْمِ (Ṣ, L, Mṣb,) aor. -, (L,) or -, (Mṣb,) inf. n. سُنُوخُ (Ṣ, L, Mṣb,) [He was, or became, firmly rooted or established, in knowledge, or science;] and this means also he attained to eminence therein. (L.)

2. تسنيخ The seeking, desiring, or demanding, a thing. (K.) You say, الشَّيْءُ الشَّيْء الشَّيْء IIe sought, desired, or demanded, from him the thing. (TK.)

5: see 1.

The Joi [i. e. origin, source, root, foundation, &c.,] (JK, S, Msb, K) of anything: (JK, Msb, TA:) as also : (L:) pl. [of paue.] لمُنْوَعُ (L, Msb) and [of mult.] أَسْنَاخُ app. meaning] رَجَعَ فُلَانٌ إِلَى سِنْخِ الْكَرَمِ ,says Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity: the latter I think the more probable, as it is immediately added], and إَلَى سِنْجُهِ الخَبِيثِ [which seems to mean, to his bad original state]. أَصُّلُ الجِهَادُ وَسنْخُهُ (L.) And it is said in a trad. meaning] المُوَابَطَةُ عَلَيْهِ i.e. الرِّبَاطُ فِي سَبِيلِ ٱللهِ The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God]. (L.) __ Also The place of growth (مُنْبت) [i. e. the sochet] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his "Klialk el-Insan;") [i. c.] the of the teeth, (٩,) or of the central incisors, (Msb,) are the roots thereof (أُصُولُها). (S, Msb.) - And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) __ And The paroxysm of a fever. (K.) ____, accord. to IAar, as is related by Th, means The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called

five, planets], or others: some say, [and so IAar is stated in the TA in art. فيخ to have said,] that they are called only أَشْيَاحُ النَّجُومِ [q. v.].

Food altered for the worse in فعام سننخ odour or otherwise, stinking, rancid, bad, or corrupt : see 1]. (A.) _ And بُلُدُ سَنِيْعُ † A town, or country, in which is fever, or much fever. (K.)

and مُنْفَةُ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) سَنَاخُهُ اللَّهِ (S, TA) and اللَّهُ اللَّهُ مُنْخُهُ (TA) or استَاخَة (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Aboo-Kebeer says,

فَأَتَيْتُ بَيْتًا غَيْرَ بَيْت سِنَاخَة ا (so in three copies of the S,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتٍ سَنَاخَةٍ ٢

(so in the TA,) i. e. [And I came to, or and I entered, a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

The measure of two statures of a man. (K.)

in five places. سَنَخَةُ or شَاخَةُ

means [The house of such a one is a house of unstableness; or] is not one of

أَسْنَحُ , as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning Pulled out from the root (...): but no authority for this is named by him.]

1. سُنَد إِلَيْه, (Ṣ, M, Mạb, K,) aor. - , (Ṣ, M, Mṣb,) inf. n. سُنُور; (Ṣ, M, Mṣb, Ķ;) and سُنُور, aor. -; (Msb;) and استند الwhieh is the most common,] (Ṣ, M, Mṣb, Ķ,) and أساند (Ṣ, M, A, K,) and اسند ♦ (M, TA;) signify the same; (S, M, Msb, K, i. e. He (a man, S, Msb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it; syn. إعْتَمَد عَلَيْهِ; (TK;) [or إعْتَمَد) namely, a thing, (S, M, Msb,) or a wall, (A, Msb,) &c. (M, K,) aor. عَنْ فِي الجَبْلِ ــــ (M, K,) aor. أَسْنَدُ فِي الجَبْلِ ــــ (Mṣb.) , (M,) He ascended the mountain; as also أَسْنَدْتُ ۗ إِلَى فَلَانِ [henec,] اسند ♥. (M, K.) And 1 I ascended to such a one. (A.) _ And سَنَدُ في (M, and so in some eopies of the K,) الخهسين or للْخَمْسِين, (so in other copies of the K,) ! He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] from سُنُدُ فِي الجَبْلِ. (M, r (هo in أَسْنَدَ ♦), أَسْنَدَ \$ أَنْبُ النَّاقَة ___ (TA.•) وسُنَدَ \$ أَنْبُ النَّاقَة the O,) The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left.

and 4.]) = Also, inf. n. as above, He (a man) wore, or clad himself with, the kind of אנג called سند. (IAar, K.)

سُونِدُ [Hence,] : سَانَدُتُهُ إِلَى الشَّيْءِ . 8 The sich man was stayed, or propped المُريفَ up, against a pillow or the like]: and قَالَ [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And مُشْفُدُ يُسَانِدُ بَعْضُهُ [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. -re-رَسُونِدَ خُلْقَهَا [And hence,] ــــ ([.مُسَانَدَة See ferring to a she-camel, + Her frame, or make, was symmetrical; or conformable in its several parts. (Ḥam p. 783.) _ And "انده , (Ṣ, Ķ,) inf. n. مُسَانَدُةً, (Ṣ,) He aided, or assisted, him; namely, another man. (S, K.) __ And ! He requited, compensated, or recompensed, him, (A, K, TA,) العُمَل [fur work, or for the work or deed]. (K.)

4. أَسْنَدْتُهُ إِلَى الشَّيْءِ (AZ, Ṣ,* M,* Meb, ₭,* TA) I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;) and سَانَدْتُهُ * إِنَّيْهِ signifies the same. (AZ, TA.) You say, اسند ظُبْرُهُ إِلَى الحَالِط He leaned his bach against the wall. (MA.) And اسنده He stayed, propped, or supported, it; namely, a thing leaning; syn. دعم (TA in art. دعم) ـــ [Henec,] أَسْنَدْتُ إِلَيْهِ أَمْرِي [I rested, or stayed, upon him my affair]. (A.) _ And line الحَدِيثَ إِلَى قَائِلهِ, (T, M, L, M,b) inf. n. [q. v. infrà], (S, &e.,) ! He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,] (T, S, M, L, Mab, TA,) by mentioning him, (Mab,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intercened;] saying, "Such a one told me, from such a one," [and so on, if more than one intervened between him and the Prophet,] "from the Apostle of God;" (KT;) [or it may be with an interruption in the mention of the person by whom it had been إِسْنَادُ أَمْرِ إِلَى ___ [below.] مُسْنَدُ see is a conventional phrase, used آخَرَ إِيجَابًا أَوْ سَلْبًا in logic, meaning + The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively]. (Kull p. 157, in explanation of المثارة as a logical term is إِنْنَادُ مَجَازِيًّ] — [meaning "judgment"].) another conventional term, used in lexicology and rhetorie, meaning † A tropical attribution of an act or a quality or a meaning; as in acc (q. v.) in one of its زَبُونَ and in مُرْضِيَّةً senses: see Har p. 432. ___ أُسْنَدُ الفَعْلُ إِلَى زَيْدِ ____, أُسْنَدُ الفَعْلُ إِلَى زَيْدِ ____, another conventional phrase, is said of the verb in the phrases قَامَ زَيْدٌ قَامَ and ضَزِبَ زَيْدٌ عَامَ فَنْرِبَ زَيْدٌ meaning The verb is made an attributive to Zeyd: and, in an unusual manner, it is said (in the Msb in art. (...) of the verb in the saying

[See the pass. part. n., below. And see also 3 | The verb is made to have Zeyd for its object. And أُشْنِدُ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا is said (in the TA in art. (سوى) of the verb in the phrase so that it means Two and ; وَعَمْرُو وَخَالِدٌ فِي هٰذَا more agents are assigned to it.] --- اسنده في He made him to ascend the mountain. (K.) اسند as an intrans. verb: see 1, in four places. __ You say also, اسند في العدو, (M, L,) inf. n. إِسْنَاد, (L,) He was vehement in running; he strove, laboured, or exerted himself, therein. (M, L.) __ And He (a camel) went a pace between that called ذَميل and that called فَميل . (L.)

> 6: see 1, first sentence. تساند القُومُ means The people went forth, every commander of them with a [separate] corps. (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

السُّنْدُ (Ṣ, L,) or السُّنْدُ, (M, L, K,) A certain country, (S, L, K,) well known, (K,) said in the "Marásid" to be a country between India (البند) and Karmán and Sijistan: (TA:) or a people; (K;) [the people of that country;] a mell-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: signifies a single person thereof : بندی ا (TA:) is the pl., (K,) or [rather] is applied to the people eollectively; (S;) these two words being like زَبِّى and زَبِّى (TA:) the pl. of سُنُود is سُنُود and السِّنْدُ (M, L.) أَسْنَادُ also the name of A great river of live [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المُغْرب). (K.)

The part that faces one, of a mountain, and rises from (عَن) the الله [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. أُسْنَادُ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) __ A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Msb:) and المستدُّ (the latter in the TA said to be with fet-h, but this is evidently a ويفتح mistake, occasioned by a copyist's writing for ويضر,] signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. مَسَاند. (L, Msb.) ___ Applied to a man, i. q. [meaning 1 A person upon whom one leans, rests, stays himself, or relies]; (S;) a man's [i. e. † stay, support, or object of reliance]; (K, TA;) as also مُسْنَدُ (TA.) You say t[A lord, or chief, upon whom people lean, &c.]. (A, TA.) And مُسْتَنْدِي and أَسُنَدُ so that it means in this instance | إليت زيدا توبه; so that it means in this instance | إليت زيدا توبه

(A.) And تَدِيثُ قَوِي السَّنَدِ [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also إِسْنَادُ, below.]) __ See also Also A sort of garment of the kind called برود, (IAar, K,) of the fabric of El-Yemen: (IAar:) pl. أُسْنَادُ (K:) or the pl. is like the sing.: (IAar, K:) one says أَتُوَابُ سَنَدُّ [meaning garments of the kind called ...]: (TA, from a trad.:) Ibn-Buzurj says that السّندُ means i. c. garments of those called, الأَسْنَادُ مِنَ الثِّيَابِ and he cites, from a poet, the phrase أسناد, which, he says, means a red jubbeh of those [made] of what are called ... (TA.) Accord. to Lth, it signifies A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهْرَ) thereof is termed [q. v.]: (O:) [this app. explains the meaning of what here follows:] السَّنَدُ is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)

[of which it is the n. un.].

, سنْدَانْ † with fct-h, (Mgh, Mab, K,) or بسنْدَانْ (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The عَلَاة, (M,) or زُبِرَة, (Msb.) [both meaning anvil,] of the blacksmith. (Mşb, **K**.)

Great and strong; applied to a man and to a wolf. (K.) = See also the next preceding paragraph.

A she-ass [either domestic or wild: سندانة probably the latter, because of her strength]. (K.)

The ilex, or evergreen vak; so called سندیان in the present day;] a kind of tree. (TA.) [See

applied to a she-camel, (S, M, &c.,) Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render , conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)

مُسنَّد sce : سَنيد

[a comparative and superlative epithet and أَسُودُ q. v., though (like أُسُودُ and when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteralradical verb]. You say أَنْنَدُ لِلْعَدِيثِ, meaning (.نص TA in art. أَنَصُ لَهُ

inf. n. of 4 [q. v.]. (Ṣ, &c.) — [Used as a simple subst., signifying 1 The ascription of a. tradition to an authority in the manner expl. it has a pl., namely, أَسَانِيدُ; as in the saying,] الأسانيدُ قَوَاثِرُ الأَجَادِيث [The ascrip-

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See روایّهٔ Also used in the sense of روایّهٔ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) == Also A certain kind of tree. (M.) [In the TA, it is said that the name commonly known is سنْديان: but I think that this is a mistake: see the latter word.]

A place in, or upon, which one leans, rests, or stuys himself: [and hence applied to a couch, and a throne :] pl. مُسَاند. (KL. [See ([.سَنَدُ also مُسَنَدُ , voce

[pass. part. n. of 4, Made to lean, rest, &c., against, or upon, a thing: and stayed, prapped, or supported; or set up. — Hence used in the sense of , as being a thing set up]: هو سُنَد Also Atradition (حَديث) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to مُرسَلُ and مُرسَلُ (T, L;) or it may be sind, i.e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. مُسَاندُ, (K,) agreeably with analogy, (TA,) and مُسَانِيد, (Esh-Shafi'ee, K,) which latter has sadded to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And i. q. (as meaning † One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected]; (S, M, L, K;) as also نسنيد ; (M, L, K; [see an ex. in a verse cited voce أَسُوْ ;]) opposed to السُنَدُ .. (L.) جُرِيمِ, accord. to Sb, signifies † The first portion [i. e. the subject] of a proposition; and المُسْنَدُ الله, † the second portion [i. e. the attribute, or predicate,] thereof: (M, L:) or, accord. to Kh, a proposition consists of a and a مُسْنَد إِلَيْه وَجُلّ and in the phrase مُسْنَد إِلَيْه رجل صالح is a عبد الله (for ex.,] مالئة is a مائع , and رجل صالح is a عبد الله (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, (meaning the attributed) signifies the attribute, or predicate; and المُسْنَدُ إلله, (meaning that to which a thing or an accident is attributed) signifies the subject.] - Also The Himyeree, or Himyeritic, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHat says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abn-l-'Abbas says, النُسْنَدُ was the language of the sons of Seth; (O, TA;) [i.e. the language written in the character so called;] and the like is also De Saey's Chrest. Ar., see. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] - And i. q. الدهر [i. e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end & &c.]. (S, M, A, K.) So in the saying, I will not do it to the end إِذَ أَفْعَلُهُ آخْرِ الهُسنَد of time]. (A, TA.) One says also, إُوْ أَتيه يَدُ meaning [I will not do it, or I will not come to him or it,] ever. (IAar, TA.)

second sentence. سَنَدُ see

[pass. part. n. of 2, q. v.]. In the phrase مُسَنَّدُة, [in the Kur lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (Jel,) the latter word is with teshdeed because of its relation to many objects (للْكُتُوة). (Ş.) = also signifies A certain sort of cloths, or garments; and so مُسْنَديَّةً (M, TA.)

see what next precedes.

O, K, and Ham p. 783, in the CK and) مُسَانَدَة TK [erroneously] مُسَاندُة + A she-camel having the breast and fore part prominent: (As, O, K:) or whereof one part of her frame stays, or supports, (یُسَاندُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase تَسَانَدُ القُومُ meaning as expl. above [see 6]: a she-camel مُسَانَدَةُ القَرَا (Ham p. 783:) hard, firmly compacted, in the back. (M, L, TA.)

in two places. مُسْتَنَدُّ

They two went forth aiding, غُرُجًا مُتَسَاندُيْن or assisting, each other; (A,* L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُتَسَانِدِينَ, meaning They went forth under sundry, or different, banners, or standards, (S, A, M, L, K,*) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L. K.)

Q. 1. مَنْدُرَة (M, K) inf. n. of سَنْدُرَة, which signifies He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former سرعة: (M, K:) Sgh mentions it in art. سرعة, rcgarding the sa augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,

أَنَا الَّذِي سَهَّنْنِ أُمِّي حَيْدَرَهُ حُلَيْثِ غَابَاتٍ غَلِيظٍ القَصَرَهُ أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَهُ

said in the "Sirr ca-Sina'ah" of IJ. (TA.) [See | [I am he whom my mother named Heydersh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) ___ A large, or an ample, sort of ڪُيُّل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سندرة as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also مُندُرَة as a subst., below.] ___ Also The being bold, or daring: or boldness, or daringness. (TA.) - And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)

: see the next paragraph but one.

A man bold, or daring, in his affair, not frightened at anything. (TA.)

, [said in the TK to be the inf. n. of Q. 1, سُنْدُرَةً q. v.,] (Ṣ in art. سُنْدُرٌ , (so in a copy of the M,) or مُنْدَرِيُّ , (IAar, K, TA,) مِنْدَرِيُّ (or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the and the جُراف this is said in explanation of the first of these words as used in the saying of Alce quoted above: (S, TA:) i.e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مكيال) made of the tree called : (Kt, TA:) [for] — it is also the name of A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)

A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is مَنَادِرَة .diligent, therein. (TA.) _ And the pl. signifies [the contr., or] Persons without occupation; people of sport and idleness; as also . (TA.) __Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) __ The lion; (K;) because of his boldness, or daringness. (TA.) ___ Strong, or vehement; (O, K;) thus applied to anything. (TA.) __ Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) __ Large in the eyes. (K.) - Good: and the contr., i. e. bad. (M, K.) A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called سدر (So in art. سدر, and M, and TA:) and قُونَى سَنْدُرِيَّة means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) ___ Also A species of bird. (K.) __ See also the next preceding paragraph.

[or silh brocads] ديباج Thin, or fine, ديباج (Th, M, Bd and Jel in xviii. 30, Jel in xliv. 53, Mab, K, TA:) or thin, or fine, عَرِير [q. v.]: (Bd in xliv.:) opposed to إِسْتَبْرَقْ: (TA:) or i. q.

[expl. by IB as meaning thin, or fine, يرن : so in the TA in art. [بزن] : (Ṣ :) or a kind of بزيون; (Lth, K, TA;) made of [the kind of down called] مرعزى: (Lth, TA:) or a kind of [pl. of برود , q. v.]: (M, Ķ:) [accord. to Golius, præstans et subtile panni serici genus; as on the authority of Ibn-Maaroof: and Attalicus pannus, aurum argentumve intextum habens; as on the authority of J, who, however, explains it is mentioned in the بزيون it is mentioned in the S and Mah in art. بدس; and in the latter, is said to be of the measure نُعُولُ; hut accord. to the K, the is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as المُعْبَرُقُ (Lth:) hut both these words occur in the Kur-án, and Esh-Sháfi'ce and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سندق

a dial. vur. of صُنْدُوقٌ, q. v.; (Fr, L, Ķ;) الله عَنْدُوقُ (TA:) pl. سَنَادِيقُ. (L.)

سندل

سدل . see art شُدُلِّ

سنو

1. سَنُو, aor. ﴿, (TK,) inf. n. سَنُو, (M, K,) He (a man, TK) was, or hecome, illustured, or very perverse or cross: (K, TK:) or narrow in disposition. (M.) Hence is derived , in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سْنَارْ, or سُنَارْ: sec the last paragraph.

A coat made of thongs, (S, M, K,) morn in war, (M,) like a coat of mail: (S, K:) [and] any weapon of iron: (A:) and weapons, or arms, collectively: (M, K:) or, accord. to some, coats of mail: (M:) so As means in explaining lass signifying what consists of rings: (TA:) or, as some say, a coat of mail: (Ham p. 352:) or all iron. (AO.)

The cat; of the mase. gender; syn. آهرُ (M, A, Mşb;) as also استور (K,) or استود (as in a copy of the M:) fem. with 5: (Mşb:) pl. استود (S, Mşb, K:) but ستود is rare in the language of the Arabs: منود are more common. (IAmb, Mşb.) And منود المنافل المنا

سنط

1. أَسَنُطُ aor. 4; (M, K;) or أَسَنُطُ aor. 4, inf. n. أَسَنُطُ; (Msb;) or both; (TA;) He was, or became, such as is termed أَسَنُكُ [q. v.]. (M, Msb, K.)

[The mimosa Nilotica; also called acacia Nilotica;] a أَوْنَى , [or this is properly the name of its fruit,] (M, K,) which grows in the معيد [or Upper Egypt], (M,) or [rather] in Egypt; [for it grows in Lower, as well as Upper, Egypt;] (K;) it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes; so says AHn, on the authority of a person well informed; and he adds that they tan with it [or rather with its pods]: the word is foreign: (M:) and is also written is: Sgh says that is an arabicized word, from the Indian معند . [So in the TA, doubtless a mistranscription. In the CK, السنط المناسبة المناسبة

(M, O, سُنَاطٌ (Ş, M, Mgh, Mşb, K) and سُنَاطٌ سَنُوطِيٌّ لا L, CK) and اسَنُوطُ اللهِ (Ş, M, K) and اسْنُوطُ (S, K) A man (Mab) having no beard: (M, Mgh, Msb:) or having no hair at all upon his face: (M:) or having no hair upon the sides of his face [so I render كُوسَج], and no beard at all: (S, K:) or having little hair upon the sides of the face, (Mgh, Msb,) or upon the side of the face, but not reaching to the state of the خُوسَتِ : (IAar, K:) or i. q. كُوسَتِ : (Mgh:) or whose beard is on his chin [only], having nothing on the sides of the face: (As, K:) or this last signification, accord. to As, applies to سَنُوطُ : (TA:) the pl. (of accord. to some copies of the K and the TA) is سُنُطُ (IAar, K) and أُسْنَاطُ [which is a pl. of paue.]: (K:) سناط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

: see the next preceding paragraph. == Also A well-known medicine. (K.)

سِنَاطُ عود : سَنُوطِي

سنف

1. سَنَفَ البَعير, aor. ۽ and ، (Ş, M, K,) inf. n. (S,• M, K;) or, اسنفهٔ او (M, K;) (M, K;) (m, K;) accord. to As, the latter only; (S;) He bound the سنّاف [q. v.] upon the camel: (Ṣ, M, Ķ:) and the latter, he put to him (i.e. the camel), or made for him, a سناف; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, أعَى بالإسْنَاكِ , (Ṣ, Meyd,) meaning He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سنَّاف: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA,)

> إِذَا مَا عَىَّ بِالإِسْنَافِ قَوْمٌ مِنَ الأَمْرِ الهُشَبَّهِ أَنْ يَكُونَا

[as though meaning When a people are unable to find the right way to bind the will, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with in the place of so, and will in the place of so;)] Az, however, says that this is not the meaning: that will here signifies the advancing, or preceding; and that the meaning is, are unable to find the right way of advancing, or preceding; (Meyd, TA;) from will said of a horse, expl. below (TA.) See also the next paragraph.

4. اسنف inf. n. إِسْنَافُ: see above, in two places. - Ilence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اسنف أمرة ! He performed his affair shilfully, soundly, or thoroughly. (S, M, K, TA.) = Also He (a horse) preceded the other horses: (S, TA:) and she (a camel) preceded the other camels (K, TA) in going, or journeying, or pace; (TA;) as also النَّفْتُ (K, TA.) [See the verse eited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also He put forward his neck, to go on: (K, TA:) or ke advanced, or preceded. (TA.) - Said of lightning, It appeared, or was seen, near; and so said of the clouds (الشَّحَاب). (K.) _ And The wind blew violently, and raised the dust. (Ibn-'Abbad, K.)

: see the next paragraph.

A leaf; (M, and so in copies of the K, and in the TA;) or leaves: (so in other copies of the K:) pl. سنف; thus in the eopies of the K, [like the sing.,] but this requires consideration; and it seems that it is سُنُوف, a pl. assigned to in a sense that will be mentioned in what follows: (TA:) [or the pl. is سُنَفَّة, likewise mentioned, as a pl. of سنَّف, in what follows, in three places:] also (K) the leaf of the [tree called] مَرْخ: (AA, S, O, K:) or the pericary of the : (Ṣ, M, O, Ķ:) this, says IB, is the correct meaning, as those acquainted with the affirm; for, as 'Alee Ibn-Hamzeh says, the has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] ثُعب : (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سنفة: (M:) or the pericarps of any tree having a produce consisting of grains in a long pod, (AHn, O, K,) that become scattered, when they dry, from that pod, the shale thereof remaining; (A Hn , O;) one such pod is termed المنطقة (AHn, O, K;) and the pl. [or coll. gen. n.] is ; (K;) and this last has for its pl. : (AHn, O, K:) Aboo-Ziyad says that it is like [the pod of] the [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord to AHn, signifies any pericarp, whether oblong or not oblong; and the pl. [or coll. gen. n.] is سُنْفُ and the pl. of سُنْفُ is سُنْفُ: (M:) [see also also :] and the shale of the [bean called]

and of the [species of kidney-bean called] | put to them, to keep the saddles in their places. | Any [hill of the kind termed] اَكُونَا: pl. as and of the lentil, and the like; (IAar, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is سَنُوف (IAar, TA.) _ Also, (K,) or أَسُنُوف , with fet-h, (IAar, O, L,) A branch, or twig, (عُود) stripped of its leaves. (IAqr, O, L, K.) ___ And the former, The [grain called] دوسر [i. e. زوان, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) = Also i. q. oil [A مُذَا طَعَامُ سنْفَان ,sort, or species]. (K.) One says [This is food, or wheat,] of two sorts, good and bad. (AA, O.) - And A company of men. (Ibn-'Abbad, O, K.) One says, جَأَءنِي سِنْفُ مِنَ الناس A company of men came to me. (Ibn-'Abbád, O.)

: see the next preceding paragraph, in two places.

and سُنْفَتَان Two pieces of wood set upright, between which is put the [pulley called] [hy means whereof water is drawn.] (K.)

The [breast-girth called] سناك : (K:) or the appertenance of the camel that is as the to the horse or similar beast: (Kh, \$:) or a cord which you tie to the تصدير [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the تصدير in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تصدير has feonsequently] become unsteady: (S, O, K:*) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lanh: (M:) pl. [of mult.] : أَنْنَفَةُ (M, K) and [of pauc.] سُنُفُ (K) and [of pauc.] (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] , in order that it may not slip [from its place]. (M.)

A horse that shifts the saddle forwards. (Ibn-'Abbad, O, K.) [See also مسناف.]

A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. (AA, M, O, K) and .: (K:) the cloths that are similarly placed upon the hinder parts of camels are called أَشُلُقُ [pl. of يُلِيلُ]. (AA, O.) __Also The Line [properly meaning selvage, or selvedge,] of a carpet; (Ibn-'Abbad, O, K;) i. e., its ____ [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbad, O.)

[q. v.] tied مُسْنَفَةٌ upon her. (Ṣ, TA.) _ And عَيْلُ مُسْنَفَاتَ Horses having the [withers, or parts called] منابع high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles

A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also مسنَافُ: (M:) and [being pl. of the latter] signifies the same مَسَانيف and is applied to camels: (Th, TA:) or [so in the K, but more properly "and"] مُسْنَفَة, with fet-h to the i, is specially applied to the shecamel, (K, TA,) in the sense first assigned to it above: (TA:) or aii, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَة that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbad, K, TA,) _ Also, (El-'Ozeyzec, O, K,) or مُسْنُفُ and أَفُ لا (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzce, M, O, K,) or lank in the belly. (AA, M.) _ And amin signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzce, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسَانفُ (AḤn, M.)

A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a سناف is put to him: (S, TA:) and, (K,) or as some say, (\$,) that makes it to shift forwards: (\$, K, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that [a word which I have not found anywhere execut in this instanco] signifies the contrary: (TA:) or that makes her fore girth to slip forward; coutr. of مدراج and مدرج (TA in art. مدراج). See also مُسْنَفَة, in two places.

1. سَنْقُ , (Ṣ, Ḳ,) aor. ٤, (Ḳ,) inf n. سَنْقُ , (Ṣ,) He (a young camel) suffered indigestion (S, K) مِنَ اللَّبَنِ [from the milk]. (K.) One says, of a young camel, شَرِبُ حَتَّى سَنِقَ He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, سَنَقَ, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage.

i. e. Ease and plenty تَرْقَهُ i. q. استقهُ النَّعيمُ . 4 caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.)

Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

A house, or chamber, plastered with gypsum : (Ibn-'Abbad, O, K:) pl. مُنْيَقَاتُ and : (K:) or, accord. to Sh, these are pls. of recede upon their backs; wherefore the will is the word in the sense next following. (TA.)...

above: so accord. to Sh: (T, O, TA:) or it is the name of a particular أَكُمَة, (T, O, K, * TA,) well known; occurring, without JI, in a poem of Imra-el-Keys. (T, O, TA.) __ And السنين, A certain white star. (Ibn-'Abbad, O, K.)

1. سَنَمَر, (M, Msb, K,) aor. -, (Msb, K,) inf. n. (M, M, M, o, K,) aor. -, (M, n, K,) mi. n. (M, M, b) so some say; others saying , in the pass. form; and السَّيْرُ , as some say; others saying أُسْنَمُ (Msh;) He (a camel) was, or become, large in the will [or hump]. (M,

2. مُنْهُ, (M, K,) inf. n. تُسْنِيرٌ, (K,) It (herbage, or pasture,) made him (a camel) large in the or *hump*]; as also اسنههُ † (M, K:) or سَنَام both signify it made him fat. (TA.) _ And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the استام : (Mhb:) تُسْنِيم (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) - And He filled it, namely, a vessel, (AZ, M, Msb, K,) and then put upon it what was like a of wheat or some other thing, (AZ, Msh,) or so that there was above it schat was like the (M.) See also 5. __ [And see تُسْنِير, below.]

4: see 1, in two places: __ and 2, first sentence. __ أُسْنَاهُ , (Ş, K,) inf. n. إُسْنَاهُ , (Ş,) The smoke ruse, or rose high. (S, K.) And The fire became large in its flame: استنهت الثَّادُ (M, K:) or the fire had a high flame. (TA.)

5. تسنّم النّاقَة IIe mounted, or rode upon, the [or hump] of the she-camel. (Har pp. 332, and 300.) __ He (the stallion) mounted the shecanul; (M, TA;) he leaped the she-camel. (TA.) __And تسنّهه IIe, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msb, K,) namely, a thing; (M, Msb, K;) as also سنّهه (M, K,) inf. n. تَسْنِيم. (TA. [Freytag adds أستنه in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) __ Also It became abundant upon him, and spread; said of hoariness; as also زَنَشْيَهُ ; (IAar, M, TA;) like أُوشَمَ فيه . (TA.) _ And The clouds rained copiously, or abundantly, upon the land. (TA.) التَّسَنُّرُ اللهُ also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

[its n. un.] سَنُهَةُ a coll. gen. n.] : see سَنُهُ

A camel having a large سُنُو [or hump]: (Lth, Ṣ, M, Ķ:) fem. with ق. (Lth, TA.) ____ Also A tall plant, of which the سُنَهَة, (Ṣ, Ķ,) i. e. the head, resembling the car of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] signifies Any tree (شُجُرة) that does not bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be غننه: but the former is app. the right reading.]) — Also, (TA,) or مند على, (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the car of corn, (S, TA,) [or] it is of the طَرِيغَة [q. v.], not of the [herbs called] بَقُل : (M:) and significs also the extremities [or an extremity] of the صليان, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed 5, [q. v.], in farm like what is upon the head of the reed, or cane, except that it is soft, and the camels cat it in the manner termed inf. n. of خَضْر , q. v.] : (TA:) [it is the n. un. of the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the wise such of the produce of [q. v.] الخفر herbs as resembles the produce of the and the like; and such as the produce of the reed, or cane; and that the most excellent of the are the سننر of a heeb called the استنر of a heeb called the إسنام]; and the camels cat it in the manner termed , because of its softness; or, as in some of the copies [of his work], the camels do not cat it. (M.)

of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. c.] the kighest part of the back: (M, TA:) [in substance,] it is to the camel like the iiie [here meaning the fat of the tail] to the sheep : (Msb:) pl. أُسْنَهُ (S, M, Msb, K) [and app. أسنام also, as seems to be indicated by an explanation of this latter pl. in نِسَاءٌ عَلَى رُؤُوسِيِنَ ,.what follows]. Hence, in a trad Women upon whose heads are كأسنهة البخت the like of the known of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, will The name of a star in the constellation of النَّاقَة Cassiopea: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] __ Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the mile is the best, or the choice part, of what is in the camel. (M.) [Hence,] The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and اُسْنِهُ الرَّمل the backs of the sands, that rise from the main portions thereof. (TA.) And سُنَامُ الأَرْضِ The بَعْر [q. v.] (S, TA [in some copies of the S, perhaps correctly ..., i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And سَنَامُ النَّعل The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And اسنام نار The highest parts of

سَنَاهُ, which signifies the highest part of a thing. (EM ubi supra.) And سَنَاهُ السَّبِ + The highest [of a people] in respect of glory. (TA.)

as some say, the wild بُقُوَّةُ. (TA.) الْبُقَرُةُ (The ox, or cow; syn. أَقُوْةُ

The finit, or produce, of the إسْنَام [q.v.]; (M, K, TA; [in the CK, of the أَسُنَة ;]) mentioned by Seer on the authority of Aboo-Malik: (M:) n. un. with 5. (K.) And the latter signifies 1 certain herb: (see شَنَهُ) or a species of tree: pl. [or rather coll. gen. n.]. (M.)

paradise; so called because running above the elevated chambers (S, K) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (غين) in Paradise: so they assert; and this requires its being determinate, imperfectly deel.: or, accord. to Zj, a water caming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manuer Az explains it].)

أَرْضُ مُسْنَهُ A land that gives grawth to the إُسْنَاهُ, n. un. of إِسْنَاهُ. (K, TA.)

مُسَنَّمُ A camel left unridden [so that he is made to have a large hump]. (K, TA.) — And مُسَنَّمُ An elevated [or a gibbous] grave: from مُسَنَّمُ (Mgh:) — And السَّنَامُ † Great glory. (M, TA.)

سنه

1: see 5, in two places.

3. أساناهُ أسانهُ and أسانههُ and أسانههُ , and أسانهُ , inf. n. أساناهُ , (K;) or غَامَلُهُ مُسَانَهُ , and أَمْسَاناهُ , (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and غَامَلُهُ مُسَانَهُ مُسَانَهُ مُسَانَهُ مُسَانَهُ وَاللهُ مُسَانَهُ وَاللهُ مُسَانَهُ وَاللهُ وَ

4. In this form of the verb, the final radical letter is changed into , so that they say in meaning They experienced drought, or barrenness. (TA. [See also art. ____.])

f the sands; as being likened to the hump of the she-camel: (M, TA:) and أَسْنَهُ الرَّمِل the she-camel: (M, TA:) and أَسْنَهُ الرَّمِل the she-camel: (M, TA:) and أَسْنَهُ الرَّمِل the she-camel: (M, TA:) and أَسْنَهُ الرَّمِينُ أَنْ الرَّمِينُ أَنْ الرَّمِينُ أَنْ الرَّمِينُ أَنْ الرَّمِينُ أَنْ الرَّمِينُ أَلَى اللّهِ اللّهِ اللّهِ اللهُ الل

bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, السَّنه , like ڪَتِف , is put in the place of النَّسَةُ ; and المُتَكَرِّجُ in the place of the explanation ; التَّسَنَّهُ (التَّكَرُّجُ لَيْنَ اللهُ اللهُ عَامِكَ وَشُرَابِكَ لَمْ يَتَسَنَّهُ (التَّكَرُّجُ اللهُ ا in the Kur [ii. 201], means + [But look at thy food and thy beveroge,] it has not become altered [for the worse] by the lapse of years: (Fr, \$, TA:) Az says that this is the right way of readin pausing نتسته in pausing یتسته after it and in continuing without pausing: Ks used to suppress the . in the latter case and to pronounce it in the former: and Aboo-'Amr Esh-Slicybance says that the original form [of يَتُسُنُّ] is يَتُسَنُّن; the like change being made in it as is سَمْتُ أَطْفَارِي and in [تَظَنَّنُتُ for تَظَنَّنُتُ and in [for اِقَصَّتُ اظفاري]. (TA. [See also 5 in art. and سنى last sentence.])

a word of which the final radical letter is rejected, (S, Msh,) and of which there are two dial. vars., (Msh,) being, accord. to some, originally (Msb,) and رَسْجِدُهُ (Ş) or رَسْبُهُ accord to others, مُنْهُونَة , (S, * Msb,) like مُنْهُونَة, and upon each of these originals are founded modificutions of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سنو, (TA,) A year; Byn. عام ; (Msb;) or, as Suh says, in the R, the is longer than the; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زمن, voce زمن]: but sometimes it is tropically applied to t a single فَصْل [or quarter]; as in the saying, -meaning [The rain con , دَامَ المَطَوُ السُّنَةَ كُلُّهَا tinued] during the فصل [or quarter, all of it]: (Msb:) [see more in art. سنو and الله :] the dim. is استيهة ♦ (Ṣ, Mṣb) accord. to those who make سُنَيَّةً * Msh,) and , سُنَيَّةً لا to be سُنَيَّةً (S, Msb) accord to those who make the original of مُنْيَنَةً to be مَنْوَةً (Msb;) and some say مَنْوَةً but this is rare : (TA :) the pl. is سُنَهَاتٌ (Mab, K) accord, to those who make the original of it to be mi, (Msh,) and mièli (Msh, K) accord. to those who make the original of مُنْوَةً to be إَسْنُوةً; (Msb;) and سنون also, (S, Msb, K,) like the mase. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the سنين [in the accus. and gen. cases], (Msb, TA,) so that one says, [I saw رَأَيْتُ شِنِينَ [These are years], and بنُونَ years], (TA,) and the is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say شُنُونٌ, with damm to the نس; (S, TA;) and in one dial., the ن is retained in all the cases, and the is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سنين,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

of the Prophet, نينًا كَسْنِين عَلَيْهِ سِنينًا [O God, make them to be to them years like the years of Joseph]; (Msb; [but in my copy of the Mgh, I find زُكُسِنِي يُوسُفُ;]) or with respect to سنين, like مثين, with refa [and tenween], there are two opinions; one is, that it is of the measure فعُلِينٌ, like غِسْلِينٌ, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عدى, and this is the opinion of Akh; the other is, that it is of the measure because of the kesrelı of فعيل, changed to فعيل the second letter; the pl. being in some instances of the measure أَعْبِيدٌ, like كُلِيبٌ and عُبِيدٌ; but he who holds this opinion makes its final is to be a substitute for , and that of the a substitute for ω : (\$:) you may also suppress the tenween in ننين; [in which case it seems that one says (سنُونَ in the nom. case (assimilating it to سنينَ as well as in the accus. and the gen.; like as one does in the instances of برین and برین, pls. of برة, accord. to the K, though, as I have shown in art. برو, there is some doubt on this point;] but the suppression of the tenween in ننين is more rare than its pronunciation: (I'Ak p. 18:) and another pl. is سنبي, [originally سنبي,] of the measure . فعول (Er-Raghib, TA in art. سنو.) The phrase ثُلْثُ مائة سِنِينَ, in the Kur [xviii. 24], is said by Akh to be for تُلْتُهَاتُهُ مِنَ السِّنِينَ [Three hundred of years]: and he says that if the be an explicative of the 25th, it is in the gen. case [to agree with المائة]; and if an explicative of the ألُكُ, it is in the accus. case [to agree with أَلْتُ. (S. [See also Bd on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) [سُنَة], relating to an animal or a plant or the like, means To the completion of a year: and إلسنته, to the completion of his, or its, year; i. e. in his, or its, first year.] And one says, القيتُهُ مُنْذُ سُنَيّات اللهِ [I met him some years ago; three or more, to ten, years ago]: a phrase like لَقَيْتُهُ زَاتَ العُويْمِ. (Az, TA in art. عوم.) And المعرف is a dim. of enhancement, of ain: one says if a severe year of drought or barrenness or dearth: (TA:) and They lapsed into the وَقَعُوا فِي السَّنَيَّاتِ البيضِ severe years of scantiness of herbage]: these were years that pressed hard upon the people of El-Medeeneh. (K, TA.) ___ ii [alone] also significe ! Drought, or barrenness: (Mab, K, TA:) or vehement, or intense, drought: (TA in art. :) an instance of a noun used especially in one of its senses, like ¿is applied to "a horse," and Ju applied to "camels:" pl., in this, as in سنُونَ and [سَنَوَاتٌ and] سَنَهَاتٌ and إِسَنَوَاتٌ and سنين. (TA.) One says of a land (أَرْضَ), Drought, or barrenness, befell it. أَصَابَتُهَا السَّنَةُ (Mab.) And in like manner one says of people, [Drought, &c., befell them]. (TA.) أَصَابَتُهُو السُّنَةُ A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up | rain]. (TA.) And سُنَتِ السَّمَابَةُ بِالمُطرِ †[The]

asked respecting it, he said, السُّنَة, meaning † Drought, &c. [has befallen it]. (TA.) And it is said in a trad., اَللَّهُمَّ أَعْنِي عَلَى مُضَرّ بِالسَّنَة , i. e. I [O God, aid me against Mudar] by drought &c. (TA.) It is also [used as an epithet,] applied to land (ارض), as meaning ! Affected with drought, or barrenness; (As, S, K;) as also المنتابة and منتابة. (Msb.) One says likewise, These are countries, or tracts, with minds affected with drought &c.: and Et-Tirimmah

بِهُنْخَرَقٍ تَحِنَّ الرِّيحُ فِيهِ حنينَ الحُلْبِ في البَلَدِ السّنينِ

! [In a gusty tract, the wind mouning therein like the moaning of the milch ewes or goats (see in the country affected with drought, or being regarded as a coll. بلد , being regarded gen. n. and therefore qualified by a pl., like قُوم in the phrase قُومُ كَافِرُونُ]. (TA.)

also pronounced with teshdeed to the . last sentence رسنى and سنو in art وسُنّا see : ن

+ [Food, or mheat,] that has under gone the lapse of years; (AZ, K;) as also (AZ, TA.) __ See also

A palm-tree that bears one year نَخْلَةُ سَنْهَاءُ and not another: (Ṣ, Ķ:) or a palm-tree affected by a year of drought. (S.) And اسنَةُ سُنْهَاء A year in which is no herbage nor rain. (TA.) ___ See also 2., last sentence but one.

مُنَيَّةٌ and مُنَيَّةٌ (dims. of مُنَةٌ), and the pl. in art. سنى and سنو .

منسنه, applied to bread, (S, K,) and so المنسنه applied to bread and to beverage &c., (CK, but see 5, third sentence,) † Mouldy, or musty, or spoiled. (S, K.)

سني and سنو

1. الله سَنَايَةُ and سُنُو and أَسُنُو and as meaning He watered, or irrigated, land]. (M.) [Hence,] one says أرض and أرض (Ṣ, M, K,) meaning Watered, or irrigated, land: (M:) the in being changed into \mathcal{S} , $(\S, M,)$ in the opinion of Sb, (M,) like as it is in نَنْهَة; (Ş;) for he knew not مُسْنَيَةٌ [as meaning I watered it], holding سُنَيَّةً to be from [سَنَاهَا] having for its aor.] يَسْنُوهَا (M.) One says [also], سَنْتِ النَّاقَةُ , (S, K,) inf. n. [as above, or] سنَايَة and سنَاوَة (TA,) The she-camel watered, or irrigated, land. (S, K, TA.) And السَّحَابَةُ تَسْنُو الأَرْضَ (Ş, Mab) The cloud waters the land. (Msb.) And استاف † [The rain gave thee water for thy land, or may the rain give thee water], inf. n. سنو and سنى and سنى (TA.) And أَسُنَى and سننى (TA.) And إِسُنَى السَّمَابُ يَسُنُو الْمَطَرَ

letters of the word; and of this dial. is the saying | by want of rain, and when he returned, being | cloud natered, or irrigated, with rain], aor. رَتُسْنُو .aor ,سَنَتِ السَّمَآء M, TA.) And .تَسْنِي and inf. n. منو , t The sky rained. (TA.) ______ ,سَنِيَّت or (; سنى ,M in art) ; تَسْنِى , aor ,الدَّابَّةُ (K, TA;) آرْضَى like رَتْسْنَى (K, TA;) آله beast [by which is app. meant, in the M, the horse, for it is there added رُغَيْرُها, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for the drawing of water upon it [to irrigate land : see سَانيَة, below]. (M, K.) And سُنًا, said of a beast [turning a water-wheel], He turned round about the well. (R, TA.) And القَوْمُ يَسْنُونَ لِأَنْفُسِيمِ, (S, K,) inf. n. سَانِيَة , and sometimes , سَانِيَة , (TA,) The people, or party, draw water for themselves; (S, K; [in some copies of the former of which, is erroneously put for إِذَا آسْتَقُوا, the reading in both of my copies;]) and so السَّنُوا اللهِ inf. n. رَسَنًا عَلَى البَعِيرِ M, * TA.) And لانفسهر [سنايّة app. a mistranscription for سنايّة [app. a mistranscription] water upon the camel; which camel is termed A camel upon بَعِيرُ يُسْنَى عَلَيْهِ MA.) And سَانِيَة which water is drawn. (Mgh and Msb in explanation of بَثْرُ يُسْنَى مِنْهَا And (.سَانِيَةُ [A nell from which water is drawn, app. by means of the camel رسنايَةٌ , inf. n. سَنَوْتُ الدُّلُو M.) And سَنَوْتُ الدُّلُو I drew the bucket from the well. (TA.) النَّارُ, (M, K,) aor. بَسُنَة, inf. n. النَّارُ, (M, K) The fire became high in its light. (M, K.) And (, TA, سَنَا؛ .inf. n. رَيْسُنُو .M, K, مَنَا البَوْقُ The lightning shone, shone brightly, or gleamed: (M, K, TA:) [or gleamed upwards, or shot up: for, in the Kur xxiv. 43,] some read, يَكَادُ سَنَاءَ meaning The rising and , برقه يَنْهَبُ بِٱلْأَبْصَارِ gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]; others reading in, of which سَنَاه is not a dial. var. (M.) And اسنى signifies [in like manner] The lightning shone, or yleamed; or diffused itself, and rose. He rose [or + سُنَا إِلَى مُعَالِى الأَمُورِ M.) aspired] to the means of attaining eminence. (M.) , inf. n. سُنُو في حَسَيه , † IIe became high, or exalted, in his grounds of pretension to respect

> 2. رُتُسْنيَةٌ , (TA,) He ascended, rose, mounted, got, was, or became, upon it, namely, a thing; (M, TA;) as also تستَّاهُ *. The he-camel تسنّى لا البّعِيرُ النَّاقَةَ M.) mounted the she-camel to compress her. (K.) And ستّاهُ, (Ṣ, Ķ,) inf. n. as above, (Ķ,) He opened it; (S, K, TA;) namely, a knot, and a lock: (TA:) and made it easy. (S, K, TA. [In the last of these, said to be tropical.]) A poet

or honour. (M.) And رُضَى, like رُضَى, He (a man, TA) was, or became, high, or exalted, in

rank. (K, TA.) = See also 2, in two places.

And see 5.

وَأَعْلَمُ عِلْمًا لَيْسَ بِالظُّنِّ أَنَّهُ اللهُ سَنَّى عَقْدُ شَيْءٍ تُيَسَّرًا اللهُ سَنَّى عَقْدُ شَيْءٍ تُيَسَّرًا [And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or hnotting, of a thing, it becomes easy].

(Ṣ.) And one says, مَنْيَتُ النَّى, and مَنْيَتُ الْحُرَى, the way of doing the thing, and the affair.

(TA.) And سَنَيْتُ (K,) inf. n. [app. سَنْيَتُ الْبَابَ], (TA,) I opened the door; as also (K, TA;) the verb in this sense having and of or its last radical. (TA.) Sec also 5.

مَسَانَاةً , (Ş, M, * K, *) inf. n. مَسَانَاةً (TA) [and with the said respecting a verse eited voce سِن], ! I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him: (S, M, * K:*) and I treated him with gentleness, or blandishment; soothed, or couxed, him: and behaved well to him in my social intercourse with him: (S, K:) or signifies the treating one with gentleness, or blandishment, in suing for a thing: (Az, TA:) or the endeavouring to conciliate one. (TA.) = And مُساناه inf. n. مُساناة and بساناه He hired him for [or by] the year; (M, K;) or he made an engagement, or a contract, with him for work or the like, by the year; like سَانَهُهُ K in art. سَانَهُهُ: (K in art. and عَامَلَهُ مُسَانَاةً and اسْتَأْجَرَهُ مُسَانَاةً signify the same as مُسَانَهُهُ [q. v.]. (M, TA.)

4. اسناه He raised, exalted, or elevated, him, or it. (Ṣ, Mṣb, Ķ.) اسنى النَّارَ He raised the light of the fire. (M.) __ الجَائِزَةُ __ IIe raised [in value], to him, the جائزة [i. e. gift, or present]. (TA.) And أُسْنَيْنَا لَهُ الجِعَالَة We made much and high [in amount], to him, the pay. أُحْسَنَهُ . q. اسنى جِوَارَهُ Har p. 134.) ___ And [app. meaning He made good his covenant of protection]. (TA.) اسنى البَرق The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. اسنى القور (Ş, M, K,) inf. n. , (S,) The people, or party, tarried a year أَتَى عَلَيْهِمُ in a place: (S:) or it signifies أَتَى عَلَيْهِمُ [the year passed over them; meaning they remained to the end of the year]. (M.) But signifies They were afflicted with drought, or barrenness: (S, M, * K: [Freytag has erroneously assigned this signification to استنوا: استنوا:) the , (S,) or the c, which is originally , (M,) being changed into , (S, M,) to distinguish in the sense expl. اسنى above. (Ş. [See art.])

man, (K,) i. e. He found, or experienced, ease, or facility, in his affairs. (TK.) Also i. q. He sought] تسنَّى فَلَانًا so in the phrase : تُرَضَّى to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K:) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سنيت فلانا means تَسُنَّيْتُ عِنْدُهُ صِــ (TA.) ترضَّيته I remained, stayed, dwelt, or abode, with him, or at his abode, a year; like ثَنَيْتُ عِنْدُهُ (Msb in art. نسنه:) or it means أَفَيْتُ عِنْدُهُ سُنَيَّاتَ * I remained, &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) __ Hence, (TA,) signifies also It became altered [for the worse], (S, K, TA,) accord to Er-Rághib, so that it lost its freshness, by the lapse of years: (TA: [see also تُسَنَّهُ:]) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] one of the نه being changed مِنْ حَمَاً مَسُنُونِ into نَ عَمَاً مَسُنُونِ and is similar to تَقَضَّفُ for يَتَقَضَّفُ. (Ş,

8. استنى النَّارَ = . see 1. اسْتَنَوَّا لِأَنْفُسِهِمْ He looked at the light of the fire. (IAar, M.)

Light: (Msb, MF:) or the light of lightning, (\S, M, K) and of fire: (M:) or the point, or extremity, of the light of lightning: (T, TA:) or light shining or gleaming, or diffusing itself and rising: (Er-Rághib, TA:) or a high light: and applied also to the shining, or gleaming, of weapons: (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Msb: (TA:) [it is originally سُنُو, though mentioned in the K as belonging to art. سنى; for] the dual is سنوان: As knew not a verb belonging to it. (TA.) Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called سَنَا مَكَة, and إِسَنَا حَجَازِي, and a certain plant, (S, M, Msb, K,) used as a medicine; (S, TA;) and recommended in a trad.; (TA;) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA,) howsoever used; (TA;) [and] used as a collyrivm; (M;)AHn describes it as a shrub, or small tree, of the [class called] أَغُلَاث [pl. of غَلَث], which is mixed with La, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound سنو .[q. v.]: (M in arts) زُجُل such as is termed and سنى, and TA:) its name is as above and انسَ: (M, K:) and the n. un. is مَانَاتُ and مَدَانَدُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ is سَنًا the dual of : سنى and سنو .M in arts) (.سنى .M in art) .سُنُوانِ and some say ,سُنَيَانِ [Accord. to a gloss. in a copy of the S, as stated is applied to The leaves سَنُوانِ by Golius, the dual of cyprus (on and senna mixed together, with which the hair is dyed black.] In the phrase

and 508.) — And i. q. أَمُورُ , said of a man, (K,) i. e. He found, or experienced, ease, or facility, in his affairs. (TK.) — Also i. q. were mixed with musk: or it may be from it is like that of light. (M.) — أَنَّ (JM.) or if light is a not find it,] that ناب المسلام it is a not find it,] that المسلام it is trad. of Umm-Khálid; but it is differently related; some saying if it is differently related; staved, dwelt, or abode, with him, or at his abode.

وَعَامُ سَنِ [Food, or wheat,] that has undergone the lapse of years; as also سَنْهُ (AZ, TA in art. مَنْدُ.)

مننة, applied to a portion of time, (M,) signifying A year, syn. حول, (Mgh,) or عام, (K,) but a distinction is made between عام and مسنة, [as has been stated in art. سنه,] (TA,) belongs to in both of which it is men- سنو arts. سنو tioned in many of the lexicons: see what has been said respecting it in art. in the present work]: (M:) accord. to Suh, in the R, it is from Li, aor. يَسْنُو, said of a beast [turning a water-wheel]. meaning "he turned round about the well;" so that it signifies a single revolution of the sun; and it is sometimes termed : دَار he says also that it is longer than the , which is applied to the [twelve] Arabian months [collectively]: but is also applied to twelve revolutions of the moon: the مُنْهُ مُنْهُ [or solar year] is three hundred and sixty-five days and a quarter of a day: and or lunar year] is three hundred سَنَة قَهُريّة and fifty-four days and a third of a day: it is also said, on the authority of Er-Rághib, that is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and as denoting that in which is ampleness of the means, or eircumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], a thousand years sure أَلْفَ سَنَة إِلَّا خَبْسِينَ عَامًا fifty years]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are and the former accord. to those who make the original of with to be , and the latter accord. to those who make it to be a,) and the pls., (which are سُنَواتٌ and سَنَواتٌ and سِنُونٌ and سُنُواتٌ and سُنُونٌ and سُنُونٌ and سُنُونٌ originally سَنَةُ also,) see سُنِينُ in art. __ Also respecting مُنَة used alone as signifying ! Drought, or barrenness, or vehement or intense drought, see that word in art. عنه. === Also respecting the same word used as an epithet, applied to land (آرض), as meaning ! Affected with drought or barrenness, like wie and with see that same word in art. اسنه.]

بَنَةُ سَنْوَاءُ † A hard, rigorous, or distressing, year. (M, K.) And أَرْضُ سَنُواءً

nith drought or barrenness [like آرف سُنة]. (TA.) TA,) from which one draws water only by means [See also سَنْهَادَ in art. استنهاء

inf. n. of iii said of fire, (M,) and of said of lightning, (TA,) and of سُنُو said of lightning, (M.) _ [Used as a simple subst.,] High, or exalted, rank or condition. (S, Mgb, K, TA.) See also Lim.

ننى High, or exalted, in rank or condition : (Ṣ, M:) as also استایا , applied to a man. (K,* TA.)

dim. of مُنَةً dim. of مُنَةً, (Ş and Mşb in art. منبةً accord, to those who make the latter word to be سُنْيَاتْ : (Męb in that art :) pl. سُنْوَهُ (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also in four places. سنة, in four places.

(إِي بِصِنَايَتِهِ (Ş, K) and بِصِنَايَتِهِ (Ş) He took it wholly. (S, K.)

سَني Bee : سَنَايَا

سَانِ Watering: [and drawing water:] applied [as an epithet] to a man and to a camel: pl. which is applied by Lebeed to men [as meaning] drawing water by means of سوان [pl. of سانية q. v.]. (TA.)

made so by the سَانِيةً affix 5,] A she-camel, (S, M, K,) or a camel, (Mgh, Msb,) a he-camel as well as a she-camel, (TA,) upon which water is drawn (S,* M, Mgh, Mab, K, TA) from a [deep] well (Mgh, Mab) [by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the wellrope being tied to the middle of the former rope, as expl. voce نَاضَعَة ; i.q. نَاضَعَة : (Ṣ, TA :) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to نَاضِعُ and نَاضِعُ and نَاضِعُ ! and a beast (دابة) that turns round about a well [raising water from it by means of the machine called مُوَانِ (R, TA:) pl. مُوَانِ. (Ş, Mgh, TA.) Hence the prov.,

سَيْرُ السُّوَانِي سَفَرٌ لَا يَنْقَطِعُ

[The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (S, Mgh, TA.) ___ Also the [or large bucket with which water is drawn] غرب together with its gear, or apparatus. (M, Mgh, K.) And † A cloud watering the earth. (Msb.)

and عُدُّهُ: see 1, second sentence.

i. q. عُرِمْ i. q. عُرِمْ i. q. عُرِمْ i. q. عُرِمْ dam; i. e. a thing constructed [or raised] to heep back the water of a torrent; (Mgh;) a [hind of] wall built in the face of water: (Msb in art. :) so called because there are in it sluices, or openings for the water, according to what may be required; from الأَمْرُ, and الأَمْرُ, expl. above: so in the T: (TA:) pl. مُسَنَّيَاتُ. (MA.)

Az, TA,) A ,بِنُرُ مُسْنَوِيَّةُ (M, TA,) or مَسْنَوِيَّةُ

of the camel called سانية. (Az, M, TA.)

and شد : see ألث , in art. سه in four places.

1. سُبُ The act of taking. (JK, K.) You say, سُبَ الشَّيْء, sor. عَ, inf. n. بُنْبُ الشَّيْء, He took the thing. (TK.)

2. The departure of reason, or intellect: its verb [which was probably سُبِّب, like سُبِّب, like q. v.,] is obsolete. (TA.)

4. Imple went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسْيَهُ شَهُوا They went far for a month; and in eating and drinking; as in another trad.: (TA:) it is from , signifying "a plain and far-extending land;" as though meaning He traversed a plain and far-extending ind اُسْهُلُ and اُسْهُلُ and اُسْهُلُ (Har p. 572.) He (a horse) ran with wide steps, and preceded, or outstripped. (S, TA. [See also , below.]) And [hence,] He was, or became, loquacious, or profuse of speech; (IAar, S, K;) like اسهر; (K* and TA in art. سهر;) [and] هو اسهب في المُنْطِيّ: (JK:) or he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him أَفْنَدُ: (As, TA:) or he doted much, or often; or was much, or often, disordered in his intellect: (AO, TA:) [and it seems from an explanation of the part. n. that it probably signifies also he was eloquent, or profuse of correct speech:] or he was very greedy, and (in some copies of the K "or") covetous, so as to refrain from nothing: (K, TA:) and you say also اسهب كُلَّامَه He prolonged, or was prolix in, his speech: and في كُلُّرِمه إسْبَاب In his speech is prolixity. (A, TA.) Also He (a man) gave much, or largely; and so استهب : (Lth, لهب في العُطَّاء , [or, in this sense,] you say (A.) __ | I hey reached sand, in digging [a well], and mater came not forth: (S:) or they dug, and came upon sand or a current of air: (K:) or they dug, and came upon a current of air, and the water disappointed them of its coming: (Az, TA:) or they dug without attaining any good: (K:) or اسبب signifies he dug until he reached sand: and, accord to Th, he dug a well and reached water. (TA.) ___ اسهبوا الدّابّة They left the beast alone, or by itself, (K, TA,) to pasture [where it would]. (TA.) 🕳 اسهب الشَّاةَ Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.) - He (a man, S) lost his reason, (S, K, TA,) as some say, (TA,) from the bite of a serpent, (S, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHat, I so in

أَسْبَبُ, not أُسْبَبُ, is meant,] inf. n. أُسْبَبُ, significs he (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived. (TA. [See also the part. n., oclow.]) in which the former word is probably the inf. n. of بُوبَّ , not of بَوْبَةً,] means The mind's being confounded, or perplexed, by [love of] a woman. (JK.)

8: see 4, in the middle of the paragraph.

A descrt, or waterless descrt; syn. غَلَادٌ: (S, K:) pl. سبب. (TA.) [See also سبب.] — A horse wide of step in running, (S, K, TA,) and (TA) vehement therein, (JK, K, TA,) slow to sweat; (JK, TA;) and vanishing and vanishing. (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) بِنُوْ سَهِنَةُ A deep well; (S, A, O, Ķ;) as also بِثُوْ مُسْبَبُهُ * (Ş,* O:) or the former, a deep well (JK, TA) from which sand comes forth (JK) or from which wind, or a current of air, comes forth: (TA:) and the latter, a well of which the coarse sand baffles one so that he cannot reach the water [in digging it]; (K;) or a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it; (Sh, TA;) or a well of which the bottom and the water are not reached; (Ks, TA;) or a well that is dug until one reaches the water upon which is the earth. (Az, TA. [See 4.]) = A portion of time; as in the saying, [A portion of the night] مضى سُهُ مِنَ اللَّيْلِ passed]. (TA.)

A plain and smooth, or plain and smooth and soft, tract of land: pl. : (K:) or the pl. signifies plain and far-extending tracts of land: (JK, A, TA:) or wide land [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or سَهُوبُ الفُلَاةِ signifies, (K,) or signifies also, (JK,) tracts, or regions, of the فلاة [i.e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. 3, conj. 4: and see also سبب, above, first sentence.]

, with fet-h to the o, [contr. to rule, being of the measure in the sense of the measure مفعل,] Going far, or to a great or an extraordinary length, in a thing: and prolonging. (TA.) _ See also ___: and its fem., with 5, see in two places in the same paragraph. ___ Also Long, or tall: (JK:) applied [in the latter sense] as an epithet to a man: and طُوِيلٌ مُسْهُبُ excessively tall. (A.) __ Also, and *مُسْبِبُ , (K,) both said to have been mentioned by ISk, (TA,) or the former, but not the latter, (AZ, IAar, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) Loquacious, or profuse of speech: (AZ, IAar, ISk, IKt, Zbd, S, K, TA:) or, accord. to Aboo-'Alee El-Baghdádee, as is stated by IB, the former signifies profuse and erroneous in speech: and the Vlatter, eloquent, or profuse and correct in speech: and in like manner says El-Aşlam, adding that ♥ the well (Az, M, TA) of which the rope is long, (Az, the TA, in which it seems to be implied that latter is shown to have this meaning by its being

applied to a horse that is fleet, or swift, and excellent (TA:) or the former signifies doting; or disordered in his intellect: (As, TA:) or doting much, or often; or much, or often, disordered in his intellect: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure أَفَعَلُ having as the measure of the part. n. used in the sense of the measure مُفَعِلُ are أَخْصَنُ and أَخْصَنُ and and أَجْرَشَتِ الإبِلُ and أَجْرَشَتِ الإبِلُ the senses expl. in this sentence, is from signifying "a wide land:" or, as some say, it is from أُسْبُبُوا الدُّابَّة, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both and signify also Very greedy, and covetous, so as to refrain from nothing. (TA.) __ And the former, One who has lost his reason; as some say, from the bite of a serpent, or the sting of a scorpion: or one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect: or whose colour has become altered in consequence of love or fright or disease. (TA.) And A man whose body is wasting away in consequence of love: so says Yaakoob: and Lh mentions the phrases مُسْبِبُ العُقْلِ, with kesr, and العِسْم, which is formed by substitution [of م for با as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord to AHat, , , , , , as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies who has lost his reason, und lives. (TA.) - Also Land farextending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the بطون [or low tracts] of land of which it consists are in [deserts such as are termed] مُسَارَى, and in clevated and plain, or hard and clevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) __ Also A place that does not obstruct nor retain water. (TA.)

see , in seven places. __Also A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA,)

1. سَبَحَتِ الرِّيتُ (Ṣ, A, K̩,) aor. -, (JK,) inf. n. (TA,) The wind blew violently: (S, A, K, TA: [like :]) or continually and violently. (TA.) _ الإبل The camels journeyed, or went, quickly, or hastily. (JK.) and البيدة (A, TA;) He, (a man, S, L, K,) البيدة (A, TA;) البيدة (A, TA;) البيدة (A, TA;) البيدة (A, TA;) البيدة التوم ليُلتَبهر (S, K,) inf. n. as above, (S,) and it, (anxiety, or grief, A, L, and pain, L,) ما له سَهْر وَعَبر (S, K,) inf. n. as above, (S,)

The people, or party, passed their night journeying (Ṣ, Ķ) continually. (TA.) = سهجت الريح : The wind pared the ground الأرضّ (S, K:) or pared its surface. (TA.) - And سبح الطيب, (S, K,) aor. and inf. n. as above, (TA,) He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume: (S, K:) or signifies any bruising, braying, or pounding. (TA.)

and وبح سَهُوج (O, K) and سَهُوج (S, O, K) and أَسَهُو (S, O, K) and أَسَهُو (S, O, K) and أَسَهُو (S, O, K) in the last two of which the is asserted by Yaakoob to be a substitute for J, (Az, TA,) and titute, (TA,) A violent wind. (S, A, O, K.) And you say also (JK, S, O) and ساهجات (JK) [both pls. of ريح ساهجة , and signifying, accord. to the context in the JK and O, Violent winds: or, accord to the context in the S, winds that pare the ground: the sing. like رِيعْ سَهُوكْ and شُدودُ &c.].

عُجَاتُ and أَرِيحُ سَاهِجَاتُ and أَرِيحُ سَاهِجَةُ: see the next preceding paragraph. ___ rising high. (JK.)

Various sorts [أَسَاهِي and أَسَاهِيكُ like] أَسَاهِيبُ (JK, O, K) of running, (JK,) or of yoing, or pace, (O, K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.) _ And Varieties of false, or vain, things or sayings or deeds.

[like أَمْسَهُكُ] A place where the wind passes along [or blows violently]. (AA, S, O, K.) AA cites, as an ex., the saying,

[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

One who runs on, in speech, like the wind: (JK:) eloquent; or fluent in speech: (O, K, TA:) applied to an orator; (JK, T, TA;) as also مسبك (T, TA.) _ And One who speaks on every true and false subject. (O, K.)

1. سَهُدٌ, aor. -, (Ṣ, L, Ķ,) inf. n. سَهُدٌ (Ṣ,* A,* L) and سُهْد (A, * L, K *) and سُهْد (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] He was sleepless: syn. i; (S, A, L, K;) he did not sleep سَهَاد Contr. of رَقَد (L.) [See also رَقَد بُنَمْ)

2. سَدِهُ (Ṣ, A, L, K,) inf. n. تُسْبِيدُ; (PṢ;)

rendered him sleepless. (S, A, L, K.) And كُلُون Such a one is not suffered to sleep. (L.)

4: sec 2. = اسهدت بالوَلَدِ She [a woman] brought forth the child with a single moun, or hard breathing; (IAar, K;) [or with a single impulse;] like زُكْبَتْ به, &e. (IAar, L in art.

is said by Freytag, as on the authority of the K, in which I do not find it, to signify He was sleepless; like سبد: if used, it more probably signifies he was rendered sleepless; as quasi-pass. of سَيِّدُهُ.]

A good, or beautiful, thing: (L, K:) مهد is here an imitative sequent to

in two places. سید

one who sleeps little; (S, A, L, K;) as also ♦ عَمْرُ (A:) and some say مُسَهِدُ , like but this is [of a measure used] only in proper names: (Ḥam p. 39:) and an cye (عَينَ thut sleeps little. (L.) [Hence,] ! Vigilant; cautious; applied to a man; as also مُسَوِّدُ اللهِ (A, TA.) ___ And Little sleep. (L.)

هُوَ ذُوِ سَهُدَةٍ ، Vigilance: so in the saying : سَهُدَةً إلى امره [He is possessed of vigilance] (A, K) في امره [in his affair]. (A.) _ You say also, مَا رَأَيْت meaning ! I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words. (L.)

(S, A, L) and سَهَادُ (A, L, K) Sleeplessness. (S, A, L, K. [Both mentioned in the L and TA as inf. ns. of 1.]) One says في عَيْنه n his eye is sleeplessness. (A.) ™

, applied to a boy, or young man, Tender, or flourishing, and fresh: (Sh, K:) or tall and

[More, and most, sleepless.] __ [Hence,] أيًّا منْكُ بِأَيًّا مِنْكُ He is more cautious and vigilant in judgment, or opinion, than thou. (A, K, TA.)

Rendered sleepless. (S, L, K.) — Sce also بيد , in two places.

1. سبور, Bor. - , inf. n. سبور, He wahed, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth;) he remained awake all the night or a part thereof: you say بَعْضُ اللَّيْلِ or بِبَوْمَ اللَّيْلِ, He remained awake during the night, or a part of the night: (Msb:) [he passed the night, or a part of the night, sleepless, or without sleeping :] and سَبُوتُ I remained awahe last night. (A.) — البَارِحَةُ sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر البُرق ــــ (عبر the lightning yleamed, or glistened, during the night. (A.)

3. مَاهُرَة signifies The being sleepless, or anahe, with another: (KL, and Har p. 329:) [and the rying with another in remaining sleepless or anahe:] and [like أَمَالُ , but I think this doubtful,] the making [one] sleepless or anahe. (KL.) means He passed the night sleepless like as do the stars. (Har ubi supra.)

4. IIe, (Ṣ, Mṣb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (Ṣ, A, Mṣb, TA.)

. سَاهُورُ see بُسَهُرُّهُ : سُهَرَّةُ . سَاهِرُ see بُسَهِرَةً : سَهُرَانُ

ا سَهَارِ A state of making; sleeplessness, or makefulness; (K;) i. q. سَهَادُ (T;) as also أَسُهُورُ (K.)

in two places. سَاهُرْ see سَهَارُ

(K) سَهُّارٌ * and أَنْ أَنْ * (Ṣ, Meb, K) and سَاهِرُ (Ķ) and \$, (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Msb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, مُجُلُ سَهَّارٌ الْعَيْنِ A man whom sleep does not avercome. (Lh.) بُرق سَاهِر Lightning gleaming, or glistening, during the night. (A.) __ لَيْل A night of making or sleeplesmess or makefulness: (K:) like as one says بَيْلُ نَائِرُ اللهِ. (TA.)_ A she-camel that yields milk long ساهرة العرق and abundantly. (TA.) _ عَيْنُ سَاهِرَةً + A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittingly. (A, TA.) It is said in a trad., خَيْرُ الهَالِ عَيْنَ سَاهِرَة The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) اُرْض سَاهِرَة ـــ Land that produres plants quickly: as though it passed the night doing so. (A.) __ Also سَاهِرَة [alone], 1 A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the carth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kurlxxix. 14: (S:) or (TA, but in the K "and") a desert, syn. فَكُرة , (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K "and") an untrodden land: (K:) or (TA) a land which God will create anem on the day of resurrection: (K:) or a land on which none has disobeyed God: (Ibn-Es Seed:) or (TA) Hell: (Katadch, K:) or (TA) [in the Kur ubi supra] a certain mountain of Jerusalem: (Wahb Ibn-Muncbbih, K.) or (TA) the land of Syria. (Mukatil, K.)

.سَاهُورْ fem. of سَاهُورْ [q. v.]. _ See also سَاهُرُة

A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Şgh, K.)

Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord to the assertion of the Arabs; (S, TA;) as also المُعَلَّمُ اللهُ ال

الأَسْهَوَانِ in the two nostrik, (عُرقَانِ) in the two nostrik, (S, K,*) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmákh,

تُوَائِلُ مِنْ مِصَكٍّ أَنْصَبَتُهُ حَوَالِبُ أَسْهَرَيْهِ بِالدَّنِينِ

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K "and") two ducts in the flesh and sinew next the bach-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the فَيشَلَة [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the $\mathit{eyc}: (\c{K}:)$ but As disallows اسهريه, and says that the true reading, in the verse of Esh-Sheinmákh, is أسبَرته, meaning, [that] have not suffered him to sleep. (TA.) [See also أحالب.]

سيك

1. غين, aor. عربي (Mṣb, K,) inf. n. غين, (Mṣb,)

He (a man, Mṣb) had a disagreeable smell proceeding from sweat. (Mṣb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see غينه below.]

The wind blew vehemently. (Ṣ, O. [And so عبد المربية المربية

for you say of the perfumer, عَلَى الصَّلَّةَ وَلَبًّا يَسَعَنُهُ الْعَلَّارُ الطَّيْبِ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — And التراب عن وجه الأرض (O,) or التراب عن وجه الأرض, (K,) or عن الأرض, (The wind made the dust to fly [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَبَتِ الرَّيْ الرَّض, q. v., has a similar meaning.]

(S, O, Msb, K) and المبكة (Fr, O, K) and المبكة (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Msb, K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Msb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinhing flesh-meat: (K:) and Har uses المبوعة in the first of these senses for the purpose of assimilation to مبوعة, agreeably with a practice often observed. (Har p. 449.)

The first is also inf. n. of المبكة (Q. v.). (Msb.)

انّه لَسِكُ الرّبِي Having a disagreeable smell proceeding from sweat. (K.) You say, إنّه لَسِكُ الرّبِي Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِى مِنَ السّبَكُ وَمِنْ صَدَّا [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضَرَّهُ when it is from milk and butter, and غَمِرَةٌ when it is from flesh-meat. (Ṣ.)

سَيْكُ and مُنْكَةُ and سَيْكَةُ

and المُكَةُ (K) and المُكَةُ and المُكَةُ (K) and المُكَةُ and المُكَةُ في المُكَةُ في المُكَةُ في المُكَةُ في المُكَةُ في and المُكَةُ في المُكَةُ في المُكَةُ في المُكَةُ في المُكَةً في المُكَةً وي المُكّن ا

[Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) ______

The cagle. (K.)

سَهَكُ عود يُسُوكَةُ

مُسْهَكُ sce سُهَاكُ.

سَاهِكُ Ophthalmia; syn. رُمَدُ. (K.) So in the phrase, بَعْنِيهِ سَاهِكُ [In his eye is ophthalmia]. (TA.) بَعْنِيهِ سَاهِكُةً بِاللهِ عَنْهِ بَاهِكُةً بِاللهِ وَمَا يَعْنِيهِ بَاهِكُةً بِاللهِ وَمَا يُعْنِيهِ بَاهِكُةً بِاللهِ وَمَا يُعْنِيهِ بَاهِكُةً بِاللهِ وَمَا يَعْنِيهِ بَاهِكُةً بِاللهِ وَمَا يَعْنِيهِ بَاهْكُةً بِاللهِ وَمَا يَعْنِيهِ بَاهْكُةً بِاللهِ وَمَا يَعْنِيهِ وَمَا يَعْنِيهِ بَاهْكُةً بِاللهِ وَمَا يُعْنِيهِ وَمَا يَعْنِيهِ مَا يُعْنِيهِ مَا يُعْنِيهِ وَمَا يَعْنِيهِ مِنْهُ وَمَا يَعْنِيهِ وَمَا يَعْنِيهِ مَا يُعْنِيهِ وَمَا يَعْنِيهِ مِنْهُ وَمَا يَعْنِيهِ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمَا يَعْنِيهِ وَمِنْهُ وَمَا يَعْنِيهِ وَمِنْهُ وَمِنْ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْ وَمُنْ وَمُؤْمِنُ وَمِنْ وَمُنْ وَمُنْ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْ وَمُنْ وَمِنْ وَمِنْهُ وَمِنْهُ وَمُؤْمِنُ وَمُنْهُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُونُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُ وَمُؤْمُونُ وَمُؤْمُونُ وَمُؤْمُ وَمُونُ وَمُؤْمُ وَمُؤْمُ وَمُؤْمُ وَمُونُ وَمُؤْمُ وَمُونُونُ وَمُونُ وَمُونُونُ وَمُؤْمُ وَمُونُ وَمُونُ وَمُونُ وَمُؤْمُ وَمُونُونُ وَمُونُونُ وَمُونُ وَمُؤْمُ وَمُؤْم

أَسَاهِيكُ [like أَسَاهِيكُ] Various sorts of running (Ibn-Abbad, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.)

المسكة [like مسكة] A place where the wind passes along [or blows violently]; as also مسكة. (Ş, K.)

A horse swift in running; (S;) that

.runs much; (K;) that runs like the wind. (TA.) - And [like , q. v.,] Eloquent, or fluent, in speech; running therein like the wind; (O, K;) as also استهاك الله . (Kr, K.)

مَسْهَكُ and see also : سَهُوكُ see : مَسْهَكَةُ

1. سُهُل, said of a place, (Ṣ,) or of a thing, and, accord. to IKtt, they said also سَهُلُ and سَهُلُ (Msb,) and سُهُلَتْ, said of land, (أَرْضُ), aor. بُهُ (K,) inf. n. سُهُولَة, (Ṣ, Msb, K, KL,) It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Msb, K, KL, TA;) i. e. contr. of ـُحُرُونَةً and جَزُنَتْ (Ṣ, º K, º TA,) inf. n. حَزُونَةً رُسُهُونَةً (TA.) __ And رَسُهُونَةً (MA, Mṣb, K,) inf. n. (MA, KL,) or سَهَانَة, (K,) [but the former is the more common,] It (a thing, Msb) mas, or became, casy. (MA, Msb, * K, * KL.) _ One Bays كُلُام فيه سَهُولَة [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. بسيل , (Msb, K,) inf. n. بسيل, (Ş, K,) i. q. which may mean IIe rendered it صيره سهلا smooth or soft, plain or level, or smooth and soft; namely, a place &c.: or what next follows]. (TA.) __ He made it easy; he fucilitated it; (ṢaĶ;) namely, a thing; said of God (Mṣb) [IId of a man]. — One says, سُهِلُ سَبِيلُ الهَاءِ [IId smoothed, made easy, or prepared, the may, course, passage, or channel, of the water], (S and K in art. اتى) in order that it might pass forth to a place. (S in that art.) And سيلا لما أمال مسيلا لما smoothed, made easy, or prepared, a chanuel for water]. (M in that art.) _ And سَهُلُ ٱللهُ عَلَيْكُ a form of prayer, meaning May, all, and فَكُ, a form of prayer, meaning God [make casy, or facilitate, to thee the affuir; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee. (TA.) [And in الأَمْرِ is often said with سَهَّلُ ٱللهُ عَلَيْكَ or أَهْلَ بِهِ وَسَهَّلَ And] __ [And أَمْوَكَ or inf. ns. تُأهيلُ and يَّهْمِلُ, He said to him أَهْلُهُ وَسَهْلُا أَهْلُهُ وَسَهْلًا أَهْلُهُ وَسَهْلًا أَهْلًا in art. أَتَيْتُ قُومًا أَهْلًا وَمَوْضِعًا سَهُلًا (اهل, i. e. Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged: see أَهُلُ and أَهُلُ and see also Ḥam p. 184.]

8. سَاهَلَة, (MA, K,) inf. n. مُسَاهَلَة, (TA,) He was easy, or facile, with him; (MA, K; *) or gentle with him; syn. يَاسُرُهُ: (K:) and أنساهل الله والله الله على الله [has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him ; or gently]. (S and K in art. غيض: see 4 in that art.) [See also the paragraph here following.]

4. اسبلوا They descended to the اسبلوا [i.e. smooth or soft, or plain or level, or smooth and soft, tract]: (JK, Msb:) or they betook themselves to the ...: (\$:) or they became in the : (K:) and they alighted and abode in the after they had been alighting and abiding in the حزن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a trad. respecting the throwing of the pebbles [at Mine], يَسْهِلُ occurs as meaning He betakes himself to the interior of the valley. (TA.) __ Also They used smoothness, or easiness, (سبولة) with men: opposed to أَخْزَنُوا (TA.) [See also 3.] is also trans., signifying He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft. (Ham p. 675.) __ اسهل (إ) الطّبيعَةُ (Mṣb, K̩,) said of medicine, (S, Msb, K,) It relaxed, or loosened, the bowels; أَسْهِلَ Mṣb.) And. أَطْلَقَ syn. أَرْكَنَ , (Ḳ,) or [The man was relaxed in his bowels]: and أسهل بطنه [His bowels were relaxed]. (K.) [Hence the inf. n. juil signifies A diarrheea. And اسهل, likewise said of medicine, signifies also It attenuated a humour of the body.] -She brought it forth (i. e. her fætus, or offspring,) prematurely; i. q. أَمْلُصَتْ بِهِ [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. ملص.)

5. تسهل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Msb:) or [like it was, or hecame, easy. (KL.) You say, The affuir was, or became, ren- تسبّل لَهُ الأمرُ dered easy to him]. (Msb in art. اتى.) And The way of accomplishing تسهلت طريق الأمر the affair was, or became, rendered easy]. (TA in that art.) ___ And متسهّل فِي أَمُورِهِ, said of a man, (K in art. سنى,) Ile found, or experienced, ease, or facility, in his affairs. (TK in that art.)

6. تَسَامُلُ is syn. with تَسَامُلُ . (Ş, K.) You meaning They acted in an easy, or a fucile, manner, one with another; (MA, TA in art. تَيَاسُرُوا, or gently; syn. تَيَاسُرُوا, (TA in that art.) ___ See also 3. ___ [In the present day it is used as meaning The being negligent, or careless, in an affair.] _ [As a conventional term in lexicology, or in relation to language, it means A careless mode of expression occasioning] a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامَت, for which it is often used.]

8. السَّهْلُ from اِفْتُعَلُ from اِفْتُعَلُ مَنُّ كَذَبَ عَلَى ,occurs in a trad., where it is said meaning [He who lies ,فَقَدِ ٱشْتَهَلَ مَكَانَهُ فِي جَهِنَّمَر against me] takes for himself easily his place of abode in Hell. (TA.)

10. أسبل He reckoned it استسهله, (Ş, K,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce ji, p. 123.]

and soft: (Msb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; $({
m JK},$ M, TA;) and المبال significs the same. (K.) آرَفْ سَهْلَةُ You say used as a subst., expl. in what follows,] (S, Msb,) contr. of عَزْنَة. (TA.) See also 2, last sentence. _ Also Easy, or facile; (MA, Mgh, KL;) رُجُلُ سَهُلُ الخُلُقِ Mgh.) You say رُجُلُ سَهُلُ الخُلُقِ [A man easy of disposition]: (S, Msb, TA:) [and] سَبُلُ المُقَادَةِ [easy to be led]. (TA.) And Language casy in respect كَلَامٌ سَهُلُ الْهَأْخُذ of the source of derivation]. (TA.) رُجُلُ سُهُلُ الوجه, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] بَسُهُلُ العَدَّيْنِ, in a description of the approved characteristics of the Prophet, means having expanded checks, not clevated in the balls thereof. (TA.) = [As a subst.,] A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Msh, K, TA;) i. e. contr. of جَبُلُ, (Ş, Mşb,) or of :: (IF, Mgh, Mşb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نَزُلُوا سَهُلا , (a phrase occurring in the TA,) meaning They alighted and abode in of] سُهُولَةُ pl. سُهُولُ (MA, Mab, K) and أَسُهُولُ (of which latter an ex. occurs in a verse cited voce رَأُسُ]. (MA.) = Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غُراب. (K.)

بَيْلُ .. see بَسْمِلْ ... first sentence. ... سَبِلْ (ج. K,) and أُرْضُ سَبِلَةً, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is [q. v.]. (Ṣ, Ķ.) سهلة

Sea-sand: (IAar, TA:) or sand such as is not fine: (S:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, K,) brought by mater: (K:) or sand of a conduit in which water runs: (S in art. is sea-sand that is made an سِهْلَةُ الزُّجَاجِ (:رض ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word بنبلة except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golins on the authority of Meyd;) what we commonly term gravel.]

, with damm, [Of, or relating to, and growing in, and pasturing in, the hind of tract termed إَسُهُل ;] a rel. n. from أَرْضُ, (S, Mab, K,) or from أَرْضُ سَهُلَة (Aboo-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Msb.) You say آسُول A plant growing in the أَسُول (The Lexicons passim.) And بغير سبلي A camel that pastures in the سبل. (K.)

ted voce أَبُّو بَهُ الْعَلَى الْعَلِي الْعَلَى الْعَلِي الْعَلَى الْعَلِي الْعَلَى الْعَلَى

A certain star [nell known; namely, Canopus]; (T, S, K;) not seen in Khurásán, but scen in El-'Irák; (T, TA;) as Ibn-Kunásch says, seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of El-Hijaz and the sight thereof by the people of El-'Irak are twenty days: (TA:) it is said that was a tyraunical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29° E.; and the place where it sets, in the same latitude, S. 29° W.: (see 10 in art. -: and see :)] at the time of its [auroral] rising, the fruits ripen, and the قيظ [q. v., here meaning the greatest heat,] ends. (K.) [Ji سَهِيْل, which is a prov., and the saying of a poet,

بَالَ سُهَيْلٌ فِي الفَضِيخِ فَفَسَدُ

أَيُّهَا الْهُنْكِحُ الْتُرَبَّا شُهَيْلًا عَهْرَكَ ٱللهَ كَيْفَ يَلْتَقِيَانِ هِى شَامِيَّةُ إِذَا مَا ٱسْتَقَلَّتُ وَشُهِيْلُ إِذَا ٱسْتَقَلَّ يَهَانِي

[O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ash God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted for يَبَانِ for يَبَانِي. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدُمًا سُهُيْلِ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of as given to Certain, سهيل الغرد and سهيل الشامر, as stars in the constellation Anguis; adding that by the سهيل الشام by the name of سَيْلِ The name of المنا اليمن.] The name of الشَّعْرَى sisters of Canopus] is applied to الشَّعْرَى الغُمْيُصَا [or Sirius] and السُّعْرَى الغُمْيُصَا cyon], together. (Ş and K in art. شعر.) [See also [.الوُزْنُ and حَضَارٍ

is a prov., (O, K,) said to mean [More hying than] the wind: (O:) or was a certain liar. (K.)

Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to

people's saying مُشَهُولُ, unless an express authority be found for it. (Msb.)

مُسُولٌ: see مُسُولٌ. [Also an attenuant medicine.]

سهور

1. مُنْهَدُّ عند . see 3. عند . aor. -, inf. n. سُهْمَةُ (S, MA, K,) aor. -; (K;) and , aor. -; inf. n. رسبوم, (S, MA, K,) of both verbs, (S, TA,) and of the latter with analogy; also, agreeably with analogy; (Har p. 449;) He, (a man, TA,) or it, (one's face, S, MA, and Har ubi suprà,) ras, or became, altered in colour, (MA,) or he was, or became, lean or lank, in the belly, and altered [in colour]; (S, K, and Har ubi suprà;) [or, accord. to an explain the Ham p. 360, he, or it, was, or became, altered in colour, and emaciated, and dried up;] and سُبُوهُ, also, aor. يُسْبُوهُ, inf. n. مُبْوَهُ has the first of these meanings: (MA:) [sec also below:] or سَبِومُ signifies he (a man) was, or became, lean, or lank, in the belly: (TA:) or he (a man, S) was, or became, smitten, or affected, hy the heat of the [wind called] , (S, K, [see سهامر,]) or by the burning, or vehement heat, of summer. (K, TA.)

The making a garment to be marked with stripes or lines [like , i.e. arrows: see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

كَأَنَّهَا بَعْدُ أَحْوَالٍ مَضَيْنَ لَهَا بِالْأَشْيَمَيْنِ يَمَانٍ فِيهِ تَسْبِيمُ

[As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes or lines: the epithet يَانِ being often applied to a garment of this kind, and ثُوبُ being here understood]: (TA:), or, as some call them, الأشامان, are two places, or two mountains, mentioned by Dhu-r-Rummch in several places in his poetry. (TA in art. شيد.)

مُسَاهَهُ , (S, MA, Mgh, Msb,) inf. n. مُسَاهَهُ (Msb,) He shot arrows [سهام] with him [in competition]. (MA.) _ [And hence,] He cast, or drew, lots [or more properly arrows for sortilege, as expl. in the PS,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You ِ سَاهَمْهُمْ فَسَهُمْهُمْ or (\$;) وَ سَاهُمْتُهُ فَسَهُمُّهُ لَا عَلَيْهُ لَا عَلَيْهُ لَا عَلَيْهُ (TA;) aor. of the latter verb =, (S,) and inf. n. ; (TA;) I competed with him in casting, or drawing, lots [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or He did so with them, and overcame them therein. (S,* TA.) in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلُ السَّفينَة is understood. (Jel.) __ [And hence, He shared mith him, في كُذًا in such a thing. See an ex. voce مُشدّ, and another voce مُشدّ, and app. He contended with him for a thing: see 6.]

1. q. [i. e. He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing; or he prepared, or disposed, them for doing so; or he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them: see [51]. (S.) — And [1] And [2] And [3] And [3] And [4] I gave him a lot, share, or portion. (Msb.) — And [4] I seyn. with [4] [5], (K, TA,) meaning He was, or became, loquacious, or profuse of speech: its a is said by Ynnkoob to be a substitute for ... (TA.) [See also [4], below.]

6. تساهموا: see 8. — [Hence, They shared together.] El-Ḥukam El-Khudrec says,

i.e. Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper rere too thich thighs whereof the part above them, behind, was large. (Ham p. 579.) — Also They contended [for a thing], one with another. (JM.)

8. استهموا (Ṣ, Mṣb) and استهموا (Ṣ) They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another; syn. اقترعوا (Ṣ, Mṣb) and اقترعوا, (Ṣ,) both of which signify the same. (Ṣ &c. in art. قرع.)

An arrow; i. e. one of what are called بَبُل, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the before it has its feathers and its iron head affixed to it is [generally] called :: (S and K in art. :) accord. to some it signifies the iron head itself; i. q. نَصَلّ ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نصل, you say "What is this with thee?" but if one pick up a قنص, you do not say thus; and the the broad and long بنه, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are is of half the size مشقّص of the نُصْل: (TA:) [but this meaning of seems to be very rare, and little known:] the pl. [of mult.] is سَهُوْ (S, TA) and [of pauc.] أَسَهُوْ (TA.) [Hence,] سَهُوْ الرَّامِي (TA.) archer], (K,) or [simply] السهم [the arrow], (Kzw,) a certain constellation, (K, Kzw,) [namely Sagitta,] one of the northern constellations, composed of five stars, between the bill [meaning the star β] of الدَّجَاجَة [which is Cygnus] and السَّبَاعِة [which consists of the stars a and β and γ of Aquila], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the shy, is about two cubits (ذِرَاعٌ see ذَرَاعٌ). (Kzw.) — Also The قدع [or featherless and headless arrow] with which one casts, or draws, lots, (IAth, Mgh, TA,) in the game called الميسر; (IAth, TA;) and the with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a

gaming-arrow]; the primary meaning of the word being the missile ; (Mgh;) or the primary meaning is the with which one casts, or draws, lots in the game called الميسو: (IAth, TA:) pl. سباً (K) [and أُسُهُر , as above]. See a vcrse citcd voce رُقب . _ Then applied to The thing won by him whose arrow is successful [in the game above mentioned]. (IAth, TA.) __ And then (IAth, TA) applied also to A lot, share, or portion, (Ṣ, IAth, Mgh, Mṣh, K, TA,) whatever it be; (IAth, TA;) as also نسبة : (Ṣ, Mṣh, Ķ:) pl. of the former (Ṣ, Mgh, Mṣh, Ķ) and [both pls. of mult] and سباه [pl. of pauc.] (Mgh, Msb, TA) and [quasi-pl. n.] بسهمة و (M, K, TA,) this last like أَخُونًا. (TA.) It is said in كَانَ لَهُ سَهُمْ مِنَ الْغَنيهَةَ شَهِدَ أَوْ غَابَ , a trad., [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.)
And one says, اسْهُهُ ۗ فُلَانٍ مِنْ هُذَا كُذَا كُذَا ٢he share of such a one, of this, is such a thing: and it may be from السَّهَامُ meaning the arrows (قَدُاح) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) __ ___ [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. دقل:) [in like manner] called in Pers. تبر كشتى (PS in that art.) ــ تبر كشتى The beam (جَائز) of the house or chamber; (S, K;) [similarly] called in Pers. يَير, (Ş voce بَائِز, q.v.) ____ also signifies The measure of six cubits [as used] in men's sales and purchases in their measurings of land. (K.) __ And A stone which is placed upon the cutrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the cutrance and closes it. (K, TA.) [The word in this sense is also mentioned in the K as written [.ش with

thus, with two dammelis, [The fine filmy substance termed gossamer,] with the article J!, i. q. غُزْلُ عَيْنِ الشَّهُسِ [lit. the spun-thread of the rays of the sun]: (IAar, K:) and while [signifies the same], with the article i. q. i.q. الشيطان [q. v., lit. the snivel of the devil]. (K.) And Overpowering heat. (IAar, K.) = Also [a pl. of which the sing. is not mentioned, signifying] Intelligent, knowing, or shifful or judicious, working men; (K, TA;) and so with ... (TA.)

: see , in the latter half of the paragraph, in three places. __ Also Relationship. (S, K.) Whence دُو السُّهُ [A relation]. (Ş, TA.)

The heat of the [wind called] , .; (S, K;) and the burning, or vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) __ See also ___. __ And see what

سَهَامُو (Ş, K) and سَهَامُو (K, and only thus in

several authors, (TA,) Leanness, or lankness in the belly, and an altered state (S, K, TA) of the colour, and dryness of the hips. (TA.) __And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a discase,] A certain disease incident to camels. (El-Umawee, Ş, Ķ.)

, with fet-h [to the س, by Freytag erroneously written , in consequence of his having been misled by a double mistranscription immediately preceding in the CK, The flying eagle: (K:) the epithet "flying" being here used only as an explicative. (TA.)

an inf. n. of 1. (S,&c.) — Also A frowning (عُبُوسٌ, K, TA) of the face by reason of anxiety. (TA. [In the CK, السَّبُومُ and العّبُوسُ are erroncously put for التُّبُوسُ and السُّبُومُ in the TA, is expressly said to be with damm, in this case, and the meaning is shown by two verses there citcd.])

A maker of arrows. (MA.)

applied to a man, Altered in face. (TA.) The saying of 'Antarah,

is expl. by Th as meaning And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But] ساهر الوجه, is applied as an epithet to a horse as meaning Urged, or made, to perform a distressing act of running: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) __ [The fem.] applied to a she-camel, means Leau, or lank in the belly : (S, K : [see also عسهوم :]) and [its pl.] سُوَاهِي, applied to camels, altered by journeying. (\$.)

A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. هُجِينُ: (Kː) to [the rider of] such is given less than the [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallioncamel as well as to a horse.] A poet says,

[Sons of Yethribec, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but halfblooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) _ You say also, رجل مسهم الجسير A man whose body is wasting away in consequence

[whose reason is departing]: mentioned by Lh: (TA:) and so مسبعر, in both cases: (TA voce مسبعر, q. v.:) the being a substitute for ب. (TA in the present art.) __ And مسبعر, (K, TA,) or , (CK,) [both app. correct,] from , (CK,) is like (q. v.], (K, TA,) or , (CK,) from in measure and in meaning; (K, TA;) meaning Loquacious, or profuse in speech: the , accord. to Yankoob, being [in this case also] a substitute for ... (TA.)

: see the next preceding paragraph, in

A [garment of the kind called] بردو marked with stripes, or lines, (S, K, TA,) like سباه [i. c. arrows]. (TA.) = See also the following para-

, applied to a man, Lean, or lanh in the to a camel, Smittra with the disease termed and so مُسَهِّمةً applied to camels. (Ş, K.)

1. أَسُهُ (Ṣ, Mṣb,) or فيه (K,) aor. يُسَهُو , (inf. n. يُسَهُو (Ṣ, Mṣb, K) and بُسُهُو (Ṣ, Mṣb, K). was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, Msb;) namely, a thing; syn. غَفَلَ عَنْهُ: (Ş,* Mşb:) or he forgot it, or neglected it, (imas, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلُ عَنْهُ) his mind adverting to another thing or affair or case; (K, TA;) thus expl. in the M and T; so that النَّفْلُةُ and and النَّسْيَانُ are made to be one [in signification]; (TA;) but accord. to Esh-Shihab, is a slight غَفْلَة [or unminulfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas its passing away from the mcmory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msb it is said that a distinction is made by the latter's being التَّاسِي and التَّامِي applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, means he neglected, or omitted, the thing unknowingly; and مُنهَا عَنْهُ, he neglected, or omitted, it hnovingly: or, as some say, is the doing wrong from unmindfulness (عَنْ غَفْلَة); as when an insanc person reviles another, which is pardonable; and as when one drinks wine and then some unpleasing action proceeds from him unintentionally, which is punishable. (TA.) Onc says, غَفَلَ q. عَبْهَا and رَسَهَا فِي الصَّلَاةِ [He was, or became, unmindful in prayer, and of it]. (TA.) __ [Hence, app., as implying an unexsome copies of the K,) the former mentioned by of love: (K:) and in like manner, مُمَنَّتُ سَبُوا [pected event,] مُمَنِّدُ العَقْلِ She (a woman, §)

conceived in menstruis. (Az, S, Z, K.) And His mother conceived him in menstruis. (JK.) الشُّكُونُ also signifies السُّهُو _ (JK, Ş, K) and اللَّينُ (JK, S) [app. as an inf. n., i. e. as meaning The being still, or quiet, and gentle; though it is immediately added in the S that the pl. is ; for it seems that an early transcriber of the S has omitted to insert after اللَّين the words سَهُو see وَالسَّاكِنُ وَاللَّيْنُ below]. One Ile did it voluntarily, without فَعَلَهُ سَهُوا رَهُوا its being asked, or demanded; (K, TA;) and without constraint: (TA:) or quietly, or calmly, rithout being burd, or difficult. (TA in art. رهو.). And سَهَا إِلَيْه Ile looked at him, or it, with motiondess cyc. (Mah, TA.) And العَيْنُ تُسْهُو فيه The eye expatiates in it; syn. عُنْبُسطُ. (JK.) us denoting a quality of a camel, The being , سَهَاوَةً easy to vide; (K;) an inf. n., of which the verb is مَالُ لَا يُسْهَى وَلَا يُنْهَى (TA.) مَالُ لَا يُسْهَى وَلَا يُنْهَى (Cnttle) of which the val is not to be reached. (AA, JK, يُرَاحُ عُلَى بَنِي فُلَانِ مِنَ الْهَالِ مَا You say, الْهَالِ مَا You say, أَيْرَاحُ عُلَى بَنِي فُلَانِ مِنَ الْهَالِ مَا يُسْبَى وَلَا يُنْبَي of pusture in the evening, or afternoon, to the sons of such a one, of cattle,] what is not to be numbered for undtitude: (T, TA:) or what is nut to be computed, or computed by conjecture. (IAnr, TA.) And مَمْبَتْ تَجِمْدُ فَلَا تُسْبَى وَلَا تُنْبَى incaning الله تُذْكُرُ [i. e. Tomcem went away, and will not be remembered, or will not be mentioned]: a saying of El-Ahmar. (TA.)

[app. mean غَافَلَهُ q. مُسَاهَاة n. juf. n. مُسَاهَاة app. meaning He acted with him in the manner of him who is numiniful, forgetful, neglectful, herdless, or incolvertent]. (TA.) [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K:) or the being cusy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (مَخَالَقَة), in a good manner, in social intercourse. ('Eyn, M, TA.) And one BRYB, هُوَ يُسَاهِى أَصْحَابَهُ He comports kimself with his companions, or does so with good nature; syn. means also He ساهاهٔ TA.) And أيخالقُهُم mocked at him, or derided him. (TA.)

4. اسبى IIe (a man, TA) constructed what is &c.]. (TA.)

[الشَّهَى often written] الشَّهَا [often written] السُّهَا [مَات نَعْش الكُبْرَي [s, K,) in [the asterism called] (Ş, [in the K, erroneously, الصُّغُرَى, [in the K, erroneously,]) by the middle star of those thus called; (TA;) [i. c.] a small star by that called العنَّاق, (which latter is the middle star [] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight; (Kzw, TA;) mentioned in art. قود , q. v.]; (K;) [it is the star 80, by \; j] also called السَّبَعُ , which is the diminutive. (TA.) It is said in a prov., أريها and what is within it, [app.] وَسُهُونَ إِنْ الْغَيْرُ [see اللَّهُمُ وَتُريني الْغَيْرُ] [I show her Es-Suhà and she

Arab. Prov. vol. i. pp. 527—9.]) And one says, Ilow can Suheyl [or أَتَّى يَلْتَقِى سُهَيْلُ وَالسَّهَا Canopus] meet Es-Suhd? for the former is southern and the latter is northern. (Hur p. 276.)

[an inf. n. used as an epithet,] Easy; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] سبوة, applied to a mare; and applied to a slicmule as meaning easy in pace, that dues not fatigue her rider: the epithet , however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning easy to ride; and سَبُوة to a she-camel, (K, TA,) meaning gentle, easy to rile: and ساه , applied to a he-camel, means [likewise] gentle in pace; and so [the pls.] سُواه رُواه (the pls.] سُواه رُواه (TA:) [and so السَّوال applied to a mare; for] a certain mare was named السَّوال because of the gentleness of her pace. (TA.) Also, applied to water, Cool, sweet, or limpid; easy of descent in the throat. (K, TA.) And وَوْس سَهُوة A bow that is compliant, (K, TA,) and casy. (TA.) And ربح سُبُو A gentle wind : [or a quiet, gentle wind :] pl. : (TA:) a poet (said to be El-Harith Ibn-'Owf, TA) says,

> تَنَاوَحُتِ الرِّيَاحُ لِفَقْدِ عَبْرٍو وْكَانَتْ قَبْلُ مَهْلِكِهِ سِهَآءا

i. e. [The winds blew violently for the loss of 'Amr; but they were before his death] uniet and gentle. (Ṣ, TA.) One says also أَرْفُ سَهُوةً land, without hurrenness. (TA.) = And means The moon, in the language of the Nabatheans. (JK.)

. سهواً: عود على

An instance, or a case, of numindfulness, forgetfulness, neglectfulness, headlessness, or inadvertence. (Mab.) = A roch, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a roch, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small. (JK.) __ A ___ [app. here meaning booth, or the like,] which the Arabs of the desert set up at the water, and by the shude of which they shelter themselves. (TA.) A aio [or kind of voofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) between two houses: (TA:) or a thing like the out, which is before, or in the front of, houses: (As, JK, S:) or [in some copies of the K "and"] a hind of closet (مخدع) between two chambers, (K, TA,) in which the waterers of the camels shelter themselves: or, as some say, a small wall which is built between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called]

shows me the moon]. (S, TA. [See also Freytag's behind,] a مندع: (TA:) or the like of a and طاق, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see رَضَّاقُ and أَنِّهِ,)] in which, or upon which, a thing is placed: (ISd, K:) or a small [or chamber], (Ṣ, Ķ,) descending into the earth, having its roof elevated above the ground, (Ṣ,) resembling a small خُزَانَة [or closet, or storeruom], (S, K,) in which are [deposited] the household-goods, or furniture and utensils; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed crosswise, one upon another, and upon which is then put anything of the louisehold-goods, or furniture and utensils: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. كُنْدُوج, (K,) which means a small closet or store-room: (TA:) and i. q. كُوَّةُ and رُوشُنْ [i. c. a mindow, or mural operture]: and a [kind of curtained canopy, or the like, such us is called] حُجُلة and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, surrounding the house, like a wall: (TA:) its pl. (in all of these senses, (JK.) سَهُوَاتُ JK, K, TA) and سَهَاءُ K, TA) فَ سَهَاءُ

: see عَبُواً: =and see also what here follows.

, سهواء (IAnr, JK, S, TA,) like سعواء and بسهواء all with kesr, on the authority of IAar, but in the K , (TA,) A [portion, or short portion, such us is termed] سَاعَة, of the night; (S, K, TA;) and (S, TA) the first part thereof: (JK, S, TA:) or it may be like سُبُوان, [which is app. in this case with tenween, and] which seems to mean a perind in which people are unmindful of the pluces, or ways, in which things are, or should be, sought hy them; or سهوان may be from سُهُونًا expl. below: and سِهُونًا مِنَ اللَّيْلِ signifies the same as سَعُواه and إسْهُوَاه [and أَسُعُو and سَعُو and لَقَيْتُهُ بَعْدَ سَهُوَاتُ مِنَ Ham p. 708.) One says, وَمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ i. c. [I met him ufter a portinu, or short portion, of the night; or ofter the first part of the night had passed. (JK.)

.سَهُوَا يَ see : سَاهِ and see also : سَهُوَان , q. v. السّهَا dim. of السّهَيّا

Unmindful, forgetful, neglectful, heedless, or inadvertent; (JK, S, Msb, K;) as also وسَهُوانُ * or inadvertent (S, K;) whence the prov.,

إِنَّ الْمُوصِّينَ بَنُو سَهُوانُ

(S) i. e. Only the unminiful [lit. the sons of the unmindful] are such as require to be enjoined: (S, Meyd:) or, as some say, by بنو سهوان are meant all mardinal; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سهوان may be syn. with [the inf. n.] or it may be an epithet, syn. with , and is applied to Adam, because he forgot his cove-

may mean the sons of بنو سهوان Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) ___ See also

A tract of land long and wide, without سَاهَيَة any covert of trees, or the like, [to obstruct the view, or] to repel the eye. (JK, and Ham p. 708.)

and أَسْهَاءُ see what follows.

أسَاهيّ, (JK, TA,) in the K, erroneously, [generally signifying أَلُوَانْ , (TA,) i. q. أَسْهَا، اللهُ Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) various sorts (مُشْرُوبُ مُخْتَلَفَة), JK, TA) of pace of camels; like : (TA:) and its sing. is اسْهَاءَة (JK.)

. q. سُوفَ i. q. سُو

1. أسود , (Lth, M, Msb, K,) aor. يسود , (Lth, Msb,) infen. سُحَابٌ, (Lth, M,) or الله سُوالة, (K,) [but the former is that which is commonly known,] It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly. (Lth, M, Msh, K.) It is used in this sense, (IKt, TA,) or [rather] is like بشن, (Bd, Jel,) in the Kur [xvii. 34], where it is said, سَاءَ سَبِيلًا [Ecil, &c., is it as a way of acting]: (IKt, Bd, Jel, TA:) which is like the saying, سَاءَ هَذَا مُذَهَبًا [Evil, &c., is this as a way of acting or believing, &c.]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, [Evil, &e., as an action, أَنَّاءُ مَا فَعَلَ فُلَانٌ صَنِيعًا is that which such a one has done]. (TA.) One says also, النُّقُلُّ and رُسُؤُتُ بِهِ ظَنَّا One says also, النُّوتُ بِهِ ظَنَّا [lit. I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,] the noun being determinate, with the article JI, in the latter case, (ISk, S, Msh, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Meb, TA,) because it is in the accus, case as a specificative; (IB, TA;) but some allow it to be indeterminate after النائد الله عند which is here the contr. of (Msb.) = It is also trans.: (Lth, TA:) you say, ost, (S, M, K,) aor. يَسُوُّوُهُ, (ج,) inf. n. سُوُّة (S, M, K) and , with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like ڪَلَاهُ and فَارَّانِ and (AZ, M, K) and سُوَاءة (AZ, M, K) and مُذَا , like acted ill; contr. of الحقّ : (Ṣ, M, K,) of the measure الحقّ : (Ṣ, M, K,) [and so] الله (Ṣ, M, Ṣ, M,) and الله (Ṣ, M, Ṣ, M,) and الله (Ṣ, M, Ṣ, M,) and الله (Ṣ, Kh, Ṣ, M,) and (Ṣ, Kh, Ṣ, like , فَعَالِيَةً Ş, M, K,) of the measure , سُوَائِيَةً

M,) and مُسَاءً (M, K) and مُسَاءً , (S, M, K,) originally مُسَائِية, (Har p. 81,) and مُسَائِية, which is originally مُسَايَةٌ, (Kh, S, M, K,) and مُسَايِنةً (S, M, K,) which is a contraction of that next preceding, (Klı, Ṣ,) and مُسَائِيَّة, (M, K,) this last written in the L with two رمسايية s, [i.e. مسايية (TA,) [He did evil to him;] he did to him that which he disliked, or hated; (M, K;) he displeased, grieved, or vexed, him; contr. of (S.) One says, سُؤْتُ الرَّجُلُ, meaning I displeased, grieved, or rexed, the man by what he saw [or أَرُدُتُ مَسَابَتُكَ And أَرُدُتُ مَسَابَتُكَ experienced] from mc. (S.) And and مَسَائِينَك [I desired to displease, grieve, or vex, إِنَّ اللَّيْلَ طَوِيلٌ وَلاَ يَسُوُّ And إِنَّ اللَّيْلُ طَوِيلٌ وَلاَ يَسُوُّ [Verily the night is long, and may the state thereof not displease, grieve, or vex, me]: meaning زُلَّ يَسُوْنِي بَالله and expressing a prayer. (Lh M. [In the TA, in the place of بالله is put at the; or the like, مَا لَهُ مِنَ الحَوَادِثِ or the like, i. e. its events, or accidents, &c.]) And يَدُوي l have, belonging to him, or I owe فاناه وَنَاءَهُ him, what grieved him, and oppressed him by its reight], and فَا يُسُوِّونُهُ وَيَنُونُونُ finhat does, or will, grieve him, &e.]. (ج.) تَرَكَ مَا يَسُووُهُ وَيَنُووُهُ [He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobee was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, "What wilt thou write?" and he answered, "Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight:" i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] أَسُوْوُهُ .aor مِسُوْتُ وَجُهُ فُلَانٍ .One says also مِسُوْتُ inf. n. مُسَاقية and مُسَاقية, (Lth, TA,) i. q. مُسَاقية [i. c. I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.]. (TA. [It is said in a copy of the M, that : قَبْحْتُهُ means سُؤْتُ لَهُ وَجُهَهُ but I think that the right explanation is , without teshdeed, meaning I said to him, قَبُ وَهُمِكُ : see

2. سواً [He corrupted, or marred]. You say, Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] سواً عَلَيْهِ ــــ He said to him أَــَاتُ [Thou hast done ill]. (M.) You say, ِ وَعُلَهُ مِ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ أَنْ عُلَيْهِ مَا صَنَعَ (عِلَهُ مَا صَنَعَ اللَّهِ مَا صَنَعَ and تَسْوِئَة, I discommended to him what he had done, or his deed; and said to him إِنْ أَسَأَتُ Thou hast done ill]. (S, K.) And أَسَأَتُ If I do ill, say thou to me, Thou hast أَضُوَّى عَلَى

is a contraction of that next preceding, (Kh, S, and عُلَيْه and عِلْمُ and به (TA) He did cril or ill, or acted ill, to him. (S, K, TA.) _ [See also اساً أَهُ اللهِ in several senses, in art. أَسُوَى He corrupted it, or marred it; (M, K;) [did it ill;] did it not well; namely, a thing. (M.) It is said in a prov., أَسَاءُ كَارُهُ مَا عَمِلَ [In unwilling person did ill what he did]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.*) See also 1, in two places, in the former half of the paragraph. [And see 2.]

> 8. IIe experienced evil, or that which he disliked or hated, (S,* K, TA,) or displeasure, استاء ك (TA,) or grief, or anxiety. (M, TA.) occurs in a trad. as meaning IIc (the Prophet) became displeased, or grieved, or anxious, on account of it; i.e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is المتالك, meaning "he sought the interpretation of it, by consideration." (TA.)

is an inf. n. of مَلَّه, (Lth, S, M, K,) intrans., (Lth, M,) and trans. : (S, M, K:) and is also used as an epithet, applied to a man, (M, M, and Ham p. 712,) and to an action. (Msb.) You say رجل سو: (Ṣ, M, Meb, Ķ) [A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious: (M, TA:) and رَجُلُ السوء [the man of evil nature or doings ke.]: (Ş, K:) and دِنْبُ السَّوْءِ [the wolf of cril nature &c.], as in a verse cited voce أَحَالُ, in art. (Ṣ:) and عَبُلُ سُوهِ [a decd of evil nature]: (M, Mṣb:) and عَبُلُ السُوهِ [the decd of evil nature]: (Ham p. 498:) and نعت سُو: [an epi-thet of evil nature]: (O and K in art. :) and سُعْفُ سُوءِ a bad commodity: (O and TA in art. عنف:) and if you make the former word determinate [by means of the article ال], you use the latter as an epithet [also], (M, Msb, and Ham, p. 712, *) and you say الرَّجِلُ السُّوء [the cvil man, or the man who does what is evil &c.]: (Msb, and Ham p. 712:) and العَبَلُ السَّوْء [the evil deed]: (Msb:) [this last phrase I hold to be eorrect, regarding السُّوا in this case as originally an inf. n. of the intrans. verb , and therefore capable of being used as an epithet applied to anything; though] IB says that السُّوا used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, السُّون, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say الرَّجُلُ السُّوء, though one says السُّوء as well as المَقُّ اليَّقِينِ for السَّقُ اليَّقِينَ 4. أَلَاء , [inf. n. وَأَلَاء] He did evil, or ill; or is not the same as اليَّقِينُ , but الرَّجُل is the same

sion "with damm" may perhaps be meant to refer to !! in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السُّوء, with damm, in all of the three instances,] Akh allows one's saying رَجُلُ السُّوء and سُوْء , with fet-h to the س in both; but not السُّوء because , سَجُلُ السُّوءِ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رُجُل is prefixed, as governing a gen. case, only to the inf. n.: and he adds that onc says, مْذَا الرَّجُلُ السُّوء, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) - See also the next paragraph, in six places.

is the subst. from is the subst. from ; (S, M, K;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bd in ii. 46) of رُبِيِّي, (Ksh ibid.,) or of مساء , aor. يسوء , (Bd ibid.,) or of [q.v.]; (TA;) signifying Evilness, badness, abominableness, foulness, or unseemliness; [and displeasingness, grievousness, or vexatiousness;] as, for instance, of natural disposition, and of doings: (Ksh ubi suprà:) vitious, immoral, unrighteous, sinful, or wicked, conduct : [hence, وماه بسوء : see art. ومن:] anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly: (S, TA:) [an evil action or event:] cvilness of state or condition: harm, injury, hurt, mischief, or damage: (IB, TA:) anything that is mentioned as being [i. e. evil, &c.]: (Lth, TA:) any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady: (M, K, TA:) [pl. , accord to a general rule.] The saying means I do not disacknowledge مَا أَنْكُوكَ مِنْ سُوْع [i. e. evilness, &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) التُصْرِفُ عَنْهُ السُّوء in the Kur [xii. 24], is said by Zj to ,in the Kur [xii. 24], is said by Zj mean, [In order that we might turn away from him] unfaithfulness to his master, and adultery (M, TA.) And سُود الحسّاب, in the Kur [xiii. 18, i. e. The evilness of the rechoning], is expl. by him as meaning a reekoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the ntmost extent, in which no evil work will be passed over. (M, TA.) ý means There is no good in thy خَيْرٌ فِي قُولِ السُّوء saying فول [i. e. a thing that is evil; سُوهُ being here used in its original sense of an inf. n.]: but in the sense of قول in the sense of and] the meaning is, in evil speech. (TA as from the K, but not in the CK nor in my MS. copy of the K.) accord. to one reading, and accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السّوء, (K, TA,) in the Kur [ix. 99

and xlviii. 6], (TA,) mean Defeat, and evil; (K, TA;) and trial, or affliction, and torment; (TA;) and perdition, and destruction, or corruption: (K, TA:) and in like manner in the saying, أُمْطَرَتْ مَطَرَ السّوء, (K, TA,) in the Kur [xxv. 42]: (TA:) or الشوء means harm, injury, hurt, mischief, or damage; and evilness of state or condition; [as expl. before;] and الشوء, corruption, or destruction, or perdition: (K, TA:) means defeat and وَاتْرَةُ السُّوءِ in the phrase السُّوء evil; and the reading السُّوء is from [i. c. syn. nith] النَّسَاءة [as inf. n.]. (S. [See also النَّسَاءة [as inf. n.] art. دور.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], أَلظَّالُيِّنَ بِٱللَّهِ ظَلَّ ٱلسُّوْءِ (TA,) ii. e. Who opine, of God, ظُنَّ الأُمْرِ السَّوْءِ the opining of the evil thing], (Bd,) it is allowable to read ظُنُّ السَّوم; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the وَظَنَنْتُرُ ظُنَّ السُّورِ * saying in the Kur [xlviii. 12], [And ye opined the evil opining], it is read only with fet-h, and damm to the wis not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السوم is with fet-h and with in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) __ In the Kur vii. 188, it is said to mean † Diabolical possession; or insanity, or madness. (M, TA.) __ ! Leprosy, syn. برص, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) _ † The fire: so in the Kur xxx. 9, accord. to the reading السوء: (K, TA :) said to mean there Hell: but the reading commonly known is السُّوءي. (TA.) _ And + Weakness in the eye. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be پالفتے; but this is evidently a mistake for [.بالفتر]

سَيِّيُ عود : سَيْ

The عَوْرَة [or pudendum], (S, Mgh, Msb,) i. e. (Msb) the فُرْج [which means the same, or the external portion of the organs of generation], (Lth, M, IAth, Meb, K,) of a man, and of a woman: (Lth, Msb, TA:) and the anus: (Az and TA in art. بَسُونَتَانِ: and pl. so called because its becoming exposed to : سُواتَ men displeases [or shames] the owner thereof; (Msb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سُوَاتِهِهَا, some read مَوَاتهما ; and some, سَوَاتهما (Bd.) _ In the Kur v. 34, it means The dead body, or corpse; (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) __ Accord. to IAth, the former is the primary signification: and hence it is transferred to denote Any saying, or action, of which one is ashamed when it appears: (TA:) any evil, bad, abominable, foul, or unseemly, saying or action; (S, K, TA;) as also انسواله : (M:) any disgracing action or thing: (Lth, TA:) an evil, abominable, or unseemly, property, quality, custom, or practice; (K, TA;) as also أسواء , or أسواء ; (ac- ا

فَرَبُ فُلَانَ عَلَى فُلَانِ عَلَى فُلَانِ عَلَى فُلَانِ عَلَى فُلَانِ عَلَى فُلَانِ عَلَى فُلَانِ الله some to be originally with, and of the measure غُنْفُة, from السَّوْء so that the saying means Such a one did to such a one a thing that caused displeasure to him; and did evil to him: others hold that the saying means such a one made a may to do what he desired to such a one; in which case, عَلَا is of the measure عَنْفُة from رَسُونَهُ originally بَسُونَهُ, which is changed into وَوَانَ, and then into مُنْفَلَة, and then into مُنْفِقُهُ. (Aboo-Bekr, TA.) [See the same word in art.

يَّوْءَةً: see أَسُوءَةً, in two places.

is [fem. of أَسُواً, q. v., as meaning More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly: and is also] a subst. signifying an evil, a bad, an abominable, a foul, or an unseemly, action; (Msb, TA;) i. q. عَنْدُ سَنَّهُ alone]: in this sense, [as well as in the former,] (TA,) contr. of المنافق (Ṣ, M, K, TA.)

— In the Kur xxx. 9, (Ṣ, TA,) accord. to the reading commonly known, (TA,) [as contr. of المنافق [المنافق]]. المنافق الم

see أَسُوا (of which it is said by some to be fem.) in two places: __ and see also , in four places.

is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally خُزْيَانُ أُسُواً, meaning Ashamed, or base, or vile, or ignominious, and evil, bad, &c.,] from القبع. (M, TA.) __See also

رَسَيْنُ (as will be shown below, voce سَيْنُ , then سَيْنِي , and then رَسَيْنُ , applied to a thing [of any kind], (Lth, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly; (Lth, Msb, TA;) contr. of سَنْنَ : (Msb:) sometimes contracted into بَنْنَ , alke as سَنْنَ is contracted in بَيْنَ into بَنْنَ ; as in the saying of Et-Tuhawee,

وَلَا يَجْزُونَ مِنْ حَسَنٍ بِسَىْءٍ وَلَا يَجْزُونَ مِنْ غِلَظ بِلِينِ

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (Ş.) You say قُول سَيِّي [An evil saying; or] a saying that displeases. (M, TA.) And فعلة سيئة [An evil action or deed]. (TA.) And it is said in the وَمَكْرَ ٱلسِّينِ وَلَا يَحِيثُ ٱلْمَكْرُ ٱلسِّينِ إلى Kur [xxxv. 41], [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, Such a one is evil in respect فكرن سَيِّي الاختيار of choice, or preference]. (S.) [See also the next paragraph.]

fem. of بَيْنُ , q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix 3], originally رَسُونَة, (Ş,) An evil act or action ; contr. of (Mab;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خطيئة: (M, K:) pl. سَيَّنَات. (TA.) It is said in a trad., الصَّسَنَةُ بَيْنَ السَّيْقَتَيْنِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a مَيَّة, and the falling short thereof is a مَيَّة, and the pursuing a middle course between these two ــ (TA.) [See also سُونة and سُونة ._ ــ الله عَسْنَة ع Also, tropically, 1 The recompense of a attack properly so termed [i. e. as expl. above]. (Msb in art. مكر.) __ An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to Lime; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to in the Kur iv. 80. (Er-Rághib, TA in art. حسن.)

fem. نسواى: see the latter word. One Bays, هُوَ أَسُوا القُوم He is the most evil, &c., of the people, or party; syn. : is and significant street, sec. (Msb.) And the [common] people say أسواً الأحوال, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Msb.) = [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA :) fem. المواد (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure i having no [masc. of the measure] in four places. It بسوءة (M, TA.) See also أفعَل , in four places. is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) مَوْاءً لا وَلُودُ خَيْرُ مِنْ حَسَاءً عَقِير [An ughy prolific woman is better than a beautiful barren one]. (M, TA.)

an inf. n. of of : (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of : originally ز مَسَاوِئُ and therefore the pl. is * مُسَاوِئُ and therefore the pl. is (Msb;) signifying also vices, faults, defects, or imperfections; (S, Msb, K, TA;) and diseases;

the saying, بَدَتْ مَسَاوِيه His acts of disobedience, and vices, faults, &c., appeared: (Msb:) and Horses run, notwith- الخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا standing their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, : البَسَاسِيّ has no proper sing., like البَسَاوِي (Meyd, TA:*) accord, to some of the writers on inflection, it is the contr. of الهَحَاسن, and an anomalous pl. of الشوء, being originally with

: see the next preceding paragraph.

مُويَةً A long, or far, journey; like سُويَةً (K, TA;) of which it is a dial. var.: a short journey is termed (TA.)

A well-known [beverage of the kind سوبية called] نبيد, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt غَبْدُلَّاوِي ; (see art. and see also White's "Abdollatiphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

1. مَاجَ نُسِيجَهُ بِالمِسْوَجَةِ, said of a weaver, He passed the and, i. e. the sprinkling instrument, to and fro over his web (to dress the warps with [Hence, app., unless the reverse be the case, the inf. n.] مُوجَان signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سُوجَان, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاحَ, aor. يَسُوحُ, inf. n. - in [and me, or it, went and came. (TA.) __ And سَاج (IAar, O, K,) sor. as above, (IAar, O,) inf. n. سُوْجًانٌ and سُوْاجٌ and سُوْجٌ He ment along gently, softly, or in a leisurely manner. (IAar, O, K.) IAar cites the following [as an ex. of an epithet hence derived]:

غَرّاء لَيْسَتْ بِالسُّؤُوجِ * الجِلْبِحِ

moman that goes along gently, or softly, by reason of decrepitude]. (O.)

(Mab) Ile وَنَحُوهِ (A, Mab) سُوْمِ عَلَى الْكُرْمِ . 2made a ____, i. e. an enclosure (A, Msb) composed of thorns and the like, (Msb.) around the grape-vines (A, Msb) and the like; as also ,..., with with the word _____ [from which it is derived]: (Mab:) and inf. n. , he made an enclosure (K and TA in art.) of thorns and the like (TA in that art.) around his garden of palm-trees or vincs. (K and TA in the same art.)

The teah-tree; tectona grandis; to which

the name of _ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (S, A, Mgh, O, Msb, K,) of great size, (Msb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is a black, heavy, wood, which is brought from India, (A, Msb,) in pieces made of an oblung form, and squared, (A,) and which the woodfretter can hardly, or not at all, wear, or waste; (A, Mab;) and he says that its pl. is سيجان: (Msb: [but this is said in the A only to be pl. of meaning "a rounded, wide, ساج "]) some say that it resembles ebony, but is less black : (Msb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moscs that it was made of the صَنُوبُر [or pine-tree]; and some say that the صنوبر is a species of the عاج : (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَر, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big: (0:) مُعَاجِدُهُ is the n. un.; and its pl. is سَاجَاتُ: (Mşb:) and it signifies a piece of mood of the tree called , made of an oblony form, and squared, as brought from India; (A,* Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, في In the foundation of his أَسَاسِ بِنَاتُهِ سَاجَةً building is a piece of roood of the ut in an oblong form, and squared]: (A:) a -- from which a door is cloven, or divided off lengthwise, is called عَلَيْتُ: (TA:) and the term أَاللُّهُ is also applied to the board, or tablet, [of wood of the __,] upon which stand [or rest] the two scales of the balance when one weighs with it. (S, TA;) and acts of disobedience: (Msb:) so in [A female fair in face: she is not the ugly old (Ham. p. 818.) - Also A [garment of the kind

[here مُضْرَة of the colour termed مُعَلَّسَان meaning a dark, or an ashy, dust-colour]: (S, A, O, K:) or a black طيلسان: (IAar, O, K:) or a large, thick, or coarse, طيلسان: (TA:) or a made of a round form, (A, TA,) and wide: (A:) or a طيلسان hollowed out in the middle (مَقُور); so woven: (Az, O, Msb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such [pl. of قَلْنُسُوَة q. v.,] as were [made] of is the pl. : (T, Ş, A, O, سيجَان : (TA :) سيجَان Mab:) the dim. is المؤيَّة (TA.) It is tropically applied to signify ! A [garment of the kind called] made of a square form, or four-sided; and is described as a sort of , moven. (TA.) As meaning a طيلسان, it is said by some, that its ا is originally ح. (L, TA.) — It is also used, by a poet, in the manner of an epithet, as meaning Of the colour termed خَصْرَة [expl. above]. (TA.)

A preparation of clay, [app. made into a sort of ooze, and] cooked; with which the weaver does over [i. e. dresses] the warps of the web. (TA. [Sec 1, first sentence.])

n. un. of سُلْجُهُ, q. v. (Mab.)

[an epithet from in the last of the senses assigned to it above]: see 1, last sentence.

مَاج of the kind called مَا مُنْكَسَان A small مُوَيْعَ of the kind called مِنَاجِ

An enclosure (A, Msb) made with thorns and the like (Msb) around grape-vines (A, Msb) and the like: (Msb:) an enclosure made with trees around grape-vines or a garden: (L in art. :) an enclosure (O and K in that art.) of any hind (O) around a thing, such as palm-trees and grape-vines: (O, K:) and a wall (O, K) of any hind, whether roofed or not roofed: (O:) pl. [of pauc.] is and [of mult.] is (A, Msb;) the latter originally is, like is pl. of. (Msb.) Fei makes the medial radical letter to be , and so do [Z and] AHei and most of the gramnarians: Az [and Sgh] and IM hold it to be c. (TA.)

The sprinkling instrument (A, A) which the meaver passes to and fro over his web [to dress the warps with the preparation termed]. (A, TA.*)

A [garment of the kind called] and into a ... (A:) or, made round (O, K, TA) and nide, or ample: (TA:) and also applied to signify such as is made square, or four-sided. (TA.)

سوح

[originally سُوِّح]: see what follows.

The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; (Msb voce ;) a part of a house in which is no building nor roof: (Har p. 33:) its its [5:)

or its yard; i. e. a spacious place in front of a house: (Msb in the present art.:) or a wide, or spacious, place, among the dwellings of a tribe: and a side, region, quarter, or tract; or a lateral, or an outward or adjacent, part or portion; syn. or and the lis اللَّهُ (K:) the pl. is اللَّهُ (or rather this is a coll. gen. n. of which is the n. un.] and [the pl. is] سَاحَاتُ (S, Msb, K) and بَسُوحُ ; (S, K;) the last like بَدُنَّة pl. of بَدُنَّة, and عُشُبُ pl. of (TA.) [See : فَشَيةُ : (Ş:) the dim. is also 7 in art. اسيح One says, عَبْرُ ٱللهُ سَاحَتَكَ [May God people thy court, or yard; or make it to be well stocked with people and the like]. (A.) And in a case of drought you say, The air, or atmosphere, has اللُّوحُ وَأَغْبَرُ ٱلسُّوحُ become red, and the courts, or yards, have become very dusty]. (A.) You say also, إِنَّهُ لَبُرِيْ السَّاحَةِ a phrase like إِنَّهُ لَبُرِيْ، العَدِرَةِ [expl. in art. عَدْرِ (TA in art. عنر.)

dim. of مُناحَة q. v. (TA.)

نوخ

رَقُوَائِمُرِ الدَّالَّةِ S, Mab, K,) or سَاخَتْ قَوَائِمُهُ 1. (A,) بِالأَرْضِ (Ş, Mşb,) or بِالأَرْضِ (A,) aor. لَّسُوخ (K, Mab) and سُوخ (L, Mab) and and سُوَخَان, (L,) His legs, or the legs of the beast, sank into the ground: (Msb, TA:) or sank, and became concealed, in the ground or earth : (S, Msb, * TA :) and so سَاخَتْ, aor. تُسِيخُ (Ṣ, Mṣb, TA,) inf. n. سَيْخَانْ (Mṣb) [and سَيْخَانْ: see art. [سخ]: and in like manner one says of the feet : (A, TA :) like تَاخَتُ. (Ṣ, Ķ.) __ And سَاخُ (L, K,) aor. يُسُوخُ, (L,) It (a thing) sank [in water &c.], or subsided; syn. (L, K.) -And سَاخَتْ بِهِمْ الأُرْضُ (A, L, Mab, K,) aor. (L, Mab, K) and سُوْخٌ (L, Mab, K) and سُوْمَان, (L, K,) The ground, or earth, sank with them; or sank with them and smallowed them up or enclosed them ; syn. الْنُحَسَفَتْ, (L, K,) . مَيْتْ ، inf. n. تَسِيتْ , inf. n. مَسْتَتْ , and so تُسْتَّ , and so تُسْتَّ

4. At He (God) made him, or it, to sink into, or to sink and become concealed in, the ground or earth. (Msb.)

5. تنوخ He fell into a place rendered very slimy by rain; (L, K;) or into mud rendered very watery by rain; as also تزوخ. (L.)

(L) and اسُوَاخًا اللهِ (L, K) مَارَتِ الأَرْضُ سُوَاخًا اللهِ (L, K,) or اللهِ , of the measure , أَسُوَاخَى (S,) said in the K to be a mistake, but the S is not the only lexicon in which it is thus written, (TA,) The earth became very slimy by reason of rain. (S, L, K.)

see the next preceding paragraph. يَسُواخَى: In it is much mud. (K.)

أَرُفُ سُوَاخًا ، q. وَسُوَاخًا ، q. وَسُوَاخًا ، وَسَارَت الأَرْضُ سُوَاخًا ، إِنْ سُوَاخًا ، وَسَارَت الأَرْضُ سُوَاخًا

(L, K.) . سُوَّاخَى dim. of سُوَيُوخَةُ

. سُواخي 800 : مُسُوخَةً

سود

1. يَسُودُ , inf. n. سَيَادَةٌ (Mab, TA) and and its vars. mentioned in the next sentence] and مُنْدُورَةً, (TA,) or is a simple subst. signifying as expl. below, (Msb,) IIe was, or became, [a سيد, i. e. chief, lord, master, &c.; or] possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility. (Msb, TA.) __ [It is also trans.:] you say, مُسُودُهُمْر (Ṣ, M, * A,) aor. يَسُودُهُمْر (Ṣ, A,) inf. n. سَوْد (S, M, K*) and سَوْد (M, K*) and ر (S, M, A, K,*) in which last the [final] , is added to render the word quasi-coordinate to words of the measure , فَعُلُلْ and مِنْدَبُ and بَرْقَعْ and (قَرَدُ and سُؤْدُدُ (M, TA) and سُؤْدُدُ (Ş,) (M, K,*) of the dial. of Teiyi, (M,) and سيدودة (S, M,) He was, or became, the ... [or chief, lord, master, &c.,] of his people; (\$;) [he ruled his people, or held dominion over them;] and أستاره significs the same. (M, L.) And ستاره بساده inf. n. سُورُد and سِيَادُ and سُيَادُ &c.], He exercised rule, or dominion, over him. (MA.) [See سَادَتْ نَاقَتِي المَطَايَا [Hence,] ___ below.] مَادَتْ نَاقَتِي المَطَايَا [My she-camel left behind the [other] camels or beasts. (A, TA.) نَاوُدُنِي فَسُدْتُهُ see 3. == and سَارُ as syn. with السُّودُ : see this last, in see this : سَاوَرَهُ as syn. with مَارَهُ see this latter. عناد , aor. يُسُودُ, also signifies He drank water such as is termed , which occasions a disease termed سيد (M, K.) _ And سواد, (M,) or مُنِي , like مُنْدَ, (K,) He was, or became, affected with السُّواد. (M, K. [In the former, the context indicates that this means here a disease that attacks the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.])

2. سُوده قُومه , [inf. n. سُوده قُومه ,] His people made him a سُد [i. e. chief, lord, &c.; generally meaning over them]. (S, M, A.) It is said in a trad. of 'Omar, اَتَعَبُوا قَبُلُ أَنْ تُسُودُوا , (M,) or الله (M,) or المُتَعَبُوا قَبُلُ أَنْ تُسُودُوا ,] (O,) meaning Learn ye hnowledge, or science, before ye be [made] chiefs, looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (بَعْدُ الْكَبُر) and so will remain ignorant, taking it [i. e. knowledge] from the younger ones, and that will lower your estima-

tion: (M:) or the meaning is, before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science. (Sh, O.) [See also 5.] ___ also signifies He slew: signifies the تُسويد (Az, TA:) or [the inf. n.] تُسويد slaying of Julia [i. e. chiefs, lords, &c., pl. of is تَسْوِيدٌ , (K.) __[And accord. to the K, also syn. with ... The being bold, daring, brave, or courageous: but accord to the O, signifies خرى He voided his excrement, or ordure; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicatc.] inf. n. رسودته بالسواد (Ş, M,* TA,) or سودته تسويد, (Myb,) I blackened it; made it, or rendered it, آسود [i. e. blach]; (Ṣ,* M, Mṣb;*) 1 changed its سَوَادِ [or whiteness] to سَوَادِ [or black-ness]. (TA.) __ [Hence, مُرَاثِينَ lit. IIe, or it, blackened his face: meaning + rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, kim: and also, disgraced him: see the contr. ييض: and see also 9. __ Hence also meaning He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بَيْض in this sense also: probably post-classical.] _ (Ş, K,) ,تَسْوِيدٌ .And (Ş, M, O,) inf. n ,سوّد الإبلّ + He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels. (Fr, A'Obeyd, S, M, O, K. *) _ And سُوِدُوا ضَيْفَكُمُ † Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الفَدَآء). (El-Umawee, TA in art. الهجي.)

3. أَمَاوَدُنِي فُسُدُّتُهُ ♦ , A, K, * &c.) He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a ___ [or chief, lord, &c.], and I overcame, or surpassed, him therein: (S, A, L, K:) and also He vied with me in blackness, and I surpassed him therein. (S, L, K. e) __ And سواد, inf. n. سواد, He met kim in the blackness of the night. (M, L.) -(\$, O, K *) سِوَاد . (\$, A, O, inf. n. سَاوُدْتُهُ and spoke secretly with him; (Ş, A, O, K;) because you bring near your [or person] to his [when you so speak with another]; or [because] originally meaning I brought near my .i. e. person, to his: (S:) or سواد, inf. n. سواد, signifies he spoke secretly roith him, and so brought near his well to his [the other's]; as also أَسُودُ, inf. n. يَسُودُ. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, أَوْرَبُ الوِسَادِ وَطُولُ السَّوَادِ, (Ṣ, and قُرْبُ M, O, L, [in my two copies of the Ş مُولً, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] secret speaking with another: (Lh, here means the السواد, M, L:) or, as some say, السواد

[if the question put to her were the last mentioned above]. (M, L.) — also signifies + He acted deceitfully, or guilefully, with him: (K:) or he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) — And + He drove him away; namely, a lion. (O, K.) -The camels laboured باودت الإيلَ النَّبَاتَ And at the herbage with their lips, and could not master it, because of its shortness (O, K) and its scantiness. (K.)

4. أسود and أسود He begat a boy that was a [or chief, lord, &c.]: (S, O, K:) or they signify, (O, K,) or signify also, (S,) he begat a black boy: (S, O, K.) or he had a black child born to him: (M:) and اسودت she brought forth black children. (A.)

5. كسود He became married: (K.:) or he became married, and master of a house, or tent. (Sh, O.) Sec 2, second sentence.

8: see 1. استادوا بَنِي فُلَانٍ They slew the [or chief, lord, &c.,] of the sons of such a one: (AZ, S, M, O, K:) or (so in the K, but in the S and O "and in like manner") they took him captive: (S, O, K:) or they asked, or demanded, of him a woman in marriage. (IAar, and ,فِي القَوْمِ and ,أستار القُوْمُ S, M, O, K.) And He asked, or demanded, in marriage, a or moman of rank or quality], among the , مِنْهُمْر and ,استاد فِي بَنِي فَلَانٍ people: (M:) or he married one of the chief, or noble, women of the sons of such a one. (IAar, O.) And استاد [or chiefs, lords, &c.]. (L.) سَادَة

9. اسود (Ṣ, M, Mṣb, Ḳ,) inf. n. اسود ; (Ṣ, , (Ş, M, K,) inf. n. اسُويدَادٌ; (Ş, M, K,) أسوادٌ * ; (Ş, to avoid the concurrence of two quiescent letters; imperative [of the second] بأسوَادِر, and the last two letters in this may be incorporated together [so that you may say إِلْسُوَادِ]; (Ş;) said of a thing; (Ṣ, Mṣb;) and أَسُوِدُ \$, M, Mṣb,) said of a man, (Ş, TA,) and of a thing, (TA,) aor. يُسُودُ; (Msb;) and سُدُت, (M,) first pers. سُدُت, a form used by some ; (§;) It, and he, became أَسُورُ [i. e. blach]: (S, M, Msb, K:) and اسواد t, or he, became intensely so. (TA.) Nuseyb says,

سَوِدْتُ ﴿ فَلَرُّ أُمُّلكُ سَوَادِي وَتَحْتَهُ قَمِيصٌ مِنَ القُوهِيِّ بِيضٌ بَنَائِقُهُ

[I am black, (for Nuseyb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistán, the gores of which are white: by this قييص he means his heart; وتَبيضُ القُلْب or إلقَبيصُ tropically meaning "the pericardium;" and, by a synecdoche, "the heart itself, with its appertenances"]. (Ṣ, TA.) __ [Hence,] اسود وجهه [lit. His face became black: meaning] \$\pm\$ his face

enticing to جماع: or, as others say, الجماع itself | pleasure, occasioned by fear [\$c.]: (Bd in iii. 102:) he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done (Bd in xvi. 60) [fc.: and often meaning he became discraced]: opposed to ابيَض (Bd in iii. 102.)

11: see 9, in three places.

Q. Q. 4. اسواد : see 9, first sentence.

(M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Meb:) pl. أَسُوادُ : (M, TA:) and signifies a portion thereof; (M, Mab, K, TA;) and the pl. of this is سُودَات, and the بأسودات ا is اسودات which occurs in a trad. (TA.)

. سودد 800 : سود

a contraction of سيد, q. v.

سید . see art سید

: Bee مُوْدُ Bee . سُوْدُ Bee : سُوْدُ . بيض .TA in art. بيض. (near the end.]) أَسُودُ See also ,السُّودَآء

a subst. from سَهَادَة, inf. n. سَهَادَة; signifying [The rank, station, or condition, or the quality or qualities, of a نيد; i. e. chiefdom, lordship, mastery, &c.; or] glory, honour, dignity, (Msb.) or eminence, exalted or elevated state, or nobility: (M, Msb:) or this word, (S, M, K,) and its vars. (M, K,) of سُؤْدُدُ and سُؤْدُدُ (M, TA) سُؤْدُدُ and سُودُدُ the dial. of Teiyi, (M,) and , (M, K,) are syn. with سَيْدُورَة (Ş, M, K) and سَيْدُورَة as inf. ns. of ساد [q. v.]. (Ş, M.)

(q. v.]. (Msb.) أَسُودُ fem. of سُودُانَا

.سُودَانيَّةُ see : سُودَانَةٌ or سُوْدَانَةٌ

سید .in art سیدانهٔ

Mgh, O,) and) رَسُوْدَانَيَّةُ M, A, TA,) or رُسُودَانِيَّةُ with damm, like the ,سُودَانَةً (M, O,) or سُودَانَةً first, (TA,) and أُسُودُ لا (A, K) and سُوَادِيَّةُ لا (K) all signify the same; (TA;) A certain bird, that eats grapes: or i. q. acets [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the some, (TA,) sometimes (Mgh) called also العصفور الأسود (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and became expressive of grief, or sorrow, or dis- dates (A, TA) and locusts. (Mgh, O, TA.)

a certain colour, (S, Msb.) well known. (Msb.) One says, لَقَيْهُ فِي سَوَادِ اللَّيْلِ [He met him in the الشَّاةُ تَهُشِي فِي blackness of night]. (TA.) And ,The sheep سَوَادٍ وَتَأْكُلُ فِي سَوَادٍ وَتَنْظُرُ فِي سَوَادٍ or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, Mgb.) And إِذَا حُسُر [When whiteness becomes muck, البَيَاضُ قُلُّ السُّوادُّ blackness becomes little]; by whiteness meaning mill; and by blackness, dates. (TA.) ___ Black clothing. (Mgh in art. بيض. [See its contr. [...]. (Ş, M, A, Ķ) سَوَادُ القُلْبِ [...]. and أَسُودَاؤُهُ إِلَي and أَسُودُهُ إِلَى اللهِ (M) and أَسُودُهُ أَلهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إ K) and أَسُوَيْدُ اوْهُ ﴿ (S, M, A, K,) the last a dim., (TA,) The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalk el-Insán")]: or the heart's blood: i. q. هبته: (Ş, M, K, TA:) or, as some say, 44. (M, TA.) One says, اَجْعَلْهُمْرُ فِي سَوَادٍ قَلْبِكَ (A, TA) and (A) \$ [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) significs The liver. (L, TA.) - سُوَادُ الْبَطَن is also syn. with يُشْفَعُنُ [as meaning A person; and also, in a more general sense, a buility, or corporeal, form or figure or substance]; (A'Oleyd, S, M, A, Msb, K;) of a man, and of other things; (Msb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance : (TA :) pl. أُسَاوِدُ and أُسُودُهُ, (Ş, M, A,) the latter a pl. pl. (S, M.) El-Aasha says,

تَنَاهَيْتُرُ عَنَّا وَقَدْ كَانَ فِيكُمُر أُسَاوِدُ صَرْعَى لَرْ يُوسَدُ قُتيلُهَا

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the meaning the شُخُوص of the slain. (Ş.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا بِلَيْلِ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يَخَافُكَ كَهَا [When any one of you sees a bodily form, or a person, by night, let him not be the more contardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: here meaning مواداً . (L.) The saying is expl. by As as meaning ﴾ بَرَايِلُ سَوَادِي بَيَاضَكَ i. e. My person will لَا يُزَايِلُ شَخْصَى شَخْصَكَ not separate itself from thy person]: سواد, with the Arabs, meaning سُنْص, and in like manner قَالَ لِيَ الشَّرَّ أَقِيْرِ [Hence, app.,] بَيَاضً [as though lit. signifying Evil said to me, Erect thy person]; meaning + be thou patient: a prov. (TA.) _ As its pl. آساود means the of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the

and the مَعْنَة and the مَعْبَرة (M, Mgh;) مَوْاد and the مَعْبَرة and the مَعْبَرة الم called أَسَاوِدُ الدَّار, it is also used as meaning † Household goods or utensils or furniture and the like, absolutely. (Har p. 495.) [And in like manner] the sing. is also used as meaning † The travelling-apparatus and baggage and train (ثَقُل) of a commander: (S:) and † the tents and apparatus and beasts and other things, collectively, of an army. (TA.) ___ Also, the sing., † Property, or cattle, &c.; syn. مَالّ : (Aboo-Málik,TA:) or much thereof; (A'Obeyd, S, K;) as in the saying الْفُلَانِ سُوَاد [To such a one belongs much property, &c.]. (A'Obeyd, S.) _ Also A collection, company, or collective body, of men; (M, كَتُرْتُ سَوَادُ القُوْمِ بِسَوَادِي A, L;) as in the saying I [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and أَسُودَاتُ and are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning + sundry, distinct or separate, sorts of men, or people: (M:) [but] سَوَادُ المُسْلَمِينُ means + the collective body of the Muslims: (Mgh, Msb:) and so السواد منَ البُسُلمينَ a tropical phrase [in which , الأَعْظَرُ is understood]: (A:) or this means 1 the great number of the Muslims agreed in obedience to the Imám. (TA.) † The commonalty, or generality, of men or people: (S, K:) + the bulk, or main part, of a people: (M, TA:) or + the greater number. (Msb.) And † A great number (S, Msb, K) of any kind. (S.) -+ A collection of palmtrees and of trees in general; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) ___ And † The rural district of any province; i. e. the district i. e. رَسَاتِيق i. e. districts of sown fields with towns or villages], of any province: (M, TA:) or the environs, consisting of towns, or villages, and of cultivated land, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city: (K:) thus [particularly] of El-Koofeh and El-Basrah: (S, O:) hence, (A,) سُوَادُ العَرَاقِ (A, Mgh, O, Msb,) or [simply] السواد, (K,) the district of towns or villages, and cultivated lands, of El-Irák; (O, K;*) or the district between El-Basrah and El-Koofeh, with the towns, or villages, around them; (A;) or extending in length from Hadeethet El-Mowsil to 'Abbadan, and in breadth from El-'Odheyb to Holwan; (Mgh;) so called because of the - [which means both greenness and a colour approaching to blackness of its trees and its seed-produce; (Mgh, Msb;) أَسُود the Arabs term أَخْضُر because it appears to be thus at a distance. (Msb.)

: سواد Secret speech with another; as also سواد (M, K, TA:) each a subst. from ساورة, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَاوَدَ, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words

the former, but it is authorized by AO and others. (TA.) = Also A certain disease incident to sheep or goats. (K.) _ And A certain disease incident to man; (K;) a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills. (M, TA.) _ And A yellowness in the complexion, and a greenness (عضوة [app. here meaning a blackish hue inclining to greenness]) in the nail, (K, TA,) incident to people from [drinking] salt water. (TA.)

رَسِّيْدٌ, (S, M, K, &c.,) of the measure نَعِيلٌ; [originally سُوِيدٌ below; the kesrch upon the , being deemed difficult of pronunciation, is suppressed, and the quiescent , and & thus coming thgether, the latter receives the rejected kesreh, and the j is changed into and incorporated into the augmentative ; as in the case of with those who hold it to be originally بَوْيِكْ, j or, accord. to the Basrees, it is of the measure نَعِيل ; [originally رُنوع (Š;) and also زَسُيْدٌ (Mz, 40th) (رَسَيْوِدُ section on the class of هين and هين;) A chief, lord, or master: (M, L, Mgh, Msb: [accord. to the last of which, this is a secondary signification, as will be seen below :]) a prince, or king: (Fr, L:) one who is set before, or over, others: a master of a household: (L:) a woman's husband: (Fr, M, Msb:) a possessor, an owner, or a proprietor: (L, Msb:) a slave's master, or owner: (Fr, M, Msb:) a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction: (L:) one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness. who makes a just use of his property, and aids others by himself: (ISh, L:) one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility; (L, Msb; [accord. to the latter of which, this is the primary signification;]) generous, noble, or high-born: (L:) the most generous, noble, or high-born, of a people: (Msb:) a liberal, bountiful, or munificent, person: (Fr, L:) clement; forbearing; one who endures injurious treatment from his people (L:) devout, abstaining from unlawful things, and clement, or forbearing: (Katadeh, L:) one who is not overcome by his anger: ('Ikrimeh, L:) accord. to As, the Arabs say that it signifies any one who is subdued, or repressed, by his principle of clemency, or forbearance: (L:) and ماند signifies the same as نسند: or one inferior to a هَذَا سَيِّدُ (K:) or, accord. to Fr, one says, هَذَا سَيِّد this is the lord, Sc., of his people today]; but if you announce that he will be their هُوَ سَائِدُ قُومِهِ عَنْ after a little while, you say سيّد and of سَیِّدٌ, and سَیِّدٌ: (Ṣ:) the fem. of سَیِّدٌ [and of سَیِّدٌ] is with a: (M, L, Mab:) pl. of سَیِّدٌ (Ṣ, (Ş, M, Msb, K) سَادَةً (M, K,) سَادُدُ (Ş, M, Msb, K) (Mab: عَادَاتٌ [سَارَةٌ S, K) and [pl. of) سَيَائِدُ S, K) سَيَائِدُ [J says that] , فَعَلَة is of the measure فَعَلَة (orinally أَسُوَدَةً,] because سَيِّد is of the measure ; [as has been before mentioned;] and it is being like مَرَاتٍ and مَزَاتٍ (M:) As disallowed like مَرَاتٍ as pl. of مَزَاتٍ the only other instance

of the kind; this being shown to be the case by the fact that سَيِّد has also as a pl. سَيِّد, with ء, [and with the changed into because it is so changed in the sing.,] like as أَفَائِلُ has أَفَائِلُ, and like as تَبَائع has تَبَائع but the Başrees, who hold to be of the measure , say that it becomes of the measure is in the pl. as though it were as a pl., and like فَارَة which has فَارَة as a pl., and like يَالَدُ, which has ذَادَة as a pl.; and they also say that سَيَاتُد, with as pl. of سَيَاتُد, is contr. to analogy; for by rule it should be without .. (S.) __[In the present day it is also particularly applied to signify, like شُرِيف, Any descendant of the Prophet.] - One of the poets has used it in relation to the jinn, or genii; saying,

يَنْدُبُنَ سَيِّدُهُنَّهُ

[Genii that were roused from their sleep by night, summoning, or perhaps bewaiting and eulogizing, their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) __ And the wild ass is called + the are of his female. (TA.) - Also, (Ks, S, M, Mgh, Msb, K,) and v, (K,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, + Advanced in years: (Ks, S. M. Mgh, Msb, K.) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) __And the former also signifies + What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-an, because, he says, it is سيد الكلام † [The paragon of speech]. (M.)

: see the last sentence but one above.

the abbreviated dim. of أَسُودُ (S, Mgh, Msb:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also اسود ا: (M: [but see الأَسْوَدَانِ, voce :]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْرُ مِنْ He gave them not to drink a drop of water. (M, Mgh, L.) الم سويد means The anus; syn. اللهُوْيْدَآء (K;) [and] so اللهُوْيْدَآء أنا

near the beginning , سُوَاد عند عنوادة القُلْب of the paragraph.

or perhape سُوَادِي, i. e. "belonging to the Sawad of El-'Irak,"] i. q. سهريز (M) A wellknown sort of dates, (K voce سبريز,) found in abundance at El-Başrah. (TA ibid.)

. سُودَانِيَّةُ see : سُوادِيَّةُ

q. v.: (Mgh :) أَسُودُ dim. of , سُودُاً، qe. v.: : سُوَيِّدُ in two places : ـــ and سُوَادُ see also ــ

of [plants of the kind called] نُسُودُ سَالِنَّ it is also called : سُودُ سَالِنَّ because it casts it by it [app. a mistranscription for air a plant]; without describing it. (M.)

: see سَائدٌ: see سَائدٌ, in the middle of the paragraph,

Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجُلّ : (Ṣ, Ķ :) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هو اسود مِن فلان He is greater &c. (أَجَلُ) than such a one. (S.) And الأسود من القوم means The greatest &c. الأجُلّ) of the people, or party. (K, TA.) Also Black; i. e. having سُواد, (M, Mgh,) which is the contr. of بياض: (M, Mgh:) and signifies the same as أَسُودُ (Ḥam p. 379:) [or has an intensive signification, like (Mgh, Mab:) سَوْدَاء فَا أَسُودُ the fem. of يَعْدِرُا فَعَا أَسُودُ the dim. of أُسَيِّدُ أَ is أُسَيِّدُ (S, Mab,) and it is allowable to say أَعُودُ أَ, [as is shown by an ex. voce أَنْكُ,] meaning [a little black thing; or blackish, or] approaching to black; (S;) and the (M, Mab) and of سُودُ (Mab) is سُودُ (M, Mab) and سُودَان [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [The negroes;] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السودان) is also بِلَادُ السُّودَانِ or أَرْضُ السُّودَانِ sometimes used for (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَعْفُرة.] And the epithet أَسُودُ is also applied by the Arabs to a thing that is أَخْضُر [i. e. green]; because it appears to be thus at a distance. (Msb. [See and see مُدْهَامَّةُ and عَدِيقَةً دَهْمَاتَهُ and see أَخْضُرُ see : سَوْدَاَؤُهُ and أَسُودُ العَلْبِ [Hence,] ... [.أَدْهَمُ The black bile; one of the ...وَادُّ four humours of the body; of which the others are the yellow bile (الصَّفَرَاءً), the blood (الدُمُ), as opposed to أَسُودُ ... [. (البَلْغَيْر) and the phlegm [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see , in two places. __ As applied to a certain bird: see سُودَانِيّة, in two places. - Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) A great serpent, (S, M, K,) in which is blackness: (S, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being and عَالَةُ السَّوْدَاءَ ... [.حبر and شهب arts. شهب arts. أَسُوَدَاتُ * and أَسُاوِيدُ (S, M) and أَسُودُ (S, M) and أَسُودُ (M:)

A certain bird. (M.) __ And Salt tracts (سباخ) | were it an epithet [used as such], its pl. would be off its slough every year: you do not say أسؤد نسَالِين : (Ṣ:) the female is called أَسُورَةُ \$ (Ṣ, M,) which is extr.; (M;) and to this the epithet means الأسورَان ... (8.) is not applied. أسائحة + The serpent and the scorpion; (Sh, Mgh, Msh, K;) which are to be killed during prayer: (Sh, Mgh, Msb:) so called by the attribution of predominance [to the former]. (Sh, TA.) __ And ! Dates and water; (El-Ahmar, As, Ş, M, A, Mgh, Msb, K;) both together being thus called by a term which properly applies to one only, [acord. to some,] for [they say that] الأسود alone signifies dates, not water, and especially, or mostly, the dates of El-Medeench; and in like manner, Aboo-Bekr and 'Omar together are called العبران; and the sun and the moon together, القَبْرَان: (TA:) or, as some say, it means water and milk; and is applied by a rajiz to water and the herb called اللَّفّ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سويد. ـ Also + The 5 [or tract strewn with black and crumbling stones] and night: (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medence, and he said to them, "There is nothing for you with us but the أَسُودَان:" and they replied, "Verily therein is a sufficiency: dates and water:" but he said, "I meant not that: I only meant the and the night." (\$, M.) And as to the saying of 'Aīsheh, that she was with the Prophet when they had no food, but only the أَسُوَدُان, which is expl. by the lexicologists as meaning dates and vater, [and thus by Mtr in the Mgh, ISd says,] in my opinion she only meant the عَرَّة and night. [lit. He is black-livered] هُوَ أَسُودُ الْكِيدِ __ (M.) means ! he is an enemy : (A, TA :) and سُودُ الرُّحُبَادِ means t enemies. (M, A.) You say also, , and, in like manner, جَاءً فُلَانٌ بِغَنَيِهِ سُودَ البُطُونِ both meaning † Such a one brought, his sheep, or goats, in a lean, or an emaciated, state. (As, S, and A in art. ___.) __ And He shot with his lucky رمَى بِسَهِيهِ الرَّسُودِ arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) __ And t I spoke to كُلُّمْتُهُ فَهَا رَدُّ عَلَى سُوْدَاءً وَلَا بَيْضَاءً him, and he did not return to me a bad word nor a good one: (S, L:) or a single word. (A.) means + A footstep, or footprint, that is becoming effaced: a recent one is termed † Cultivated, or planted, land; opposed to البيضًا [q. v]. (TA in art. بيض.] [See also عَنْهُ سُودًاً] [But البيضًا means † A very severe year; more severe than such as is termed it; which is more severe than the and still more so than the بَيْضَاء : see

trad. to be a remedy for every disease except death, (TA,) i. q. الشُونيز [q. v.], (K,) as also أَلَّهُ أَلَى اللهِ اللهِ اللهُ الل

with the movent و بالمبدئ with the movent و rejected, Of, or relating to, [a blackish colour, or] a colour approaching to hlack. (Ş.)

and أُسُودُ sec أُسُودُ fourth sentence.

مَسَادٌ, A shin for clarified butter, or for honey. (TA in this art. [See also art. مسادٌ; and see مُسادُدُ, in art. أَسْادُ.])

One over whom rule, or dominion, is exercised; or af whom another is سَيْد [or chief, lord, master, &c.]. (TA.)

أَسُودَهُ [act. part. n. of أَسُودُ , q. v.:] with a, i. e. مُسُودُهُ , A woman who brings furth black children: the contr. is termed مُسْيِضَةً , (Fr, K in art. مُوضِحَة ,) or, more commonly, مُوضِحَة . (O and TA in that art.)

مَا مُسُورَة Water that is a cause of [the disease called] سُواد (M, K, TA) to such as drink it. (TA.)

in the Kur [xvi. 60 and xliii. 16], means † [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And imeans † [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — [559 The first draught, or original copy, of a book, or the like: (not called expressive) opposed to 200, q. v.: probably post-clussical.]

containing blood drawn by renesection from a she-camel, bound at the head, roasted and eaten. (IAar and K as expl. by MF.)

المسودة The partisans of the dynasty of the 'Abbasees; [so called because they made their clothes black;] opposed to the مبيضة. (Ṣ and Ķ in art. مبيضة.)

part. n. of مُسُؤُود (K. [See 1, last signification.])

سور

1. أَسُؤُورٌ , (Ṣ, M, K,) inf. أَسُورٌ , (Ṣ,) or (Mgh,) [but this بسُوْرَةً (M,) or both, (K,) or بُسُورً last is an inf. n. of un.,] He leaped or sprang, (S, M, A, Mgb, K,) إليه to, or towards, him, (S, M, K,) and alle upon him. (A.) _ He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.]) _ [Hence,] بَسَارَ الشَّـوَابُ فِي رَأْسِهِ, (Ş, M, A, Ķ,) inf. n. and meet meet, and meet, agreeably with the root, (M,) and سُوَار, (TA,) \$ [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: and مَوْرَةً and سَوْرٌ . inf. n. سَارَ الشَّرَابُ or سَارَ الشَّرَابُ wine had an overpowering influence upon the the force سَارَتُ فيه حُمِيًّا الكَأْس the force or overpowering influence, (سُورة,) [or funcs,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. حمى) __ And سار, aor. as above, + He was anyry. (Msh.) ____, aor. as above, inf. n. سُور, also signifies IIe (a man) rose, or became elevated. (M.)

سُرْتُ إِلَيْهِ فِي أَعَالِي السُّورِ

signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 329.) _ And اوره, (S, M, K,) inf. n. مَسَاوَرَة and سُوَار, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him; الصَّيَّةُ تُسَاوِرُ ,(Ṣ, M, Ķ.) You say . وَاثَّبَهُ The scrpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of meaning And 1 وَنَكَدُتُ أُسَاوِرُهُ فِي الصَّلَاةِ, meaning And 1 was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, سَاوَرَتْنِي الهُبُومُ إِلَيْ الهُبُومُ إِلَيْهُ المُعَالِقِينَ الهُبُومُ إِلَيْهُ الم assaulted, or assailed, me]. (A.) ... Also i. q. which, as it is mentioned immediately أَخَذَ برَأْسه in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † It had an overpowering influence upon his head]. (M, K.)

5. سُوره He ascended, or mounted, upon it; (namely, a wall;) as also أَسُورُه , inf. n.

(TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAar, Ṣ, M, A, * K, * TA;) as also ترور عليه ; (M;) and ألمرة, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also عبورة, and "مورة" (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranseribed:]) he climbed, or ascended, its سورة [or mall]. (Bd in xxxviii. 20.) — And سورة [or bracelet; or he decked himself with bracelets]. (Ṣ.)

6. تَسَاوُرْ signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.])

And تَسَاوُرْتُ بَا تَسُعُونُ بَا تَسُعُورُ بَا means تَسَاوُرْتُ بَا [I raised, or elevated, my person to her, or it, or them; or stretched myself up &e.; like تَسَاوُلُتُ [TA.)

اسْتَار : sec اسْتَرَى in art, سرو, from which it is formed by transposition.

The wall of a city [or town &c.]: (S, M, A, Mab, K:) [properly] mase.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the أُسُوار (M:) pl. أُسُوار (S, M, Myb, K) and بيران (Ṣ, Ķ.) ___ And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is اسورة ; or , which is said by some of the later authors to be the reading commonly known. (TA.) . سَوَار in three places. = And see مُسُورَةً = Also An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abul-'Abbus, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قُومُوا فَقُدُ صَنَعَ Arise ye, for Jubir has made an entertainment, or a repast]. Abu-l-'Abbas, TA.) It is also the name of A species of fig, called by Forskål (Flora Aegypt. Arab., pp. cxxiv. and 180,) ficus sur, (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

A leap, or spring. (TA.) __ + The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Msb, and MF voce ; مُوَارُ عُدُّ (M, K;) and in like manner, of hunger: (Msb:) the overpowering influence of wine upon the head: (Msb:) or سُوَّارُ signifies the creeping of wine in the head: and week is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (Lin,) produced by the crecping of wine, in, or through, the drinker: and in like manner, سُوَارُ لَا فَرْجِ means + a motion of joy like the creeping of wine in the head. (TA.) - [† A paroxysm of fever. + An ebullition, a fierceness, or an impetuousness, of anger; as when] one says إِنَّ لِغَضِّهِ لَسُورَةً † [Verily his anger has an ebullition, a fierceness. or an impetuousness]: (S:) [t an outburst, or outbreah, of anger: and] + anger itself: [or +a

fit of anger, or irritation:] pl. سُورَات. (Msh.)

[† The flush, or impetuosity, of youth: see

[**...] Impetuousness in war. (A.) [It is said in the TA that فَرَانَ لُو سُورَةً فِي السَّرِينَ means فَلَانَ لُو سُورَةً فِي السَّرِينَ means فَلَانَ لُو سُورَةً فِي السَّرِينَ i. e. Such a one has strong inspection in war: but I think that نَظُر تَلْمُ نَا is here a mistranscription for مِلْمُ , i. e. impetuousness.]

Violence, force, or oppression, and tyranny, of a Sultán: (S, K:) and might, or valour, (Msb, TA,) of a Sultán. (TA.) — † Vehemence, or intensencess, of cold: (K:) or vehement, or intense, cold. (M.) You say, أَعْذَانُهُ السَّوْرَةُ † Intense cold seized him. (TA.) — See also مُسِورَةُ of cold: (TA.) — See also مُسِورَةُ desired.

1 Eminence, or nobility: (S, A, K:) ranh or station: (S, M, A, K:) or high, or exalted, rank or station: (Ibn-Es-Seed:) excellence: (A:) pl. عُور and بُور: [the latter of which is an anomalous pl.; or a coll. gen. n. of which نسورة is the n. of un., as in another sense mentioned below:] (M:) and سُورَةً, (M,) or ♦, سُورَةً, (K,) a mark, or sign, of glory, honour, dignity, or nobility; and height thereof. (M, K.) You say, # IIe has eminence in glory. (A.) And لَهُ سُورَةٌ عَلَيْكَ IIe has superiority, and ranh or station, over, or above, thee; he is of higher rank or dignity than thou. (A.) And سُورٌ \$ or أَرْسُورٌ مِنَ الإِبِلِ M,) [in the A سُورٌ الإِبِلِ الإبل, (K,) means + The excellent ones of camels: (M, K:) sing. سُورة, which, accord. to some, also سُورة سازة also عنورة الله significs hardy and strong. significs What is goodly and tall, of structures. (M, K.) __ And The extremity (حد) of anything. (IAar, TA.) __ See also __ Also A row of stones or bricks of a nall: (L, K: in the L, عَرَقْ مِن عُرُوتِ ,in the K عَرَقْ مِنْ أَعْرَاقِ الحَائِطِ any degree : عرق الخ, or, as in the CK, الحائط (مَنْوَلَة) of a structure: (S:) pl. أسور (S, K,) (or this is a coll. gen. n.,] like as يُسْرُة is of مُنْوَلَة, relation to the Kur-un, [to signify A chapter thereof,] because each of what are thus called forms one degree, or step, (S, M, K,) distinct from another, (\$, K,) or [leading] to another: (M:) or from the same word signifying "eminence:" (IAar:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art ;) but it is more common without: سُوَرَاتْ and سُورَاتْ (Ş, Mab,) and سُورَاتْ and are also allowable. (S.) __ A sign, or token. (IAar, M, K.) You say, مِنْهُمُا سُورَة Between them two is a sign, or token. (IABR, M.)

: see مُوْرَة, in three places: and see what here follows.

موار (Ṣ, M, Mṣh, K) and أَسُوار (Ṣ, M, Mṣh, K) اسُوار (Ṣ, MF, and others) and أَسُوار (Ṣ, MF, and others) and أَسُوار (M, K) A woman's bracelet, (Ṣ, M, Mṣh, K,) syn. قالب (M, K, [in the CK, erroneously, قالب of silver or of gold; (Zj;) [and a man's bracelet also: see 2 and 5, and see also عالم أَسُوار all arabicized, from the Pers. وَسُتُوار or وَسُتُوار (Ṣ, M, meh,) and of أَسُورَةُ (Ṣ, M, Mṣḥ, K,)

and (pl. pl., M) أَسُاوِرُ أَرَّهُ أَرَّهُ أَرَّهُ أَرَّهُ أَرَّهُ أَلْهُ وَرَّهُ (Ṣ, M, K,) accord. to Aboo'Amr Ibn-El-'Alà pl. of أَسُوارُ (Ṣ,) and أَسُوارُ (Ṣ,) Mṣb, K,) also pl. of أَسُورُ أَرَّهُ أَرَّهُ أَلَّهُ وَرَّهُ (Ṣ,) and (pl. of mult., M) أَسُورُ (M, Mṣb, K,) originally أَسُورُ اللهُ اللهُ إِلَى اللهُ إِلَى اللهُ إِلَى اللهُ ا

is an epithet applied to a dog [as meaning Wont to spring or leap or assault]. (A.) — And it signifies The lion; (TS, K;) because of his leaping, or springing; (TA;) as also أَمُورُ . (TS, TA.) — Also One who is wont to leap or spring upon another, or to assault him; (S;) who behaves in an annoying manner towards his cupcompanion in his intoxication; (S, A, Mgh;) who assaults [or insults] his cup-companion when he drinks. (TA.) — † One into whose head wine quickly rises: (M, K:) as though it were he himself that rose. (M.) — And † Speech, or language, that has an overpowering influence upon the head (الذي يَاخَذُ بالراب). (M, K.)

سوّاري Height: so expl. by Th as used in the saying,

• أُحِبْهُ جُبًّا لَهُ سُوَّارَى • كَمَا تُحِبُّ فَرْخَهَا الحُبَارَى •

[I love him with a love that has height (i. e. rising to a high degree), like as the bustard loves her young one]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

أسوار: see the next paragraph: and see also

الْهُوَارُ (Ṣ, M, Mṣb, K) and الْهُوَارُ (Ṣ, M, K)

The leader of the Persians; (M, A, Mṣb, K;)

like the منا among the Arabs: (Mṣb:) or their

greatest king: arabicized [from the Pers. إلْهُوَا]:

(TA: [but said in the A to be tropical:]) or a

horseman of the Persians, (A'Obeyd, Ṣ, TA,)

who fights: (A'Obeyd, TA:) or one who is firm

on the back of his horse: (K:) or one who excels

in sitting firmly on the back of his horse: (M:)

or (so in the M, but in the A and K "and") one

who is shifful in shooting arrows: (M, A, K:)

pl. قَالُورُ (Ṣ, M, A, Mṣb, K) and الْسُورُ (Ṣ, M, E)

in the former of which the ā is to compensate for

the c of the original form, which is النَّفُورُ (Ṣ.)

See also أَسُورُ ... And see

A leathern pillow, upon which one leans, or reclines; as also مُسُورُهُ : (M, K:) pl. مُسُورُهُ (TA.)

: see what next precedes.

[Decked with a bracelet or bracelets. And hence,] t Made a king [or chief]. (A, TA. [See فَرَفَنَ)] — And The place of the bracelet; (M, K;) like as مَنْدُهُ signifies the "place of the ".خُدُمُةُ (M.)

.سُوَّارُ 800 : مُسَاوِرُ

سوس

1. بَسُوسٌ, aor. بَسُوسٌ, (A, Mgh,) inf. n. سیاسة, (TA,) He managed, or tended, the bearts, (قام عليها), and trained them. (Mgh, TA.) [And He managed, or tended, the camels or other property. See سَائِس.] __ Hence, (Mgh,) aor. and inf. n. as above, (Ş, A,* Mgh, K, &c.,) ! He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S,* Mgh;) he commanded and forbade them. (A, K.) And inf. n. سُوس, t They mere, or became, heads, chiefs, commanders, or the like, over them. لُلَانْ مُجَرَّبُ قَدْ سَاسَ وَسِيسَ عَلَيْهِ ,(TA.) One says (S, K) [Such a one is experienced: he has ruled and been ruled: or] he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. رسياسة .aor. as above, inf. n سَاسَ الأَمْرُ ـــ (K.) I He managed, conducted, ordered, or regulated, the affair; syn. دبره, (Mab,) and قام به: (M, signifies the managing a thing سياسة (: Msb, TA in such a manner as to put it in (قَيَامٌ عَلَى شَيْءٍ) a right, or proper, state. (TA.) [Used as a simple subst., the inf. n. may be rendered Management, rule, government, or governance.] ساس , (Ş, M, A, K,) aor. پَسُوسُ (Ş, M, K,) and پَسُوسُ (Kr, M,) inf. n. سُوْسٌ, (M,) or سُوْسٌ; (Ibn-'Abbad, Ķ;) and سُوسٌ, aor. يَسُوسٌ; (Ķ, TA; but the aor. is omitted in the CK;) or سَاسَ, aor. and سَاس and سَاس and مَاس aor. (You, نسيسَ inf. n. سُوَس ; (Mab;) and ; (You, K;) and أَسَاسُ †; and إَسُوسَ ; (Ṣ, M, A, Mạb, K; but the last is omitted in the TA;) and and ; تسوّس ; (M, TA;) It (wheat, or other food, [&c.,]) had in it, or became attached by, [the grub called] سوس; [the grub called] fell upon it, or into it. (Ş, M, * A, * Mal), K, TA.) One says also, سَاسَتِ الشَّجَرَةُ, aor. inf. n. سيّاس; and أنسّاس; [The tree had in it, or became attacked by, the grub called , aor. سَاسَتَ الشَّاةُ And (AḤn, M, TA.*). (Aḍn, Ṣ, M, Ṣ,) مَاسَتْ (Ṣ, Җ,) or سُوْسٌ ; سَوَسٌ (Ṣ, Җ,) or سَوْسٌ (M;) and اساست الله (Ṣ, M, Ķ,) inf. n. إساسة إ (TA;) The sheep, or goat, abounded with نبل. (AZ, S, M, K. [In a copy of the S and in one of the K, I find قبل: in another of the S and another of the K, and in the CK, and in a copy of the M, نبل : the right reading apears to be قَمَل; for this last word is said by some to be syn. with بنوس.]) You also say, when you are gradually perishing by reason of grief, (اِذَا تُهَاكُنُتُ أَوْنَ لَحْبِي (رَغَمًّا عَظْمِي وَدُوَّدُ لَحْبِي (رَغَمًّا bred grubs, and so my flesh]. (A.) مَوْسَى اللهُ الله

2. سُوْسُوهُ † They made him, or appointed him, ruler, or governor, over them; (M, TA;) as also لأمر الرَّجُلُ أُمُورُ النَّاسِ (TA.) اساسوهُ لا (Ṣ, لِمُورُ النَّاسِ (TA.) أُمْرَ أَفْرُهُ (A,) or أَمْرَ النَّاسِ (as in the TA,) or أَمْرَ النَّاسِ (R,)

The man was made ruler of the affairs of the people; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a verse of El-Hotei-ah, he uses the expression as though meaning Thou hast ruled أَمْرُ بُنْيكُ the affairs of thy sons]; but Fr says that is a mistake. (S. [Thus I find it in one copy of the S: but in another copy of the S, I find , which is clearly wrong; and in the TA, سُوست, which Fr can hardly be supposed to have disallowed.]) بُوسُ لَهُ أَمُوا لِللهِ الْمُوالِيلِ اللهِ الله an affair easy to kim; syn. دَلْلُهُ and دَلْهُ and دَلْهُ (TA.) You say, سُوْسَ فُلَانْ لَهُ أَمْوًا فَرَكِبَهُ a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as _ (AZ, K.*) . زَيْنَ لَهُ and رَبِيْنَ لَهُ He slit the vulva of the woman. (TA.) See also 1, in two places.

4: see 2: mand see 1, in three places.

5: 8: } see 1.

الله: see سُوس. — Also A canker, or corrosion, (قادع) in a tooth: (AZ, K:) without and without teshdeed. (AZ.) — And A tooth that has been eaten, or corroded: (L, K, TA:) originally سَائِسُ ike مَاثَرُ and مَاثُرُ (K.) — See also مُسُوسُ, in two places.

[The grub, or larva of the phalana tinea and of the currulio; i.e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with 5, [an. un.,] i. q. عَنْدُ : (Mgh, Mab;) as also أَسُاسُ; (TA;) i. e., a worm that attacks wool and cloths (Mgh, Msh) and wheat or other food: (Mgh:) and mem, the kind of worm (M, M,b) called ., (M,) that cats grain (M, Msb) and wood: (Msb:) n. un. with 5: (M, whether worm or other thing. (M.) One says, The persons who compose a العيَّالُ سُوسُ المَّال household are the grubs of property]: i. e., they consume it by little and little like as mem consume grain, which can scarcely be cleared of them when they attack it. (Msb.) = [The licoriceplant; so called in the present day;] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] نَبيد , and make it strong like [the strong drink called] , (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M:) or a kind of tree that grows in leaves without twigs: (M:) or a certain herb resembling [the species of trefoil called] قت. (TA.) [The root is vulgarly called, in the present day, عرق سوس: and so is a strong infusion prepared from it, which is a very pleasant drink: and its inspissated juice is called بربالية. السوس المساحة (Ṣ, M, A, K:) and origin. (Ṣ, A, K.) One says, المصاحة (Ṣ, M) Chasteness of speech, or eloquence, is [a quality] of his nature. (Ṣ.) And الكرم من سوسه (Lḥ, M, A) Generosity is [a quality] of his nature. (A.) And فلان من سوس Such a one is of good origin. (Ṣ.)

A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the kind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

A certain kind of tree: n. un. with 5: (M, K:) AHn says, (M, TA,) on the authority of Aboo-Ziyad, (TA,) it is of the kind called lie, resembling the in, having a pericarp like that of the in, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called (written with the article lie); and AHn says, I asked him respecting it, and he said that this and the is and the is one of the best of materials used for producing fire, (Lth, M, K,) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lth, TA.)

A certain disease in the necks of horses, rendering them rigid, (ISh, K, TA,) so that they die. (ISh, TA.)

. سَوَاسُ see (السَّوَاسِي): see سَوَاسِ And for the same word, and سَوَاسِوَةً and see art.

الثن [A groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَوْاسُ and سَوْاسُ and سَوْاسُ (A.)

And الْوَى [A manager, or tender, of camels or cattle or other property]. (K in art. ق.), &c.)

[And hence,] † A manager, a conductor, an orderer, or a regulater, of affairs: pl. as above. (M, TA.)

رَّهُ A beast having the disease termed المُوسَ.
(K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to أَسُوسَ, and a signification belonging to أَسُوسَ, unless originally an epithet, A kind of stone upon which is generated the sult called زَهُرَةُ أَسُوسَ: the author of the "Minhaj" says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art.

(M,) Wheat, or other food, attacked by [the grub called] ... (M, TA:) and المسوسة (Mgh.) And المسوسة [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And المسوسة (Or attacked by, such

drink: and its inspissated juice is called رُبُ grubs]. (TA.) And أَنُّ مُسِينًا (M,) or مُسِينًا [M,).] — Nature; natural disposition: (S, M,).

A, K:) and origin. (S, A, K.) One says, المُصَاحَة (S, M) Chasteness of speech, or elo- (M, TA.)

مُسُوسٌ : see مُسُوسٌ, in two places. مُسُوسٌ and مُسُوسٌ : see مُسُوسٌ, in three places.

سوسن

[in measure], جُومُر M, Msb, K,) like بَـُومُن (Mab, K,) by the vulgar pronounced, with damm to the first letter, (Msb, [and thus writter in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أعجري) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سُوسَنْ, in Hebr. נשוישן,] (S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar flowers:] a certain plant, (M, Msb, K,*) of sweet odour, (K,) resembling what are called رَيَاحِين, with broad leaves, but not having an odour that diffuses itself like the رياحين; (Msb;) it is well known, and of many kinds, the sweetest of which is the whits: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the أزاد, which is the white, and the إيرسك, [i. e. the iris, in the CK, erroneously, which is the i. e. azure-coloured, from the Pers. أَسْمَانُ كُونُ,] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the is of a delicate, or subtile, nature, [so I here render لَطيف, but it has other meanings,] bensficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its اصل [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with 5. (K.)

b-

(S, M, رَسُوطٌ nor. [aor. (يَسُوطُ aor. إِيسُوطُ (M,) inf. n. K,) He mixed it, (S, M, K,) one part with unother, (S,) and stirred it about, and beat it; : تَسْوِيطً M, K,*) inf. n. سَوَّطُهُ (M, K,*) (K:) or signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you he mixed, and stirred سَاطَ قَدْرَهُ بالمِسْوَط say, about, and beat, the contents of his cooking-pot with the مسوّط, q. v.]: (TA:) but you say also, he stirred about the [food , سُوَّطَهَا * and , سَاطَ الهَريسَةَ called] هريسة with a piece of mood, in order that it might become mixed : (TA :) or موطه signifies he mixed it much. (S.) __ [Hence,] and مِنْ دَمِي † [The love of thee is

mixed with my blood]. (TA.) And مُو يُسُوطُ الأَمْر † He turns over the affair [in his mind]. (TA.) and † يُسُوطُهُا ♦ and فُلَانٌ يَسُوطُ الحَرْبُ And one superintends, manages, or conducts, in person, inf. n. رُسُوطٌ ♦ فُلَانُ أُمُورُهُ And مُنَوطً ♦ فُلَانُ أُمُورُهُ the war. (A, TA.) as above, (S, TA,) ! Such a one rendered his affairs confused, or disordered, or perplexed: (TA:) and in like manner, (his opinion]. (M.) And in the created confusion, or disorder, in his affair, or case. (K, TA.) == (M, K,) (M, K,) مَدُوطً (M, K,) مِدُوطً (M, K,) He whipped him; struch him with a .; (S, M, K;) namely, a beast, and a man. (TA.) _ . Bee 3 : سَاوَطَنِي فَسُطَّتُهُ

2: see 1, in six places. وَ الْكُرَّاتُ (M, K,) inf. n. لَسُوعًا (K,) † The leeks put forth their [or seed-stalks: see سِيَاطً

: أُسُوطُهُ aor. of the latter , سَاوَطَنِي فَسُطْتُهُ اللهُ thus mentioned by Lh, without any addition: app. meaning He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

8. استَوَط, which is extr., [for by rule it should be [iii] It (a thing) was, or became, mixed. (M.) _ [Hence,] أَسْتُوطُ عَلَيْهِ أَمْرُهُ His affair, or case, was, or became, confused, or disordered, to kim. (M, K, TA.)

[A whip;] a certain thing, (S, M,) namely, plaited shin, (Bd in lxxxix. 12,) [or a lash, with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. مَقْرَعَةُ : (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi supra:) pl. and [of mult.] اسياط (S, M, Msb, K:) the latter originally . (TA.) The ضَرَبُتُ زَيْدًا بِسُوط means ضَرَبُتُ زَيْدًا سَوْطًا saying [I struch Zeyd with a whip]: (M, Msb:) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرَبَتُهُ ضَرَبَةُ سُوط [I struch him a stroke, or lash, of a whip], meaning ضَرِبَةُ بِسُوطِ [a stroke, or lash, with a whip] : (M:) or ضَرَبَةً وَاحِدَةً بِسُوطٍ one stroke, or lash, with a whip]. (Mgh.) One says also, غَرْبُهُ مائة [He struck him a hundred strokes, or lashes, of the mhip]. (Ş and K in art. ــــل.) __ In the Kur [lxxxix. 12], where it is said, نُعُبُ عَلَيْهِ (Ş, Mab,) it signifies t A portion, or share: (S, K:) or (S, Msb, but in the K, "and") t vehemence, or severity; (S, Msh, K;) as being likened to the paining of a whip; (Mab;) because punishment is sometimes with the (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, 1 [And thy Lord poured upon them a portion,

of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † a kind of punishment. (Jel.) [Agreeably with this last ex-مُهَا يَتَعَاطَيَانِ planation, it is said that] the phrase means ! They two are agreed upon one mode: (A:) or the meaning is ! [they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of is put is;) i. e., one sort [of thing or affuir]. (S.) __ [قيد سوط] The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kzw &c., to be the same as is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance.] also signifies ! The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the زَمَالِيق thereof: (M, K:) so called as being likened to the with which one strikes. (M.) And signifies also t A remaining portion (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which الغُديل is erroneously put for الغُدير,]) extended like the سياط [with which one strikes]: (A:) pl. سياط (TA.) _ And + A place where water collects and stagnates: (K:) pl. أُسُواط (TA.) _ And 1 A road, or trach, of little width, between two elevaso in the : أَسُوَاطُ and ? سِيَاطُ or أَسْيَاطُ so in the A: but some say مُوْطٌ, q. v. (TA.) __ Also + A hind of tent, of [goats'] hair. (Ibn-El-Kelbec, TA voce بيت , q. v.) _ And ليلول t Light entering from an aperture in a wall, in sunshine; (K, TA;) also termed خَيْطُ بَاطل: but as some say, with ش. (TA: and it is mentioned with in the S, and again in the K.) شوط in art. شوط

. مُسُوطٌ fem. with ة: see بُسُوطً

or officer of the prefect of اشْرَطَى The سَوَّاطُ police] who has with him the bow [or whip]. (TA.)

Mixed. (TA.) So in a trad. of 'Alee with Fátimeh, [in which the former expresses the intimacy of her union with him, as though they مُسُوطُ لَحْمُهَا بِدَمِي وَلَحْبِي (two were one person, † Her flesh is blended and mixed with my blood and my flesh. (TA.) You say also, أموالهم Their possessions are mixed among them; (AZ, Ṣ, K;) i. q. مُسْتُوطُهُ لا (M.)

: see what next follows.

A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also . (K.) A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbad and K; and so in a copy of the S,

ment: or it means,] a mixture; prepared for them, | copy;) as though (TA) keeping it in store. (Ş, TA.)

. مُسُوطٌ fem. with ة: see مُستَوطً

. سَوْعٌ ، aor. (\$, K,) inf. n. سُاعَتِ الإبلُ . 1. (S,) The camels were left to themselves, (S, K,) with with a pastor; (K;) as also with with for its aor. and سَعْع for its inf. n. (Sh.)

3. عَامَلُهُ مُسَاوِعَةُ [He bargained with him for mork by, or for, the hour,] is from السَّاعَة , like from مياومة. (S, K. [See also the last scntence of the second paragraph of art. ربعی.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] ساوعة, inf. n. سواع, He hired him, or took him as a hireling, for the hour. (TA.)

4. Let He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it. (K.) Er-Raghib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from النَّاعَة. (TA.) You say, I left the camels to themselves, left أَسَعْتُ الإبلَ them alone, or neglected them. (S.) And meaning , نَانَة تُسِيعُ وَلَدَهَا حَتَّى تَأْكُلُهُ السِّبَاعُ [Scarce, or many, a she-camel] leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it]. (TA.) [See also 4 in art. اُسُوعُ 🚾 [.سيع He (a man, Zj) passed from ach to ach [i. e. time to time, or hour to hour]; (Zj, K;) as also اساع, inf. n. إناعَة: (Zj, TA:) or he remained behind, or held back, or delayed, for a lew [i. e. a time, or an hour]. (Ibn-'Abbád, K.)

شَاعُ: see غُذَاء, in two places.

and أَهُوا عُ and أَمُوا عُ . q. هُذَا , as used in the phrase, He came to us after u جَاءَنَا بَعْدُ سَوْعٍ مِنَ اللَّيْلِ period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:") or this ji. e. a مَاعَة phrase means he come to us after a short period, or an hour,] of the night. (TA.).

[An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed عَنْ غُلَيْة (an astronomical hour; fifteen درجات of time; sixty minutes of time;) because alone is often used in a vague sense, as meaning what is termed عُنَانَةُ ; عَانَةُ i. e.] a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and or a share, or vehemence, or severity, of punish- on the authority of AO, but omitted in another of the day: (TA:) and Lill signifies the pre-

K,) [or the latter is rather a coll. gen. n. of which is the n. un.,] and سوًاع. (Mab.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, عَنْ سَاعَةً مُرُونَ سَاعَةً (Mab) They will not remain behind (Bd) for a time, or any while, (Msb.) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِي الشَّاعَةِ الأُولَى Whose goeth in the first time; not in the first astronomical for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb.) [Like signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] عَنْدُكُ عَادُكُ عَادُكُ اعْدَ I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And في سَاعَة, In a short time: in a moment. And acil, Now: just now: this moment. And بَاعَتَنْد, Then; at that time: or in that hour.] And مُذْ سَاعَة [A little while ago;] in the first time near to us: (K in art. انف:) or this signifies السَّاعَة [expl. above]. (Zj, T and M in art. مِنْ سَاعَتِه At the moment thereof; instantly. Hence, مَدُ سُاعَة An instanalso signifies ! The resurrection; (S, K, TA;) the raising of manhind for the rechoning; also termed : السَّاعَةُ الكُبْرِي: (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one ery. (Zj, Az, TA.) Hence, in the Kur [liv. 1], أَتْتَرَبَتِ السَّاعَةُ (The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] They ask thee concerning the يُسَأَلُونَكَ عَنِ السَّاعَةِ resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] With Him is the knowledge عَنْدَهُ عِلْمُ السَّاعَة of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) _ Also + The death of one generation; termed, for distinction, السَّاعَةُ الوُسْطَى as in the saying of Mohammad, when he saw 'Abd-إِنْ يَطُلُ عُبُرُ هٰذَا الغُلَامِ لَرْ يَبُتْ مُلَا عُبُرُ هٰذَا الغُلَامِ لَرْ يَبُتْ Allah Ibn-Uneys, السَّاعَةُ †[If the life of this boy last loug, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) _ Also + The death of any man; termed, for distinction, السَّاعَةُ الصُّغْرَى : as in the Kur [vi. 31], إِلْقَاءُ كُلُّ بُوا بِلِقَاءُ They have + أَللهِ حَتَّى اللهِ جَاءَتُهُمُ ٱلسَّاعَةَ بَغْتَةً suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Raghib, B.) _ Also + Difficulty, distress, or offliction; and so النَّاءُ (TA.) _ And + Distance, or remoteness. (TA.) See also سائع.

A severe, grievous, or distressing swallowed him up, or enclosed him]. (AA, K,

sent time: (Ṣ, Ķ:) pl. عَانَ and الله أَنْ أَنْ (Ṣ, Mṣb, | [hour or time]; (Ṣ, Ķ;) like the phrase النَّاقَةُ † TA.) __ And مُنْتُ بُ † TA.) __ And مُنْتُ بُ † TA.) __ And مُنْتُ بُ (Ṣ, TA.) or the latter is rather a coll. gen. n. of which النَّلُةُ (Ṣ.)

عُواع : شواع : سُواع : سُواع : سُواع : سُواع erroneously without tenween,]) and سُوَاع, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped [again]; (K;) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdan: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenwcen: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also .]

He is left to himself, left alone, or neglected. (Ṣ, K, TA.) الله [is pl. of Lis and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَة as signifying جَاءَة as signifying مُطيعُونَ as signifying مُطيعُونَ (K,) and

: see the following paragraph.

so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. جبر مضاع مساع للمال (K.) You say also, رَجُلُ مِضَاعُ مِسْاعُ لِلْمَالِ (K.) You say also, رَجُلُ مِضَاعُ مِسْاعُ لِلْمَالِ (K.) You say also, ومناع مساع للمال المال ا

سوغ الحَلْقِ (Ş, Mgh, Mah, K,) or سَاغَ الحَدْقِ فِي الحَلْقِ (JK, Ş, سُوغ (JK, Ş, Mab,) inf. n. نُسُوغ (JK, Ş, Mgh, Msb, K) and سُوَاغ, or سُوَاغ, accord. to different copies of the K, (TA,) and سُوعَان, (CK, [not in my MS. copy of the K nor in the TA,]) and مُسَاغ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Msb, K;*) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce ____.] _ سُغْ فِي الْأَرْضِ مَا وَجَدْتَ مَسَاغًا * [Hence,] one says, + Enter thou into the land while thou findest a اغ فِعْلُ الشَّى، And ماغ فِعْلُ الشَّى، place of entrance. (TA.) I The doing of the thing was allowable; or passed for lawful. (Msb.) And ساغ له ما فعل What he did was allowable to him; or passed for lamful to him. (Ş, K, TA.) _ And النَّهَارُ The day was, or became, easy. (TA.) لأَرْضُ للهِ الأَرْضُ (K,) inf. n. وُعْمَ (TA.) أَنْ أَنْ اللهُ الل

or earth, sank with him; or sank with him and

TA.) — And المَاتَّة النَّاقَة † The she-camel became apart, or alone, syn. شُدَّتْ, (K, TA,) or ran, syn. مُدَّتْ, (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) See also 4, in two places.

2. [عنف is app., in its primary sense, syn. with أَسَاغُهُ أَسَاءُ and hence what here follows.] — You say, أَسَوَعُهُ مَا أَصَابَ, (JK, TA,) inf. n. رَسُوعِهُ مَا أَصَابَ, (JK,) + He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — And مُوعِهُ (inf. n. as above, K,) † He made it allowable, lanful, or free, (S, Msb, K,) مُ to him. (S.) And الموقعة عالم الموقعة عالم الموقعة عالم الموقعة عالم الموقعة عالم الموقعة عالم الموقعة الموقعة

4. إِسَاغَة (JK, Mah,) inf. n. إِسَاغَة (JK,) or إسَاغ, (Msh,) said of God, (JK,) or of a man, (Msb,) [He made it easy and agreeable to smallow;] he made it easy of entrance into the fauces; (Msb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&e.: see 1, first sentence]; (JK;) as also المنافقة المادة. (Mahe thou أَسِعْ لِي غُصَّتِي [Mahe thou easy to me to smallow the thing that is choking me; or let me swallow it;] meaning † grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (Ṣ, Ķ;) and do not hurry me. (Ṣ.) _ And أَسَعْتُهُ (S, Mgh, Msh,) inf. n. as above, (S, Msh, TA,) I snallowed it: (Msb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these ; (TA ;) and سفته and مسفته , aor. رَسَيْغُ and أُسُوغُهُ, (Ṣ, Ķ,) inf. n. أُسِيغُهُ and أُسُوغُهُ (TA in art. رُسَيغ,) signify the same. (Ṣ, Ķ.) means + Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, أَمُ امْرُهُ بِهِ is erroneously put for رَبِّرُ أَمْرَهُ به,]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, ono Bays, اساغ به (Ibn-Buzurj, K.) = أَسُوعُ أَخَاهُ اللهِ ا (a man, Lh) mas born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbad, K.) [See what next

mean t This is he who was born next after this, (Ṣ, Ķ, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, مَنْ أَخُهُ and الْحَنْ and الْحَنْ الْحَنْ مُوعْدُهُ [She is his sister that was born &c.], (Ṣ, TA,) as well as مَوْ أَخُوهُ مُوعُهُ and الرَّجُلُ اللهِ is his brother that was born &c.]: or الرَّجُلُ means he who was born after the man, or near after him, though not his brother: and Fr

another of the same tribe say بُسُوغَتُهُ, meaning he who followed him: (TA:) [the pl. of نعوغ is means أَسُواغُ الرَّجُلِ [and it is said that ; أَسُواغٌ those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them: (TA:) or those born next after him: (JK:) and أَصُواغ is a dial. var. thereof: but IF says that هُذَا سُوغُ هُذَا means This is of the cast, mould, form, or fashion, of this; and that the way be a substitute for ; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, المُذَا سَنُعُ لَمُذَا لَهُ this is proportionate to this, or of the proportion of this. (TA in art. سيخ)

see the next preceding paragraph in four: سُوعَة

A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is chohing him. (S, Msb, K.) One says, Water is that whereby one المال سواغ الغصص makes early of entrance into the fauces and of passage down the throat the things that are choking him]. (S.)

ماثغر, applied to beverage, or winc, (JK, K, TA,) and food, (TA,) Descending easily [and agreeably] down the throat; (JK, Mab, K, TA, and Bd and Jel in xvi. 68 and Bd in xxxv. 13:) [or easy and agreeable to smallow;] not choking; (Jel in xvi. 68;) and أَنُوعُ signifies the same; (IDrd, K, TA;) and so بَيْعُ , applied to food [&c.]; (TA;) [and مُسَمَّاعُ (TA;) والمُعَامِّ as from the K, in which I do not find it.]

: see the next preceding paragraph.

: see سَائِعُ: see سَائِعُ: Freytag assigns to it also another signification, which belongs not to it, but [.سوغ to

is a post-classical term, تَسْوِيغَاتُ السَّلَاطِينِ (O, K,) from سُوْعَتُهُ لَهُ, inf. n. تَسُوِيعٌ, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of تسويغات is The permission [of the Sultan] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taher. (MF.)

[A place of easy entrance or passage for beverage, or food, into the fauces or throat. And hence,] + A place of entrance into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) __ And [hence] one says, أَجِدُ لَهُ مُسَاغًا : This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance. (TA.)

سَائِعْ see : مُسْتَسَاغِ

يَسَافُ; (Ṣ, M, Ķ;) and so (As, Meyd,) [He had murrain among his cattle

but he has not named his authority; if correct, probably having an intensive signification;] He smelled the thing. (S, M, Msb.) A poet says, (Msb,) namely, Ru-beh, (S, M,)

إِذَا الدَّلِيلُ ٱسْتَافَ لا أَخْلَاقَ الطُّوقُ

[When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, Msb.) - [And hence, He hunted. (Freytag, from the Deewan el-Hudhaleeyeen.)] نَــُونُ is also Syn. with مَـرُونُ. (IAar, K.) You say, of a man, ساف عَلَيْهِ, inf. n. (Ş, O, K) and يَسُوكُ . (Ş, O, K) and , (M,) said of a man, سُونًا , (O, K,) inf. n. يَسَافُ (M,) and of cattle, (مال, M, O, K,) He, or they, perished, or died: (S, M, O, K:) or, said of cattle, they had a murrain occurring among expl. by Freytag in this art., كَانَ expl. by as though having for its aor. يَسُوفُ, and meaning He smote a person with a sword, is a mistake, caused by a mistranscription (of سفته for سفته) in art. سيف in some copies of the K.]

2. سَوَّفُ به (Ṣ, M, Ķ,) or سوَّفُ , (Mṣb,) inf. n. بَسُويفٌ, (Ş, M, Mşb, K,) He said to him time after time سُوْفَ أَفْعَل [I will do such a thing]; : سُوْفَ G, Mab, TA;) derived from the particle (IJ, M:) and hence, (Msb,) he delayed, or deferred, with him; or put him off with promises; ; سَوْفَ أَنْعَلُ Ṣ,° Mṣb, Ḳ, TA ;) عَطَلَهُ syn. (TA;) or promising to be faithful to his engagement; (Msb;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abisignifies [the ساوفه المجاباً] l-Ḥadeed: same, as is implied in the M, being syn. with] سُوفَ see an ex. in a verse cited voce : مَاطَلَهُ sentence. (TA.) التَّسُويفُ is [also expl. as] Syn. with app. as meaning the postponing, putting التَّأْخير off, delaying, or deferring, anything]. (TA.) [And it is implied in art. عظب of the TA that it is Syn. with التُّمْبِيرُ and التُّمْبِيرُ so that you say, , meaning He inured, or accustomed, him to it; and made him to endure it with patience: see سَانَ عَلَيْهِ, above.] — You say also, سُوْنَتُهُ أَمْرِي, meaning I made him (a man) to have the ordering and deciding of my affair, or case, (S, K,) to do what he would: (S:) and so (TA.) was See also 1, first sentence.

سَارَةُ . see 1: == and 2. == Also i. q. سَاوِفُهُ [He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret]. (K.) -He slept with the ضَاجَعُهَا .q. سَاوِف الْهُوْأَةُ woman in, or on, one bed]. (K.)

4. إِسَافَة, (TA,) said إِسَافَة, (TA,) said of a man, (S, M,) His cattle perished, or died: (\$, K:) or he had murrain occurring among his cattle: so in a verse of Tufeyl, cited voce إنترخي in art. رخو. (M.) [Hence,] one says, رخو , السُّوَافَ aor. يَسُوفُ (AA, Ṣ, Meyd, K,) or مَا يَشْنَكِكَي السُّوَافَ الشَّيْء . 1.

heard a man of Benoo-Temeem say سُوغُه, and إستافه (M, TA;) and استافه (M, M, M, b, K, *) until he did not complain of the murrain:] a inf. n. استيان; (Ş;) [and, accord. to Freytag, prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) ___ The two parents lost their child by his death: in which case, the child is said to be , and his father, أسيف ; and his mother, • God de-اسافه الله علم (Ibn-'Abbad, K.) مسياف الله stroyed him, or tooh away his life. (M.) i. e. He spoiled the serving خُرَمُهُ i. q. اساف الخُرزُ of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one]. (M.) And اساف الخارز The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]. (A'Obeyd, K.)

8: see 1, first and second sentences.

ان Any row, or course, (S, M, L, K, TA,) [i. e.] a single row, or course, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مَدْمَاكُ : (TA:) pl. of pauc. آنْدُ [formed by transposition, like] pl. of نَانَاتُ: (Mgh:) Lth explains as signifying what is between the السَّافُ ئانة] (TA.) و the building: its I is originally. mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] Also A certain bird, that preys. (M.)

, for which one also says سُوْفَ, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and , (M, Mughnee, K,) rejecting the final radical, (M, Mughnec,) and , (M, Mughnee, K,) rejecting the final radical and changing the medial into 5 for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L L, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفيس, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; تنفيس [q. v.];) i. c., denoting سَ with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Msb:) it is syn. with accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, سُوف [I will do such a thing]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the in سَيْفَعَلُ [&c.]. (Sb, S.) [But] it is distinct from by its [sometimes] having ل prefixed to it: as in [the phrase in the Kur xciii. 5], وَلَسَوْفَ يُعْطِيكُ And thy Lord will give thee, and رَبُّكَ فَتَرْضَى thou wilt be well pleased]: (Mughnee:) in this phrase, [however,] the J is [considered as] prefixed to the verb, not to the particle: (M:) or the phrase is elliptical, for بَوْنَتُ مُوفَ يُعْطِيكُ (Bd.) And it is distinct from مَ in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

[And I know not, but I shall, I think, know, whether the family of Hisn be a company of men or women]. (Mughnee.) — When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

إِنَّ لَيْتًا are a weariness]: hut one reading is إِنْ لَوَّا ; and another, إِنْ لَوَّا ; and there is no such reading as إِنْ لَوَّا); and there is no such reading as أَنْ سُوْنًا ; and there is no such reading as لَانْ يَقْتَاتُ السَّوْفَ; meaning وَانْ لَوَّا }; meaning } the burner of things hoped for: (Ṣ, K, TA:) and in like manner, مَا قُولُتُهُ الْا السَّوْفُ (Ṣ, K, TA:) and in like manner, مَا قُولُتُهُ الْا السَّوْفُ (Ṣ, K, TA:) and in like manner, مَا قُولُتُهُ الْا السَّوْفُ (A, TA.) — In the following verse of Ibn-Mukbil, cited by Sb,

[Had she put us off with a عَوْفَ as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], مَسَاوَفَة is put in the accus. case [for مُسَاوَفَة, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

in two places. سيفة

The [mcumber commonly called] \tilde{U} [q. v.]: (M, K, TA:) so says AḤn, (M, TA,) on the authority of Eṭ-Toosee. (TA.) See also what next follows.

and v مَوَافَ; with damm accord. to As, and so, he says, all the names of diseases, as منال and منال and منال and منال (&c.); accord. to AA, not so, but with fet-h, and in like manner said 'Omarah Ibn-'Akeel; (\$;) or none relates it with fet-h except AA, and his relation is nought; (IB;) Disease of cattle, and death thereof: (\$:) or each signifies death among manhind and cattle: (M:) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among manhind and cattle: (K:) and the former, disease of camels; (AHn, M, K;) ard so the latter. (K.) One says, [will be appened among the cattle. (\$.)

نَسَافُ The nose: because one smells (مُسَافُ, K, i. e. مُسَافُ, TA) with it: (K:) so in the Moheet. (TA.) — See also مُسَافَةُ

A child taken from his parents by death:

A man whose cattle have died. (TA.)

And A father having lost his child by death:
see 4. (Ibn-'Abbad, K.)

[properly A place of smelling: __ and hence,] ‡ Distance; (S, K, TA;) and مُسَافً and signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or a [desert, or such سَافَ (M:) said to be from مُفَازَة meaning "he smelled the thing;" for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Msb:) or because the guide, when he is in a desert, (Ş, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning "a place of smelling of the guides"] it مَسَاوف .became a term for " distance:" (Ş, K:) pl كُرُ , (Mab.) One says) . مَسَافَاتُ A, TA) and كُرُ , (A, TA) and يُسَافَةُ هُذِهِ الأَرْضِ (How long is the distance, or how much is the extent, of this land?]. (TA.) And بَيْنَهُمْ مُسَافَةُ بَعِيدَةً + [Between them is a far-extending distance or space]. (Mab.) And يُثْنَنَا مَسَافَةُ عِشْرِينَ يَوْمًا Between us is the distance, or space, of twenty days]. (TA.) __ In the following saying of Dhu-r-Rummeh, it is doubly tropical:

وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلِ إِذَا مَا الأَمْرُ ذُو الشُّبُهَاتِ عَالَا

\$\[\begin{align} And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses occreomes and is onerous \begin{align} (A, TA.) \end{align}
\]

مُسْتَافً A place of smelling, or that is smelt. (0, K.)

مَسْيَافُ A mother having lost her child by death: see 4. (Ibn-'Abbad, K.)

[app. referring to a she-camel] Verily she is one that has ability for journeying.

سوق

آ. النَّعَمَر (Mgh,) or النَّعَمَر (Mgh,) or الدابّة, (Msb,) aor. يَسُوق, (Ṣ, Mgh, Msb,) inf. n. (Ş, Mgh, Mşb, K) and سَيَاقُ (Ş, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or سُمَاب, like سُمَاب, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and سِيَاقَة and مُسَاقُ (O, K, TA,) He drove the cattle [or the beast]; he urged the cattle [or the beast] to go; (Mgh;) and استاقها ♥ signifies the same, (Ṣ, Ķ,) as also اساقها, and , the inf. n. [of this last] رَسُويِقٌ, the inf. n. [of this last] signifies the driving well: (KL:) [and accord. to Freytag, استساق, followed by an accus., sigas expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30], أَلَى رَبِّكَ يَوْمَيْذِ الْهَسَاقُ (TA) i. e. To thy Lord, and his judgment, on that day, shall be the driving. (Bd, Jel.) And the saying, in a trad., زَجُلُ مِنْ قَحْطَانَ لَكُمْ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلُ مِنْ قَحْطَانَ -properly rendered The resur] يَسُوقُ النَّاسَ بِعُصَاهُ rection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kahtan driving the people with his staff], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, فَلَانًا † He urged such a one to intercede for him with me.] __[Hence also,] مُنَاقَدُ النَّدُرُ إِلَى مَا قُدِّرَ لَهُ + [Destiny drove him, or impelled him, to that which was destined for him]. (TA.) [And in like ساتی اِلٰی Manner one says of desire, &c.] ___ And رَصْدَاقَهَا , (K,) or رَصْدَاقَهَا , (Ş, Mab,) inf. n. (Mab, K;) ; He sent إسيَاقًى ; (TA;) and إسيَاقًى to the woman her donry; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Msb;) though consisting of dirhems or deenars; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, nicaning ! What didst thou give her , مَا سُقْتَ إِلَيْهَا as her dowry? occurring in a trad.; or, as some related it, مَا سُغْتَ مِنْهَا, i. e. What didst thou give for her, or in exchange for her? (TA.) And He made, or caused, the thing ساق الله الشيء to go, pass, or be coureyed or transmitted, to him; he sent to him the thing]. (M and K in art. اتى) And الله خُيْرًا He caused good, or good fortune, to betide him]. (TA.) And He made a rivulet, or a channel ساق لارضه أتيًّا for water, to run to his land]. (M in art. ...) _ [Hence likewise,] سَافَتِ الرِّبِ السَّمَابِ [The wind drove along the clouds]. (\$,° TA.) __ and سُوْقٌ and سِيَاقٌ .inf. n. سَاق الحَدِيثَ And , ! He carried on the narrative, or discourse.] Such إِنْ يُسُونُ الصَدِيثَ أَحْسَنَ سِيَاقٍ, كَانَ الصَدِيثَ أَحْسَنَ سِيَاقٍ, You say, a one carries on the narrative, or discourse, in the best manner of doing so]. (Mgh, TA.) And To thee as its object the إِلَيْكَ يُسَاقُ الحَديثُ narrative, or discourse, is carried on]. (TA.) And إِلَى كُذَا Speech whereof the And عَلَى سُوتِه 1 [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In الله manner also one says,] ساق الأمُورَ أُحْسَنَ + [He carried on, or prosecuted, offairs, or the affairs, in the best manner of doing so]. (A in art. سُوْقُ المُعْلُومِ مُسَاقَ غَيْرِهِ ــ (حول from expl. above] means + The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, أُوَجُهُكَ هٰذَا أَمْ بَدُو [Is this thy face or a full moon?]. (Kull p. 211.) said of a sick man, (K,) and ساق نَفْسَه [app. thus originally,] (Ks, Msb, TA,) and ساق بنَفْسه, (TA,) سِيَاقٌ, (Ks, S, O, Msb, TA,) inf. n. سِيَاقٌ, سُوْقٌ (TA,) and سَوَاقٌ, (TA,) and سَوْقٌ (O, K) and سُؤُوق , (TA,) ! He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Msb, TA;) or he began to give up his spirit, or to have his soul drawn forth. (K.) You say, زَأْيْتُ فُلَانًا يَسُونَ I saw such a one giving up his spirit at death. (S, O, TA.) And رِفِي السِّيَاقِ or رَأَيْتُ فُلَانًا بِالسُّوْق , as in the Mab,] I saw such a one in the act [or agony] of death; and يُسَاق [having his soul expelled], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتُسَاقُ [Verily his soul is being expelled]. (ISh, TA.) = 15, (K,) first pere. سُوق, (S,) aor. as above, inf. n. سُوق, (TA,) also signifies He hit, or hurt, his (another man's, S) سَاق [or shank]. (S, K.)

2. نَسُونِيَّ , inf. n. تَسُونِيَّ : sec 1, first sentence. _ He made such a one to have the ruling, or ordering, of his affair, or case. (1bn-'Abbad, K.) __ See also 5. = Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) + It had a Lie [i. e. stem, stock, or trunk]. (K, TA.)

3. الوقة He vied, or competed, with him, in driving: (K: [in the CK, for في السُّوق, is put or he vied, or competed, with him to :]) or he vied, or competed decide which of them twain was the stronger; from the phrase عَلَى سَاقٍ (Ṣ.) [Hence,] one says بَعِير يُسَاوِقُ الصَّيدُ [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbad, O, K, TA.) app. as mean- مَتَابِعَةُ is also syn. with مَسَاوَقَةً ing + The making to be consecutive, or successive, for it is added], as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.].) __ [Freytag also assigns to Je the meaning of He, or it, followed (secutus fuit), as on the authority of the Hamaseh; but without pointing out the page; and it is not in his index of words explained therein.]

to possess camels. (TA.)

5. تسوّق القُومُ The people, or party, [trafficked in the سُوق, or market; or] sold and bought : (Ṣ, TA:) the vulgar say • سُوَّقُوا ♦. (TA.)

6. تساوقت الإبل † The camels followed one another; (Az, O, Msb, K, TA;) and in like manner one says نَعَاوَدَت; (O, K, • TA;) as though, by reason of their weakness and leanness, some of them held back from others. (TA.) And t The sheep, or goats, pressed, one يتساوقت الغُنيُر upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another. (O.) [See also 7.] __ The lawyers say, meaning + [The two demandings of a moman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.)

7. انساقت الباشية The cattle went, or went along, being driven; [or as though driven; or drove along ;] quasi-pass. of سَاقَهَا. (Ş, TA.) And [has the like signification: or means] انساقت الإبلَ + The camels became consecutive. (TA. [See also 6.])

see 1, first sentence.

The shank; i. e. the part between the knee and the foot of a human being; (Msb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the Jo of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the of the horse and mule and ass and camel, and the part above the خراع of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to ذراع: of a bird, it is the thigh commonly so called: and sometimes the shanh commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Msb, TA:) and for this reason, (TA,) the dim. is * سُوَيْقَةُ \$ (Mṣb, TA:) the pl. [of mult.] is سُوقٌ (Ṣ, Mgh, O, Mab, K) and سيقًانٌ in this last و and [of pauc.] أَسُؤُقٌ (S, O, K,) the و and being with . in order that it may bear the dammeh. (O, K.) A poet says,

> لِلْفَتَى عَثْلُ يَعِيشُ بِهِ حَيْثُ تَهُدى سَاقُهُ قَدَمُهُ

meaning The young man has intelligence whereby he lives when his foot directs aright his shank. (IAar, TA.) And one says of a man when diffi-كَشُفُ عَنْ سَاقِه , culty, or calamity, befalls him, [lit. He uncovered his shank; meaning + he prepared himself for difficulty]: so says IAmb: and hence, he says, (TA, [in which a similar explana-

carrying-on is pointed to such a thing]. (TA.) | camels, to drive them: (S, TA:) or ! I made him | a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying Ş, K, TA,) in the Kur بُوْمَ يُكْشُفُ عَنْ سَاق [Ixviii. 42], (S, TA,) [lit. On a day when a shank shall be uncovered, means ton a day when difficulty, or calamity, shall be disclosed. (I'Ab, Mujahid, S, K, TA.) It is like the saying, بَاتِي الْمَرْبُ عَلَى سَاقٍ, (Ṣ, TA,) which means † The war, or battle, became vehement, (Msb in this art. and in art. حرب,) so that safety from destruction was difficult of attainment: (Id. in art. ڪَشَفَتِ الحَرْبُ عَنْ سَاقٍ and حَرب, [as also i. e. + The war, or battle, became vehement. (Jel in Ixviii. 42.) And in like manner, وَٱلْتُفَّتُ ٱلسَّاقُ بِالسَّاقِ, (K, TA,) in the Kur [lxxv. 29], (TA,) means + And the affliction of the present state of existence shall be combined with that of the final state : (K, TA:) or it means when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes. (TA.) One says also, عَلَى سَاتٍ † The people or party, became in a state of toil, and trouble, or distress. (TA.) And قَرَعَ لِلْأُمْرِ سَاقَهُ, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. He struck his shanh for the affair;] meaning + he prepared himself for the thing, or affair; syn. : (JK:) or he mas, or hecame, light, or active, and he rose, or hastened, to do the thing; or + he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. (A and TA in تَجَرَّدُ لَهُ [q. v.]; (TA;) or شَبَّرُ لَهُ art. قرع [q. v.: see also فأنبوب, in several places].) كُدْتُ means أُوْهَتْ بِسَاقِ [It is also said that] i. e. I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurt says, describing the

[i. c., app., But I shot at thee from afar, and I did not what I purposed, though it (the shot, الرمية, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says اوهت بساق for the sake of the measure and rhyme, for أُوهَتُ سَاقًا see what is said, in the explanations of the preposition , respecting the phrase بِرُوْسِكُمْ (TA.) _ By a signifies + [A greave ; i. e.] a thing that is worn on the ساق [or shank] of the kg, made of iron or other material. (Mgh.) _Also ! [The stem, stock, or trunk, i. e.] the part between the low [here meaning root, or fuot, in the sense in ساق in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Msb;) or the جِذْع; (Ṣ, Ķ;) of a

and [of pau.] أَمُونُ and أَمُونُ (TA.) It is | dial. of the people of El-Hijáz, and the latter in but it is likewise thus called when dry; and in related in a trad. of Mo'awiyeh, that a man said, 'I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says,

أَنَّى أَتِيحَ لَهُ حِرْبَاءً تَنْضُبَةٍ لاَ يُرْسِلُ السَّاقَ إِلَّا مُهْسَكًا سَافًا

[Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the hind called تَنْضُب, he will not loose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA.*) __ [Hence, perhaps, as it seems to be indicated in the O,] one says, رَلَدَتْ فُلَائَةُ ثُلَاثَةً بَنينَ عَلى سَاق, (K, [in the copies of which, however, I find Div put for (,O, ,وَاحِدَةِ or ,\$,) ,عَلَى سَاقٍ وَاحِدٍ or ([,ثَلَاثُةَ i. e. ! Such a woman brought forth three sons, one uster another, without any girl between them: (S, O, K, TA:) so says ISk: and وَلِدُ لِغُلَانِ ثُلَاثَةُ i. c. ! Three children nere born to such a one, one after another. (TA.) And بنى القُومُ بيُوتَهُمْ عَلَى سَاق وَاحد + [The people, or party, built their houses, or constructed their also سَاق ___ (TA.) مَاق also signifies + The soul, or self; syn. نَفْسُ: hence the saying of 'Alce (in the war of the [schismatics رَهُ بُدُّ لِي مِنْ قِتَالِبِمْ وَلَوْ تَلِفَتْ سَاقِي ,(شُوَاة [called] † [There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قَدْحَ فِي سَاقِه [as though meaning ! He canhered his very soul]: (IAnr, TA in art. دحر:) [or] he deceived him, and did that which was displeasing to him : (L in that art. :) or ! he impugned his honour, or reputation; from the action of canker-worms (قُوَادِع) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) سَاقُ حَرِيسة [is said to signify] The male of or species of collared turtle-doves of اقتاري which the female is called فَهُرِيَّة (see إِنَّهُ رَبُّهُ)]; (Ṣ, Mṣh, Ķ;) i. e. the وَرُشَان : (Ṣ, Mṣh:) the former appellation being given to it as imitative of its cry: (As, K:) it has neither fem. nor pl.: (AḤát, TA:) or السَّاقُ is the pigeon; and its young one: (Sh, K:) the poet Ibn-Harmeh uses the phrase كَان أَبْن حُر (O, TA.) [See more in art. . .]

. سيَاقٌ sce : سَوْقٌ

[A market, mart, or fair ;] a place in which commerce is carried on; (ISd, Msb, TA;) a place of articles of merchandise: (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Msb, K,*) the former in the

that of Temeem, (S and Mab voce زُفَاقی, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. آسُوَاقَ : (TA:) the dim. is المُويَّقَةُ (with , confirming the opinion of those who hold سُوقٌ to be only fem.]: also signifying merchandise, syn. تَجَارَة; as in the phrase, [Merchandise came]. (TA.) ___ [Hence,] سُونُ الحَرْبِ The thickest, or most vehement part (حَوْمَة,) of the fight; (S, K, TA;) and so بوقة الحرب; i. e. the midst thereof.

Length of the shanks: (S, K:) or beauty thereof: (K:) or it signifies also beauty of the

The rear, or hinder part, of an army: (Ṣ, Mgh, Ķ, TA:) pl. of النائل ; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَانَى, like as قَارَةُ is of مَانَدٌ. (Mgh.) And hence, مَانَدُ [The rear of the company of pilgrims].

† A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of فند; (S, Mgh, Msb;) whether practising traffic or not: (Mgh:) not meaning of the people of the أَسُوَاق [or markets], as the vulgar think ; (Msb;) for such are called , sing. : (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and masc. and fem.: (S, K:) but sometimes it in سُوتَهُ الطَّرْتُوثِ صِد (S, K.) سُوتٌ for its pl. (S, K.) سُوتٌ the CK, erroneously, الترثوث The part of the [plant called] عُلَعة that is below the عُلْوث [or or عَكْفَة, which is the head from the top to the extent of a finger, or the flower at the head thereof]; (O, K;) sweet and pleasant: BO BBYS Ibn-'Abbad: (O:) AHn says [of the طرثوث], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its ; which is in some instances long; and in some, short. (TA.) see also بنوق, last sentence.

or market]. سُوق Of, or relating to, the سُوق أسوق Its pl., سُوق , means The people of the سُوقيُّون (Ḥam p. 534.) _ [Hence,] مُروقيُّ (Ḥam p. 534.) or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

Meal of parched barley (شعير), or of [the species thereof, or similar grain, called] "..., likewise parched; and it is also of wheat; but is mostly made of barley (شعير); (MF, TA;) what is made of wheat or of barley; (Msb, TA;) well known: (S, Msb, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see it;) and is therefore said (in the Msb in art. and in the KT voce

this state is taken in the palm of the hand and and :) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see and of the carob; (see بُحْرُوبُ;) \$c.:] it is also, sometimes, with : so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-'Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with 5: (AAF, TA in art. أَسُوقَةُ and the pl. is أَسُوقَةً. (TA.) ___ And Wine: (AA, K:) also called سُويقُ الكُرْم. (AA,

[an inf. n. of 1 (q. v.) in several senses. As a subst., properly so termed,] ‡ A dowry, or nuptial gift; (K, TA;) as also سُوِّقُ اللهِ [which is likewise originally an inf. n.: sec 1]. (TA.) _[Also, as a subst. properly so termed, † The following part of a discourse &c.; opposed to the preceding + سَبَاتُ الكَلَامِ وَسَيَاقُهُ you say : سِبَاقَ and following parts of the discourse; the context, before and after : see, again 1. And + The drift, thread, tenour, or scope, of a discourse &c.]

dim. of سَاقٌ, q. v.: (Mṣb, TA:) = and of سُوثِقَة, also, q. v. (TA.)

: عَوَاتَّ عَوَاتَ . = Also A seller, and a maher, ور (Mgh.) .سُويق of

or shank]. (AA, K. سَاق Long in the سُوَّاقٌ [See also سَاق And + Having a سَاق [or stem]; applied to a plant. (Ibn-Abbad, K.) And + The طُلُع [or spadic] of a palm-tree, when it has come forth, and become a span in length.

[Driving, or a driver;] the agent of the سَوَّاقٌ ♥ as also : سَاقَ الْهَاشَيَةَ as also (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (\$, مَعَهَا q. v. (TA.) إسَاقَةُ TA:) pl. of the former in the Kur [l. 20], is said to mean, سَائِقٌ وَشَهِيدٌ Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.)

, [originally سَيْقٌ, + Clouds (سَيْقٌ, AZ, As, S, K) driven by the mind, (AZ, As, S,) containing no water, (AZ, S, K,) or whether containing water or not. (As.)

by سَيِّقَ a subst. formed from the epithet, سَيَّقَةُ the affix ة,] originally سَيُوقَةُ (TA,) Beasts (رُوَالَّ) driven by the enemy; (S, K;) like وُسِيقُهُ: 80 in a verse eited voce i. (S:) or a number of camels, of a tribe, driven away together, or attached by a troop of horsemen and driven away. المَرْدُ سَيِّقَةُ القَدَرِ Hence,] one says, إحثارُ المَرْدُ سَيِّقَةُ القَدَرِ Hence,] one says, إحثار

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.)—
signifies also An animal by means of which [in the O لن, for which لنه is erroneously put in the K,] the sportsman conceals himself, and then shoots, or casts, at the wild animals: (O, K:) like عند (A in art. عند (O, K:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see

A man (Ṣ, * TA) long in the shanks: (Ṣ, K: [see also نَّوَاتُّ) or thich in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (Ṣ,) veautiful in the shank or shanks, (Ṣ, K,) applied to a man: and so نَوْنَهُ applied to a woman: (Ṣ:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

أَلُونَا (Lth, O, K, in the CK الله ألك (Lth, O, K) The strap of the horse's strirrup. (Lth, O, K.)

ألك بعير مسوق, (JK, O, and TA as from the Tekmileh,) or مُسوق, like مُسوق, (K, [but this I think to be a mistake,]) means الذي يُسَاوق الصيد [i. e. ‡ A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K;) so says Ibn-'Abbad: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also مُعَمَّة, last signification.])

A staff, or stick, with which cattle are driven: pl. مَسُوقَةً perlaps post-classical.]

i. q. تَابِعُ i. q. تَابِعُ [app. as meaning + A follower, or servent; as though driven]. (Ibn-'Abbad, O, K.) — And عَلَرُ مُنْسَاقُ (Ibn-'Abbad, O, K.) — And عَلَرُ مُنْسَاقُ A mountain extending along the surface of the earth. (Ibn-'Abbad, O, K.')

سمك

1. يَسُوكُ, (IDrd, O, Msb, K,) aor. يَسُوكُ, inf. n. يَسُوكُ, (IDrd, O, Msh,) He rubbed the thing, or rubbed it well. (IDrd, O, Msb, K.) _____ See also 2. == And see 6.

2. أَسُوكُ فَهُ بِالْعُودِ (Ṣ, O, Mṣḥ,) or سَوَّكُ فَاهُ (Ḳ,) inf. n. يَسُويُكُ ; (Ṣ, O, Mṣḥ, Ḳ;) and أَسُويُكُ (O, Ḳ,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. يَسُولُ ; (Mṛ-ṇ; [there said to be an inf. n., as well as a subst. syn. with في مُسُولُكُ , but without the mention of its verb;]) and أَسُولُكُ أَسُولُكُ أَلَّهُ السَّالُكُ لَا السَّالُكُ أَلَّهُ السَّالُكُ أَلَّهُ اللَّهُ ا

5: see the next preceding paragraph.

1. (each an inf. n., the verb of the latter, if it have one, being app. المناوف] A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:

(K, TA:) so says ISk. (TA.) One says, الإبلُ تَسَاوُكُ, [for الإبلُ تَسَاوُكُ,] i. c. The camels came inclining from side to side, in consequence of mealness, in their going along. (S, O.) [Or] تساوكت الإبلُ means The camels had an agitation of their necks in consequence of leanness. (IF, Msb.) In the M it is said that عَامَتُ الْفَادُ means The sheep, or goats, came, not moving their heads, in consequence of weakness. (TA.)

8: see 2.

signify the same; (Ş, Mgh, مسوَّاكُ ♥ and سوَّاكُ O, Mub, K;) i. e. A tooth-stick; a piece of stich with which the teeth are rubbed [and cleaned, the end being made like a brush by heating or cheming it so as to separate the fibres]; (K, TA;) [commonly] a piece of stich of the [kind of tree called] آراك: (Msb:) accord. to IDrd, derived meaning "I rubbed, or rubbed سُكُتُ الشِّيء well, the thing;" (O, Msb;) accord to IF, from [expl. above]: (Msb:) accord. to is mase. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be mase. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سُوك (Ṣ, O, Mṣb, (Az, TA) and سُوُك , (AHn, TA,) and [of paue.] أَسُوحَةُ and the pl. of أَ مُسُواَكُ is خَيْرُ ,.TA.) In the saying, in a trad. مَسَاوِيكُ a prefixed n. is [said to be] خِلَالِ الصَّائِمِ السَّوَاكُ suppressed [so that the meaning is The best of the habits, or customs, of the faster is the use of the is said, on the سواك tooth-stich: but see 2, where authority of the Mab, to be also an inf. n.].

in two places. مِسُواكُ see : مِسُواكُ

سول

1. سَالُ, aor. يَسَالُ, (Akh, and Ṣ, M, Mạh, 來, all in art. يَخَافُ, aor. خَافَ, (Mṣb and Ķ ibid.,) first pers. pret. سُلْتُ, [like خُفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, أَمَالُ, (Sh, M and K in this art.,) imperative ", (S, Msb, K, TA, all in art. سُلُوا, dual سُلُوا, and pl. سُلُر, these two being irregular, (Msb in that art.,) inf. n. سُوَال (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and رسوال (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَال [He asked, &c.], (Akh, and S, M, Msh, K, all in art. بال), and مُثَاثَتُ; a dial. var. of the verb with i, (Sh, M and K in the present art.,) the medial radical being originally , (M and K ibid.,) not a substitute for i, (M ibid.) as is shown by the phrase مُمَا يَتَسَاوُلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. اساًل.) [For the pass. (سيلً &c.), see اللَّهُ.] A dertain elegant scholar says,

سَالَتْ هَذَيْلُ رَسُولَ ٱللهِ فَاحِشَةً

i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from سُول, [i. e. it is originally سُأَلُ, not formed from Ju by the substitution of i for i,] as many of the elegant scholars say. (Er-Rághib, TA.) عبول (M, K,) [aor. يَسُولُ ,] inf. n. سُولُ (M,) He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous: (M, K:) [or, said of a man, he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of and from what here follows:] سَوَل and from what here follows: TA,) in the K, erroneously, أَسُولُهُ (TA,) significe flaccidity, or uncompactness, or pendulousness, (Ş, K, TA,) of the belly, (K,) and so * تَسُونُ and تَسُوَّن, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (Ṣ, TA.)

2. كَذَا or كَذَا (M, K,) or صُوَّلَتْ لَهُ نَفْسُهُ أَمْرًا .(TA,) His soul em, تَسُويلُ Mab,) inf. n. الشَّيَّء bellished [or commended] to him (S, M, Msh, K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Msh:) or made it [to appear] easy to him, and a light matter in his eyes; from signifying "laxness" or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: سُول (Er-Raghib, TA :) and it is said to be from signifying "an object of a man's desire, which embellishes to the secker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) _ You say also, Such a thing is imaged in the mind to me; is an object of funcy to me; or suid سول له And مدد. (L in art. مول له suid of the Devil, He led him into error; or mode him to err: (M, K:) or facilitated to him the commission of great sins; from weaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السُّول meaning [by implication] التَّمَيِّي: (Bd in xlvii. 27:) or [as though meaning] let down his cope [to him to aid in the accomplishment of his desire]. (Ham

5: see 5 in art. בול: == and 1, last sentence, in the present art.

6. هُمَا يَتَسَاوُلَانِ [They two ash, or beg, each other; i.q. يَتَسَاّبُلُانِ, q.v.]: (M, Ķ:) a phruse mentioned by AZ. (M.)

[as signifying A petition; or a request; meaning a thing that is, or has been, ashed, or begged; see [سؤل]; (TA;) as also ; (K, TA;) each, (TA,) a dial. var. of the word with •: (K, TA: [but it is also said in the latter that سؤل is the original of سُول because the readers of the Kur-an read the word with • in chap. xx. verse 36:]) or an object of desire or wish (أسية), which one asks: (TA:) or un object

of want, which the soul eagerly desires: (Er-Rághib, TA:) or an object of a man's desire (امنية), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is and • and • on the one hand and local on the other hand, in that the former relate to what is sought, or demanded, and امنية relates to what is meditated (قَدِرَ); (TA;) [for] this last primarily signifies "a thing that a man meditates (يُقَدِّرُو) in his mind," from signifying نَدُّر; (Bd in ii. 73;) so that the سُولُ (: TA) : أُمُنية seems to be after the in the first of the سُولَتُ لَهُ نَفْسُهُ كَذَا said سُوَّل said (from مَوَّل said) senses assigned to it above, and of the Devil in the last of the senses assigned to it above. (Ḥam p. 748.) [See also سُوَالٌ, below.]

see 1, last sentence.

in three places. سُولًا: see سُولًا

رُسُونًا, (M, K,) applied to a man, (M,) One who ashs, or begs, much; (K;) i.q. [Win and] (M.) .سۇول

as syn. with يَــأَلُ sb, مَــأَلُ as syn. with سُوالٌ Th, M, K:) [and used as a simple subst., like as its pl. أَسُوِلَةُ and أَسُولَةُ as its pl. (M, TA.)

An equal. (M, K.) So in the saying, I am thy equal in this أَنَا سَوِيلُكَ فِي هَٰذَا الأُمْوِ

Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. آسُولُ and pl. سُولٌ. (S.) And اَسُولُ and pl. سُولًا. (S.) And اَسُولُ Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سَمَانِهُ سُولًا ; sing. سَمَانِهُ سُولًا A large bucket. (M, K..)

1. بَوْم., inf. n. of مَار, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) - You say, مَامَت الْهَاشِيَة (Ş, Mgh, Mab, TA) or المَالُ (M) or المَالُ, (K,) aor. رَسُومُ , (Ṣ, M, Mạb,) inf. n. بَسُومُ , (Ṣ, M, Mgh, Msb,) The cattle pastured (S, M, Mgh, Msb, K, TA) by themselves (Msh) where they pleased; and in like manner, الغنر [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) _ [Hence, , inf n. as above, He did as he pleased.] You say,

I left him to do as he pleased. (S, M, K. * | price at which I would sell my commodity]: and خَلَّاهُ is put for خَلَّاهُ وسَوَّمَهُ لِهَا يُرِيدُهُ jut for خَلَّاهُ and the like is done in one of وَسُومُهُ لِمَا يُرِيدُهُ my copies of the S. See also 2.]) __ And رَسَامَ (Ṣ,) or الرِّيَّ and الرِّيَّ , and الرِّيَّامُ, (M, K,) or الرِّيَامُ (Ṣ,) inf. n. as above, (Ṣ, M,) He, or it, (Ṣ,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or wignifies the passing, &c., quickly; one says of a she camel, عَامَت, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. عرض, voce تُعُرض: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) - And مَامَت الطَّيْرُ عَلَى الشَّى، (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, signifies any going, [or hovering,] or circling, round about. (M.) see [As mentioned in the first sentence of this art.,] is also in selling and buying. (Ṣ.) You say, سام السُلْعَة , (Mgh, Msb,) aor. and inf. n. as above, (Msb.) He (the seller) offered the commodity, or article of merchandise, (Mgh, Msb,) for sale, (Msb,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like استامها, (Mgh, Msb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سام بالسَّلْعَة, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Mab:) and in like manner, سُنُتُ فُلَانًا سِلْعَتِي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سَامَنِي بِسِلْعَتِهِ he (the seller, Msb) mentioned to me the price of his commodity [in offering it for sale]: (Msb, TA:) [and, agreeably sig-السوم with these explanations,] Kr says that nifies العُرْضُ [i. e. the act of offering, &c.]: (M, TA:) or سُوْمٌ, inf. n. سُوْمٌ, (M, K) and , with damm; (K, TK; [in the former only in selling and buying;]) سُومُ said to be syn. with and ﴿ بَسُواْهُر .M, Kू,) inf. n. بَسَاوُمْتُ ﴿ and which غَالَيْتُ signify عَلَيْهَا and اسْتَهْتُ لا بها means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, اَسْتَعْتُهُ السَّلَعَةُ [I offered to him the commodity for sale, &c.: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") means اسْتَهْتُهُ لا عَلَى السَّلْعَةِ means i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سَامَنِيهًا (M,) or أُومَنيهًا (TA, [but the ذُكُرُ لِي سُومُهَا ♦ former is app. the right,]) means [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, اسْتَهْتُ الْ when you mention the price of the commodity [i.e. it means I mentioned to him the

when he is the person استَّامَ اللهُ مِنْي سِلْعَتِي when he is the person who offers to thee the price [i.e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it] : (TA :) and استَامُهُ عَلَى he contended [by bidding] against me in a sale: which means ,اسْتَامَا عُلَيَّ السَّلْعَةُ or عَلَيَّ السَّلْعَةُ i. e. he sought to obtain the sale إستام عَلَى سَوْمِي of the commodity in opposition to me, or to my seehing it]. (Msb. [See also 3.]) Hence, [Mo-لَا يَسُومُ الرَّجُلُ عَلَى [,ḥammad is related to have said لا يسوم أَحَدُكُمْ على سوم (Mgh,) وسُومِ أَخِيهِ (Msb,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Msb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. ال يستام), meaning shall not purchase. (Mgh.) نَهَى عَنِ السَّوْمِ قَبْلَ طُلُوعِ ,And it is said in a trad أن , meaning, accord. to Aboo-Is-hak, الشَّهُس i. e. He (Mohammad) forbade يُسَاوِمُ السَّعْتَه the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سَهْتُكُ I have mentioned to thee a بُعيرُكُ سيمَةً ♦ حُسَنَةً good price for thy camel]. (S.) And استامرا فيه .[He demanded for it a dear price] سيهَةً 🕈 غَاليَةً (TA in art. سَامُهُ بِعَمَلِ And سَامُهُ بِعَمَلِ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عبل. [See also 3.]) ___ He Arabs also say, عَرَضَ عَلَى سُومَ عَالَة [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عُرْضَ سَابِرِي : (Ks, TA: [see art. عبير:]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) __ And you say, سَامَهُ الأَمْرَ, (M, K,) aor. as above, (TA,) inf. n. سُوم, (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also أُسُويرُ (K,) inf. n. تُسُويرُ (K,) (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the يَسُومُونَكُمْ ,[Kur [ii. 46 and vii. 137 and xiv. 6 -They bringing upon you evil punish سوء العذاب

desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid .:) from Las ale [expl. by what here follows]. (Ksh and Bd ibid.) You say, I brought upon him فسف [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi supra]: or I endeavoured to induce him to incur it (أُرَدْتُهُ عَلَيْهُ): (Ş:) [see also (خط : and نَسْنَهُ خُطَّةً خَسْنِ expl. in art. اخسان and سير الخسف IIe was constrained to incur, or to do, what is termed الخسف [meaning abasement or ignominy, or that which was difficult]: (TA:) and Jabased him. (Msb.) aor. as above, also signifies He kept, or clave, to it, not quitting it. (M, TA.) See also 4.

2. الإبل (M,) [inf n. الإبل (M,) [inf n. بَسويم,] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) _ [Hence,] خلاه وسومه means (AZ, S, M, K,) i. c. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عبد وسوم A slare, and he has been left to do as he pleases. (TA.) _ And مَنْ فَلَانَا فِي I gane such a one authority to judge, give judgment, pass sentence, or decide judicially, reapecting my property. (AO, S: and in like manner مومة في ماله is expl. in the M and K.) And مَوْمَتُهُ أَمْرِي I made him to have the order ing and deciding of my affair, or case, to do what he would; like سُوْنَتُهُ أَمْري. (TA in art. سُوْنَتُهُ ــ And سوّم عَلَى القُومِ He urged his horses being understood] against the people, or party, and made havoc among them. (S, K.) _ And significs also The making a horse to sweat well. (KL.) __ See also 1, in the last quarter of the paragraph. . And سوم الفرس (M, K,) inf. n. تسويم, (K,) He put a mark upon the horse! (M, K:) he marked the horse with a piece of silh بحديدة [perhaps a mistranscription for بحديدة] i. e. with an iron such as is used for branding]), or with something wherehy he should be known. (Lth, TA.) See also 5. [And see 4.]

فِي MA) [and) بالسِّلْعَةِ (Ṣ, Mṣb) سَارَمْتُهُ .3 agrecably with what here follows and with an ex. in art. بكر], inf. n. سوام (Ş, Mşb) and مساومة, (TA,) [I bargained, or chaffered, with him, or I contended with him in bargaining, or chaffering, for the commodity, or article of mer-agreeably with what بالسلعة (TA) [and بالسلعة here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

4. الإبل (S, Mgh, Mab,) or اسام الماشية, (M, K,) inf. n. إسامة, (Mgh,) He pastured the cattle,

ment or torment: (Zj, M, TA:) or seching, or or the cameh: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فيه تسيمون (S) Upon which ye pasture your beasts. (Jel.) _[And accord. to Freytag, اسام occurs in the Deewan of Jcreer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] اسام إليه ببصره He cast his eye, or eyes, at him, or it. (K.) = See مَامَةُ also

> 5. تسوم He set a marh, tohen, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] تَسُومُوا فَإِنَّ الهَلَائِكَةُ Bedr, (TA,) occur the words, سُوِّمُوا ♦ فَانَّ الْهِلائكة قد (Ṣ, TA,) or مُوَّمُوا ♦ فَانَّ الْهِلائكة قد (Ṣ, TA,) accord. to different relations ; i. e. Make ye a marh, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

,أَرْضُ تُسْتَامُ فِيهَا الإبِلُ or (M,) مُسْتَامَةً * تُسْتَامُ (TA,) means A land in which the camels pasture by themselves where they please (تَسُومُ فِيهًا): (M:) or a land into which they go away [to pasture]. (TA.) [See also أَسَامُ السِّلْعَةُ = (.مُسَامُ (TA.) (TA.) see 1, in ten places.

المة Death: (IAar, S, M, Mgh:) and [as its n. un.] a death: (IAar, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمُ [Death come upon you, instead of السلام عَلَيْكُم and that he [i. e. Mohammad] used to reply, عَلَيْكُو; accord. to the generality of the relaters, but correctly without the , because the implies participation: and it is related of 'Aisheh that she used to say to them, عَلَيْكُمُ السَّأْمُ وَالدَّأْمُ وَالنَّعْنَةُ, as mentioned in art. المر: (TA:) the Jews are also related to عَلَيْكُمُ السَّامُ الدَّامُ الدَّامُ Muslims}, عَلَيْكُمُ السَّامُ الدَّامُ Reaning : sce . المَوْتُ الدُّائمِ sce . sce . المَوْتُ الدُّائمِ in that art.) and Also A kind of tree, of which are made the masts (اَدُقُلُ pl. of [دُوُّلُ of ships: (Kr, M, TA:) accord to Sh, (TA,) the [tree called] نيزران. (K, TA. [And accord. to some copies of the K, also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, والسَّامة has been erroneously substi-,وَالسَّاقَةُ stituted in the copies above referred to for which, by reason of what precedes it, means that also signifies the same as عَامَة; and if the former reading were right, the context in the K would imply that السامة is also the name of a son of Noah, which is incorrect; the name of that son being only Also A [hollow, or cavity, in the ground, such as is called] نَقْرَة, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْقَعُ in the CK and in my MS. copy of the K, I read ينقع Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is all: (M, K:) the former signifies Veins of gold: and the latter, a single vein the eof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K,;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to As and IAar: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or roch]: (M, K:) En-Nábighah El-Jaadec, (M,) or Edh-Dhubyance, (TA,) uses المام as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سام, and in Ar. سام: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S,)

(S, M,) [i. e. If thou threvest colorynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لُو ٱنْك is for نُو أَنَّكُ and] the o in سنمه relates to the [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S, M.)

is originally an inf. n.: see 1, passim: == and is also used as a subst. signifying The price of any commodity, or article of merchandise; like and , سَأَتُنَهُ سَوْمَهَا ,You say (سُومَةً * and سيهَةً * or com- سِلْعَة or referring to a رَكْرَ لِي سَوْمَهَا modity]: see 1, in the former half of the paragraph. And مُسْتُكُ بَعِيرَكَ سِيهَ لا حَسْنَةُ see again 1, in the latter half of the paragraph. And فيه سِيهَ لا غَاليَةُ الله see again 1, in the latter half of the paragraph. And السَّومَة (S, M, K) and السُّومَة (i. c. Verily it is are سومة ا and سيمة ا (M, K.) مسومة ا سامنی ns used in the phrase سَامَر ns used in the and the like]; (TA;) syn. with الرَّجُلُ بِسِلْعَتِهِ ليمَة. (Har p. 435 in explanation of the former.)

as n. un. of مَامَة: sec the latter, first sentence, and last but one. - Also] A مُفْر, (M, and so in copies of the K,) or حفرة, (K accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (عَلَى رَكِيَّة): its pl. is سِيَّدُ [originally سِيَّدُ and you say, اَسَامُهُ , (M, K, TA,) inf. n. أَسَامُهَا , meaning He dug it [i, e, the سَافَةً]. (TA,) عسد Also i. q. سَافَةً [q. v.], (K, accord, to the TA, [as mentioned above, see بنامر,]) on the authority of IAar. (TA.)

in three places, and Also, (S.

M, K,) and اسبت (M, K) and اسبت (M, K) also written (S, M, K, TA, but omitted in some copies of the K,) and Vilage and Vilage, (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like ڪبرياء, a rare form, q. v.,] A mark, sign, token, or badge, by which a thing is known, (S, M, K,) or by which the good is known from the bad: (TA:) accord. to J, (TA,) the is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb تَسُوم [q. v.]: (\$:) and accord to I Aar the vain is a mark upon the wool of sheep; and its pl. is ...: [see also and, in art. عَلَيْهِ سِينَى } accord. to IDrd, one says, أوسير عَلَيْهِ سِينَى ; meaning Upon him, or it, is a good mark &c.; and it is from وُسَيْتُ, aor. أُسِرُ, being originally , the being transposed, and changed into & because of the kesreh before it: (TA:) this form occurs in the Kur [xlviii. 29], where it is said, سِيمَاهُر فِي وَجُوهِبِر [Their marh is upon their faces; and in several other places thereof]. (S.)

نسونة: see مُنوم, in five places: mand see also, in two places. [For the meanings "pactus" and "pastum missus," assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سيمَى, also written سيمَا: see سُومَة, in two

. سُومَةُ see : سِيمَاءَ

اسيمياً: see سيمياً. ـــ [In the present day it is applied to Natural magic: from the Pcrs. [......]

نَّوْرَتَان: see سَوَامُ: see سَوَامُ: see سَوَامُ: see سَوَامُ: see سَوَامُ: see سَوَامُ: see سَائِمُ see سَائِمُ: see with see wit

[The offering a commodity for sale, &c. : see 1. see Also] A certain bird. (K.)

سوى . see art بَرُ سِيْهَا .

______ [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] going away at random, or roving, wherever he will. (TA.) And [particularly], (S,) as also سَوَامْ (As, S, M, K) and سَوَامْ (As, S, M, Mgh, Mab, K,) Cattle, (مَانْ), Ş, TA, or مَانْيَة Mgh, Msb,) or camels, (As, M, K, TA,) and sheep or goats, (TA,) pasturing (S, M, Mgh, Msb, K, TA) by themselves (Msb) where they please; (TA;) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (As, Mgh, TA;) or pasturing in the deserts, left to go and pasture where they will: (\$:) : سَوَائِرُ is سَائِهَةٌ and of سَائِمُ is سَائِمُ (\$:) the pass. part. n. مُسَام is not used. (Msb.) It is said in a trad., أَنَى سَائْهَةُ الغُنَيرِ زَكَاةً [In the case]

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., السَّانيَةُ جُبَار, i. e. The beast () that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted. (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, أَمُكُنُوا فَأَنْتُمْ سُيُومْ بِأَرْضِي, i. e. [Tarry ye, and ye will be] secure [in my land]: IAth says is [said to be] سيوم that thus it is explained: and an Abyssinian word: it is related also with fet-h to the عنور and some say that عنور is pl. of [like as شُهُودُ is said to be of أَمُاهِدُ ; i. e., ye shall rove (تَسُومُون) in my country like the sheep, or goats, pasturing where they please (كَالغَنَيرِ السَّانَّهَة), no one opposing you: (TA:) or, as some relate the trad., it is شيوم. (TA in art.)

selves where they please; a place where they rove about, pasturing: like مُسَامَة Freytag explains it as meaning A place of passage: — and A quich passage: from the Decwán el-Hudhaleeyeen.]

A wide and thick piece of wood at the bottom of the قاعدتان [or two side-posts] of the door. (K.) — And A staff in the fore part of the [women's camel-vehicle called] . (K.)

means The pastured horses: (S, Msb, TA:) or the horses sent forth with their riders upon them: (AZ, Az, Msb, TA:) or it means, (TA,) or means also, (S, Msb,) the marked horses; (S, Msb, TA;) marked by a colour differing from the rest of the colour; or by branding: (TA:) or the horses of goodly mahe. (Ḥam p. 62, and TA. [Sec the Kur iii. 12.]) ... in the Kur [iii. 121], may mean, accord. to Akh, either Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth; and is thus with & and i [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.). And چَجَارَةً مِنْ طِينِ مُسَوَّمَةً عِنْدُ رَبِّكُ And (\$,°), حِجَارَةً مِنْ K,*) in the Kur [li. 33 and 34], (S, M,) means [Stones of baked clay] having upon them the semblance of seals [impressed in the presence of thy Lord], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or marked (Zj, M, Bd, K, Jel) with whiteness and redness, (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or with a mark whereby it shall be known that they are not of the stones of this world (M, K) but of the things where with God inflicts punishment, (M,) or [each] with the name of him upon whom it is to be cast: (Jel:) or sent forth: (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسْتَامَةً, applied to a land (مُسْتَامَةً): see 8.

سون

5. أَسُونُ: see 1 in art. سول, last sentence.

سوی

1. رَبُوي, aor. رَبُوي: see 3, in two places. [Accord. to Golius, رَبُوي, inf. n. رَبُوي, signifies He intended, or proposed to himself: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation محمد and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of استوى followed by المتوى الم

2. تُسُويَة, (Ṣ, M, &c.,) inf. n. تُسُويَة, (Ḳ,) He made it equal, equable, uniform, even, level, flat, plane or plain; (S, M, MA, Msb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. 8;)] and signifies the same; (M, K;) namely, a place, (Msb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., فَأُمَرَ بِالخِرْبِ فَسُوِّيَتْ [And he gave orders respecting the ruins, and they were levelled]. (TA in art. غرب.) And in another trad., سُوْينًا عَلَى رُفَّية, meaning We buried Rukeiyeh, and made the earth of the grave even, or أسويت level, over her. (Mgh.) [Hence also,] see 8. And hence the saying in the Kur [iv. 45], رَبُو تُسَوَّى بِهِمُ ٱلْأَرْضُ (TA,) i. e. That they were buried, and that the ground were made level over them; (S,* Bd;) - being here syn. with عَلَى: (TA in art. ب) or the meaning is, that they became like the dust of the earth; (M, Jel;) thus expl. by Th; (M;) or that they had not been created, and that they and the earth were alike. (Bdl.) [Hence also,] بَلَى قَادرينَ in the same [lxxv. 4], is said مَكَى أَنْ نُسُوِّى مَنَانَهُ to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA:) or the meaning is, we are able to put together the bones of his fingern [consistently] as they were. (Bd, Jel.) And بَيْنَ إِذَا سَاوَى الْ سُوى in the Kur [xviii. 95], means , اَلصَّدَفَيْنِ i. e. Until, when he had made the space between the two sides of the mountains even, or level, by filling it up]. (TA.) - [Also He made it uniform, equal, or consimilar, with another thing.] One says, سُوَيْتُهُ به (M, K,) inf. n. as above; (K;) and سَاوَيْتُهُ لا بَهُ (M, TA, TK,) and أُسُويْتُهُ ، I made it uniform, or equal, سَاوَيْتُ ♦ with it; or like it: (M, K, TA:) and I raised this so as to make it equal in هٰذَا بِذَاكَ measure, or quantity, or amount, with that. (TA.) And رَسُونِتُ بَيْنَهُمَا And رَسُونِتُ بَيْنَهُمَا , and أَرْبُتُ made them uniform, or equal, each with the other; or like each other. (M, K, TA.) - [And He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned

it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the Kur xxxii. 8, it means He made him symmetrical [or symmetrically], by the fit, or suitable, formation of his members. (Bd.) And in the same, xv. 29 and xxxviii. 72, I made his creation symmetrical: (Bd:) or I completed him, or made him complete. (Jel.) in the same, lxxxvii. 2, He made what He created congruous or consistent in the several parts. (Jel.) And غُلُقُكُ فَسُواكُ And أَلْذِي خُلُقُكُ فَسُواكُ same [lxxxii. 7], means [Who created thee,] and made thy creation to be adapted to the exigencies, or requirements, of wisdom. (TA.) وَنَفْس وَمَا in the same, [xci. 7, means By a soul and what made it to be adapted to its exigencies, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes to mean [Him رَفَعَ سَمْكُهَا فَسَوْاهَا And رَفَعَ سَمْكُهَا فَسَوْاهَا who, i. c.] God. (TA.) And in the same, laxia. 28, means He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even, (Bd,) or completed it by adorning it with the stars, (Bd, TA,*) agreeably with what is said in the Kur xxxvii. 6, (TA,) and by means of the revolvings [thereof], رقى (Bd.) عنوى src.: from the saying next following. Such a one rectified, or adjusted, his affair; or put it into a right, or good, state. (Bd in lxxix. 28.) [Hence,] one says, سُو وَلاَ Rectify thou, and do not corrupt, or mar. سوّى ,One says also (سواً A and TA in art. سوّى IIe cooked the food thoroughly : see 8 as its quasi-pass.] And سوّى فَلَانْ مَنْصُوبَةُ Such a one framed a stratagem, or plot]. (TA in art. [as an intrans. verb, if not a mistranscription for [سوی], inf. n. as above : see 8. And سوي, [app. for سوي,] inf. n. as above, signifies It was, or became, altered [for the worse]; syn. غَيْرُ . (TA.)

3. مُسَاوَاة (M, Er- فَسَاوَاة (M, Er- بساواة), (Ş, M, Msh,) Rághib, Mab, TA) and , (M,) It was, or became, equal to it, (S, Er-Raghib, Meb, TA,) and like it, in measure, extent, size, bulk, quantity, or amount, and in value, (Msb, TA,) or in linear measure, and in meight, and in the measure of capacity, [as well as in value:] one says هندًا This garment, or piece الثُّوبُ مُسَاوِ للذِّلكَ الثُّوبِ of cloth, is equal in length and breadth to that darment, or piece of cloth]; and هُذَا النُّوبُ This garment, or piece of مُسَاوِ ۗ لذُّلكَ الدَّرْهُمِ cloth, is equivalent to that dirhem]: and sometimes it means in mode, or manner of being: one -This black] هٰذَا السَّوَادُ مُسَاوِ الذَٰلِكَ السَّوَادِ ,88ys ness is equal in quality to this blackness]. Er-سَاوَى الظُّلِّ ,Rághib, TA.) It is said in a trad ושלל The shade, or shadow, was like, in its

extent, to the mounds, in their height. (TA.) [And means The thing equalled in ساوى الشَّىٰ وَأَسَّهُ height his head: see an ex. of the verb tropically used in this sense voce فيدا.] One says also; مند This is worth, or equal in its value يساوى درهما to, a dirhem: and in a rare dial., one says, , aor. يَسُواهُ ; (Msb, TA;) which AZ This thing مُذَا الثَّىٰ إِلَّا يُسَاوِي كُذَا This thing is not equivalent to [or is not worth] such a thing: (Fr, Ş:) or إلا يَسَاوى شَيًّا [It (a garment, or some other thing, M) is not worth anything]: (M, K:) ان يسوى) is of a rare dial., (K,) unknown to Fr, (\$,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Msb, TA,) but is post-classical; and in like manner الا يَسْوِي) is not correct Arabie: this last is with damm to the [first] . c: MF says that the generality of authorities disallow it, and the Fs expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, ساوى الرَّجْلُ قِرْنُهُ The man equalled his opponent, or competitor, in knowledge, or in courage. (TA.) ___ See also 6. And see 2, in four places, in the former half of the paragraph.

4. اسوى as a trans. verb : see 2, in two places, in the former half of the paragraph. ___ كيسوى ك in the sense of الا يساوى is not correct Arabie: see 3, in the latter part of the paragraph. - As an intrans. verb: see 8. __ Also He nus like his son, or offspring, [in some copies of the K his father, which, as is said in the TA, is a mistake,] in make, (M, K,) or in symmetry, or justness of proportion; (Fr, TA;) or simply he was like his son, or offspring. (M.) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the (M, أُوعَبُ ، q. اسوى فِي المَرْأَةِ ــ [.استوى CK لَكُر TA,) i. e. He inserted the whole of his into the equip [of the woman]. (TA.) = Also, [as though originally إاسوا,] He was, or became, base, abased, abject, vile, despicable, or ignominious; syn. السُّوَّةُ (M, K;) from أَسُوَّةً (TA.) __ And He voided his ordure; syn. أُحَدَث ; (Az, M, K;) [likewise] from السواة, as meaning "the anus." (Az, TA.) __ And hence, in the opinion ss أَسُواً and thought by J to be originally أَسُواً he says in the \$], (TA,) [though trans.,] He dropped, left out, omitted, or neglected, (S, M, K,) and did so through inadvertence, (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeyd: (S:) and in like manner, accord. to IAth, in reckoning, and in shooting, or casting: and Hr says that أَشُوَى, with ش, is allowable, as meaning List. (TA.) __ Also He was, or became, affected with برص [or leprosy, which is sometimes termed السُّون; so that the verb in this sense also seems to be originally أَسُوا (TA.) . And He was, or became, restored to health, [or being] affected with drought, or barrenness. (M,

free from as meaning an evil affection, (as though the verb were in this sense likewise originally أَمُواً, the incipient i being privative, as it is in many other instances, like the Greek privative a,)] after a disease, or malady. (TA.) .اسو .see Q. Q. 1 in art : اسويته به

6. تَسَاوَيًا They two were, or became, equal, like each other, or alike; as also استُويًا ♦ (M, K.) has two and more agents assigned to it: one says, استوى زَيْد وَعُبْرُو وَخَالِد فِي هَذَا [Zeyd and 'Amr and Khálid were equal, or alike, in this]; i. e. تَسَاوُوا: whence the saying in the Kur [ix. 19], إِذَ يَسْتُوُونَ لَا عِنْدُ ٱللهِ [They will not be equal, or alike, in the sight of God]. (TA.) And They were, or became, تَسَارُوا في الهَالِ equal in respect of the property, none of them exceeding another; as also استووا الله فيه. (Msb.) مَنْ سَاوَى * It is said in a trad., as some relate it, in which the meaning is said to be تساوى [i. e. He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded]. (TA.) لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا And in another it is said, آ Ṣ,* TA,) i. e. [*Men*] ,تَفَاضَلُوا فَإِذَا تَسَاوَوًا هَلَكُوا will not cease to be in a good state while they vie in excellence,] but when they cease from vying in excellent qualities and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good. (TA.)

8. استوى [seems, accord. to Bd, to signify primarily He sought, or desired, what was equal, equable, uniform, even, or the like: for he says (in ii. 27) that the primary meaning of الاستواد is طَلَبُ السَّوَاء, app. indicating the sense in which is here used by what follows. And hence, السواء accord. to him, but I would rather say primarily, as being quasi-pass. of سُوَّاهُ,] It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed; syn. اعتدل (S, M, Meb, K, TA, and Keh and Bd in ii. 27) بنى ذاته (TA,) said of a place, (Msb,) and اسْتَقَامَ, said of a stick, or piece of wood, &c. (Ksh ubi suprà.) (,سُوِي if not a mistranscription for رَسُوي ♦ And inf. n. آسُوِيَة, signifies the same as استوى [app. meaning as above], accord. to IAsr; and so does , as also أوسَى, formed from it by transposition. (TA.) One says, النُّتُوَتُ به الأَرْضُ [lit. The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it], meaning he perished in the earth; as also استوت M, K.) And . سُوِّيَتُ لا عَلَيْهِ and أَسَوِّيَتُ Their land became [even in its surface,

مَع meaning استوى المَّاء وَالخَشْبَة meaning i. e. The water became even, or level, with the piece of rood]. (TA.) See also 6, in four places. One says also, البغوج [or البغوج] استوى البغوج (as in the MA) i. e. The crooked, or uneven, became straight, or even]: (Mgh:) and استوى [It became even from a state of unevenness]. (Ṣ.) مُأَسَّتُوكي عَلَى سُولِهِ in the Kur xlviii. last verse, means And has stood straight, or erect, (Bd,) or become strong, and stood straight, or erect, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استسوى, a verb which I do not anywhere find.]) And فاستوى in the same, liii. 6, And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd:) or became firm, or steady. (Jel.) said of a stick &c. means It stood up or erect: and was, or became, even, or straight: hence one says, المُوْسَلِ الْمُوْسَلِ He, or it, ment towards him, or it, with an underiating, a direct, or a straight, course, like the arrow shot forth: and hence, إلى السَّمَاء is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning ! Then He directed himself by his will to the [heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly hodies; (Bd;) syn. عَبُدُ (Zj, M, K,) and قَصْد (Zj, S, M, K, and Ksh and Bd) بارادتة; (Ksh, Bil;) for when الاستواله is trans. by means of it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has : إِلَيْه and قَد آسْتُوكي لَهُ ,and another (Har p. 631 :) or the meaning here is صعد, (Zj, M, K,) or صُعدَ أَمْرُهُ [i. e. his command ascended] ; (M;) and this is what is intended here by : (TA:) or أَنْبَلُ عَلَيْهَا [i. e. He advanced to it, namely, the heaven]; (Fr, Th, M, K;) like as one كَانَ فَلَانْ مُقْبِلًا عَلَى فَلَانِ ثُمَّ ٱسْتَوَى عَلَيْ مَعْبِلًا عَلَى فَلَانِ ثُمَّ ٱسْتَوَى عَلَيْ and إِلَى also, meaning أُفْبَلَ [i. e. Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling]: (TA:) or it means استولى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also استولى and [as meaning He had, or gained, the mastery, or rictory]: and hence the saying of El-Akhtal, cited by him [in the \$,]

قَدِ ٱسْتَوَى بِشُرُّ عَلَى العِرَاقِ مِنْ غَيْرِ سَيْف وَدُمِ مُهُوَاق

Bishr has gained the mastery over El-'Iráh nithout sword and without shed blood]: Er-Rághib says that when this verb is trans. by means of عَلَى, it imports the meaning of as in the saying in the Kur [xx. 4], الرَّحَمُنُ عَلَى which may be rendered, The Com rassionate hath ascendancy over the empyrean so as to have everything in the universe equally

follows]: he then adds, it is said to mean that (Msb.) a compound of and i, denoting exeverything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying لَمُ اَسْتَوَتْ بِهِ other place. (TA.) The saying المِثْدَاةُ عَلَى البَيْدَاءُ ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.) And one says, استوى عَلَى ظَهْرِ دَابَّتِهِ, (Ş, TA,) or عُلِّى الفُرْس, (Msb,) He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Msb, TA:) and استوى [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. also signi- سُوَّاهُ as quasi-pass. of سُوَّاهُ also signifies It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى q. v.]; (M, K;) [generally] بَلَغَ أَشُدَّهُ . q. الرَّجُلُ meaning] The man [became full-grown, of full rigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شَبَاب; (Ṣ;) or attained the utmost limit of his , and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M, K) years. (K.) And .The food became thoroughly cooked استوى الطُّعَامُ (Mab.) مَطُّ الاسْتَوَاء means The equinoctial line.]

هُمْ , [app. a dial. var. of عُسِيًّا: see سُمِيًّا , in the next paragraph.

سُوَّة and its dual: see بَسُوَّى, originally in ten places, all except one in the latter half of the paragraph. __ [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, وَقَعَ and مِسَوَّاءً ۚ رَأْسِهِ and مِسَوَّاءً ۗ رَأْسِهِ (Fr, Ṣ,) or وَقَعَ in the CK (erroneously) في سيّ زأسه وَقَعَ M, K) وسَوَاءً لا رأسه M, K) مسَوَاءً لا رأسه من النَّعْمَة في سُوَّا، ﴿ (Ks, M,) i. e. + [He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حُكْمِر رَأْسِهِ) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence] (يُسَاوِي رَأْسَهُ), of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i.e. what has accumulated upon him, and filled [or satisfied] him: (M;) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeyd, Ṣ, Ķ ;) as some explain it. (A'Obeyd, S.) See also بين, last sentence but one. ـ [Hence likewise,] (\$, M, Msb, K,) also

within his grasp; agreeably with what here | Mughner, K.,) and View y is a dial. var. thereof, رُبُ مِثْلُ , i. e. لِا سِيَّمَا زُيْد ,çption : (Ṣ :) one says زيد [lit. There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd]; Lo being redundant: and المنابع also; like as one says, زُعْ مَا زَيْدُ (M, K:) [J says,] with respect to the case of the noun following Lo, there are two ways: you may make and mean that an الذي to be in the place of ما inchoative is to be understood, [namely, sh or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, لاَ سِيَّ الَّذِي meaning ,جَانَنِي القَوْمُ لَا سِيَّمَا أُخُوكَ i. e. The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for but this rendering is invalidated (: سِيَّهَا ,سِيَّ in such a phrase as وَلَا سِيَّهَا زَيْدُ by the supression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying to denote a rational being: (Mughnce:) or you may put the noun after it in the يسى redundant, and making ما gen. case, making to govern the noun in that case because the meaning of بن is بنان : [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,

> ألَّا رُبُّ يُومِ لَكَ مِنْهُنَّ صَالِح وَلَا سِيْهَا يَوْمُ بِدَارَة جُلْجُل

Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dárat Juljul, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you وَلاَ meaning أُضْرِبُ القَوْمَ وَلاَ سِيَّهَا أُخِيكَ, meaning وَلاَ سِيَّهَا أُخِيكَ i. e. I will beat the people, or party, but there shall not be the like of the beating of thy brother]: and if you say, وَلَا سَيُّهَا أُخُوكَ the meaning is, وَلَا مِثْلَ الَّذِي هُوَ أُخُوكَ [and there shall not be the like of him who is thy brother]: in the saying إِنْ فُلِانًا كُرِيمُ وَلَا سِيْمًا إِنْ أُتَيْنَهُ accord. to Akh, أَهُ is a substitute for the affixed pronoun , which is suppressed; the meani. e. Verily وَلَا مِثْلُهُ إِنْ أُتَيْتُهُ قَاعِدًا such a one is generous, and there is not the like of him if thou come to him sitting]: (S, TA:) it is said in the Meb, [after explaining that in may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that to may be used in the sense of الذي, and the noun following put in the nom. case as the enunciative of the inchoative which is suppressed;] that, accord to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;) in which case we must regard to as a substitute for the affixed pronoun o;] pronounced (Msb, without teshdeed, (Msb,

but that this is not a good way; [and in this case,] accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيد, determinate: (Mughnee:)] also that Li should not be used without y preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that 'y is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا سِي لِهَا فُلَانْ (Lḥ, M, K) i. e. There is not the like of such a one: (TA:) and نُكُونُ (Lh, M, K) i. e. Such a one is not the like of thee. (TA.) [In both of these instances, & is obviously redundant. Other (similar) usages of منواً are mentioned voce بنواً to which reference has been made above.] also signifies A [desert such as is termed] مَفَازَة; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence is the name of a particular tract, said in the M to be a certain smooth place in the بادية.] _ See also art. سيو.

: see , near the end of the paragraph.

: see بسؤى, in seven places : __ and see also سوى, in two places.

نسوى: see اسوى, in seven places. __ Also, and likewise بُوْي , (Akh, Ş, Mab, Mughnee, K,) and أو (Akh, Ş. M, Mughnee, K,) and أسواة الم (Mughnee,) i. q. مُكَانْ, (Mughnee,) or غَيْر , (Akh, S, M, Msb, Mughnec, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غير; accord. to Ez-Zejjájee and Ibn-Malik, used in the same sense and manner as : but accord to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) onc says, عندی رجل سوی زید meaning مَكَانَ زَيْدِ and مَكَانَ زَيْدِ [i. e. I have with me a man instead of Zeyd and in the place of Zeyd]: (Ham p. 570, and TA:*) [but] one says ,سُوَائِكَ * and سُوَاكَ * and مَرَرْتُ بِرَجُلِ سِوَاكَ [also] meaning ii. e. I passed by a man other than thee]: (\$:) and أَعْنِي سَوَاؤُكُ اللهِ إِعْدَالِهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله Other than thou came to me], using it as an agent; and المُثَنَّ سَوَادُ [and شواكُ &c. I saw other than thee], using it as an objective comple-. ment: and ♥ سُوَاكُ and مَا جَاءَني أَحَدُ سُوَاءُكُ ♦ c. مَا جَاءني أَحَدُ None except thou came to me]: and \$c. None other than thou سُوَاوُكُ ♦ [and سُوَاوُكُ ♦ قَصْدَتُ القَوْمُ سوى and قصْدتُ القومُ سوى أيد, meaning غَيْرُ زَيْد [i. e. I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd]: لَيْنُ نَعَلْتَ ذَاكَ وَأَنَا سِوَاكَ لَيَأْتِينَكَ مِنِي and (Mab :) ما تكره, meaning [If thou do that] mhen I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.] (Ibn-Buzurj, TA.) ___ The Arabs also said, عَقْلُكُ

thee. (IAar, M.) = The strangest of the meanings of بوى, in this sense with the short alif and with kesr, is نُصْدُ (Mughnee.) سَوْى الشَّيْء means قصده [i. e. The tendency, or direction, of the thing]. (M.) And one says, فَصُّدُتُ سُوى, meaning فَصَّدتُ قَصْدَهُ [i. e. I tended, or betook myself, in the direction of, or towards, such a one]. (S, K.* [In the CK, and in my MS. copy of the K, فواه is erroneously put for اسواه.]) And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khateem, TA,)

وَلَأُصْرِفَنَّ سِوَى حُذَيْفَةً مَدْحَتي

[And I will surely turn towards !Iodheyfeh my eulogy]. (S, Mughnee.)

[in some copies of the K erroneously written without .] in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning Equality, equability, uniformity, or evenness; syn. إستوا: (Mughnee;) as also * سُوِيّة: (M, K:) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning in the sense of استوى Ksh and Bd ibid.,) from اعتَدَلَ; (S;) and signifies [as above: and] equity, justice, or rectitude; syn. jac; (S, M, K;) as also پُسُوِيَةٌ ♦ (M;) and بِسُويَةً ♦ also well as بُونًا, accord. to Fr, are syn. with and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عُدُلّ ; (S, K, TA;) [but app., only syn. with عَدُل and نَصَف not as a subst. but as an epithet, like فَعَطْ thus used, as will be shown by what follows, although] cach said by Er-Rághib to be originally an inf. n. (TA.) Onc says, i. e. عَلَى سُويَة أ مِنْ هَذَا الأَمْرِ [i. e. They two are on an equality, or on a par, in respect of this affair, or case]: (S, TA:) and i. e. إِسْتِوَارُ [ikewise] أُسْتِوَارُ [i. e. They are on an equality, or on a par], (M, K,) [in this affair, or case]. (M.) And بِالعَدْلِ Ṣ,) meaning, وَقَسَهْتُ الشَّىٰءَ بَيْنَهُمَا بِالسَّوِيَّةِ ۗ ا [i. e. I divided the thing between them two with equity, justice, or rectitude]. (TA.) And it is ، فَأَنْبِدُ إِلَيْهِمْ عَلَى سَوَامٌ , [60] said in the Knr [viii. 60] meaning عَدُل [as expl. in art. نبذ, q. v.]. (Ṣ, ° The night of the لَيْلَةُ السَّواءِ [Hence,] لَيْلَةُ السَّواء thirteenth [of the lunar month; the first being that on which the new moon is first seen]; (As, S, K, TA;) in which the moon becomes equable or uniform (يَسْتُوى) [in illumination]: (TA:) or the night of the fourteenth. (M, K.) _ And i. q. i. q. [as meaning The middle, or midst, of a thing]; (Ş, M, Mughnee, K;) as also مروى and الشيء (Lh, M, K.) Hence, سوى الله The middle, or midst, of the thing; (S, M;) as also and سُوَاهُ * (Lh, M.) It is said in the Kur [xxxvii. 53,] فَرَاهُ فِي سُوَاءُ ٱلْجَحِيرِ [And he shall see him] in the middle or midst [of the fire of Hell]. (S, Mughnee, TA.) In like manner also one says سُواً، السَّبِيلِ [The middle of the road]: or, accord. to Fr, it means the right direction of meaning Thine intellect has departed from the road or way. (TA.) And one says, سِوَاكُ

سُوَاتِي, meaning My waist [broke], or my middle. (TA.) And سُواء النَّهار means The middle of the day. (M, K. [In some copies of the K, is erroneously put for منتصفه]) __ [Hence, perhaps, as being generally the middle or nearly so,] The summit of a mountain. (M, K.) And An [eminence, or a hill, or the like, such as is termed] : or a [stony tract such as is termed] أكفة: or the head of a . (M.) _ It is also used as an epithet; (Mughnee;) and signifies Equal, equable, uniform, or even; syn. , (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, * سَوِيّ , and (M, K;) or these two signify, thus applied, [like we as expl. hereafter,] equidistant in respect of its two extremities. (TA.) And as syn. with مُسْتُو , it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase آيسوا سواء [They are not equal; in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضُ سُواً: [An even land]: and A house uniform (مُستويدة) in respect of the [appertenances termed] مَرَافِق: and ثُوْب سَوَاءٌ garment, or piece of cloth, equal, or uniform, (مستوا) in its breadth and its length and its two lateral edges: but one does not say جُهُلُ سُواً \$, nor : رُجُل سُوَاةً , nor . رُجُل سُوَاةً (M, TA:) though one says رَجُلُ سُوالًا البَطْن A man whose belly is even with the breast: and مُوَالًا القُدُم having no hollow to the sole of his foot. (TA.) One says مُسْتَوِ النَّالِينِ (Ş, M,) meaning , رَجُلُ سَوِيٌ النَّالِينِ [i. e. A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect : see 8] : (\$:) and رُجُل A man equally free from excess and deficiency in his dispositions and his make: (Er-Rághib, TA:) or sound in limbs: (TA voce مرة q. v.:) and غُلَام سُويٌ A boy, or young man, uniform in make, or symmetrical, (مُستَوى النَّفَلَى), without disease, and without fault, or defect: (Mgli:) and the fem. is مُويَّة. (M.) Accord. to Er-Raghib, السُّوى signifies That which is preserved from excess and deficiency: and hence in Kur xx. last verse, as الصَّوَاطِ السُّويُّ ال though meaning The road, or way that neither exceeds, nor falls short of, that which is right]; (Er-Rághib, TA;) the right, or direct, road: (Bd, Jel:) and some read السُّوَاء, meaning the middle, good, road : and السوء (Ksh, Bd) i. e. the evil, or bad, road: (Bd:) and السُّوني [i. c. most evil, or morst; fem. of أَسُوا ; for الصَّوَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] السُوَى به of the measure السواء, [with which it is syn.,] or originally الثوري [mentioned above]: (K:) and السواء (Ksh, Bd,) which is dim. of السوى السواء (Lth, TA,) [or] as dim. of السُّوء [in which case it is for السَّوَىء]. (Ksh, Bd.) __ [Hence,] it signifies also Complete: (Mughnee:) you say,

(M, Mughnee) This is a complete ورهم سواة dirhem; (Mughnee;) using the last word as an epithet: and سواة also, using it as an inf. n., as though you said إُسْتُوا: and in like manner in the بَسُوان , and others , سُوان , and others (M.) _ And Equitable, just, or right; syn. عدل: used in this sense in the saying in the تُعَالُوا إِلَى كُلْهَة سُوَاَّهِ بَيْنَنَا وَبَيْنَكُمْ ,[Kur [iii. 57] [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) _ And Equidistant, or midway, رُسُطُ , S, or بُسُدُ, Mughnee,) between two parties, (\$,) or between two places; (Mughnee;) applied as an epithet to a place; as also and بوى ا ; (Ṣ, Mughnee;) of which three words the second (سوى) is the most chaste; (Mughnee;) or the last two signify equal (مستو) in respect of its two extremities; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-(M, K,) رُسُوِّي ♦ and مُكَانًا سِوْي ♦ (M, K,) in the Kur xx. 60, accord. to different readings, incans A place equidistant, or midway, (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: i. e. مُعْلَم means سُوَّى and سُوِّى ii. e. a place marked], (so in a copy of the M and in one of the K,) or , (so in other copies of the K and in the TA,) which is for رُو مُعَلَير, meaning having a mark, or sign, hy which one is guided, or directed, thereto. (MF, TA.) __ [Also Equal, or alihe, in any respect.] One says, مررت برجل رسِوَامٍ * وَالعَدُمُ M, Mughnee, K,) and رسَوَامٍ وَالعَدَمُ , (M, رُسُوِّي ♦ وَالعَدَمُر and رَسُّوي ♦ وَالعَدَمُر M, K,) menuing وجُودة وعُدمة سَواة [i. e. I passed by n man whose existence and whose non-existence are equal, or alike, to me, or in my opinion]: (M, K: *) and Sb mentions the phrase, سُواءُ هُوَ [as meaning His existence and his nonexistence are equal, or alike, to me]. (M.) And آو نَعَدْتَ اَوْ نَعَدْتَ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (Ş.) [And الموى is used as an adv. n., or as an inf. n. adverbially, meaning Alike: see an ex. in a verse cited voce .] __ Also A like; a similar person or thing; (Ṣ, M, Ķ;) and so المنت : [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسُواء, (S, M, K,) and also, (\$,* K,) but anomalous, (\$,) or [rather] quasi-pl. ns., all anomalous, (M,) سُواسِيَةُ (S, M, K) and is also أَسُواً، and أَسُواً، (M, K :) and سُوَاسِوَةً * and سُوَاسِ * pl. of اسوًاسية (TA:) as to اسوًاسية , Akh says, may be of سَوَاءً the measure is or iii, the former of which is the more agreeable with analogy, the 5 being changed into in because of the kesrch before it, for it is originally سُوْيَةٌ and it is from أَسُوَيْتُ الشَّىءُ meaning "I neglected the thing:" [see 4:] (S:) (K:) or a [garment of the kind called] محكة, accord. to Aboo-'Alee, the مواسية is changed stuffed with panic grass (دُمَاه), (S, M, K, and

from the و in سُوَاسِوة, in which latter some preserve it to show that it is the final radical: (M:) has no sing., and relates only سُوَاسيَة , to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةً كَأُسْنَانِ الحَمَارِ

[Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you i. e., lit., وَوَا سَوَامٍ meaning سَوَاءٌ زَيْدٌ وَعَمْرُو ,say Two possessors of equality, or likeness, are Zeyd and 'Amr], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَنَا الأَمْرِ سَوَاءٌ [They two are in this affair, or case, likes]: (S:) and i. e. They two سيَّان لا (Ṣ, M, K) هُمَا سُوااَنِ are likes : (S, M, Mgh, Msb, K :) and همر سُواة and i. c. They are likes; (S; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means they are equals in evil, not in good: (T, TA:) and أَهُو لُكَ بِسِيّ Ile is not a person like to thee: and مَا هُو لُكَ بِأَسُواَةً [They are not persons like to thee]: (Lh, M:) and Lḥ, M, Ͱ) i. e. She is not a مَا هِيَ لُكَ بِسِيّ مَا هُنَّ لَكَ بِأَسُواًو person like to thec: (TA:) and [They (females) are not persons like to thee]: and لَيْنُ فَعَلَ ذَاكَ [There is not a like to لَا سَيَّكَ * إِذَا فَعَلَّتَ زَاكَ and إِذَا فَعَلَّتَ زَاكَ and [There is not the like of thee when thou doest that]: (Lḥ, M, Ķ:) and زُ سِيَّةً * فُلَانِ (Ķ) [There is not the like of such a one: in the CK, رُ سِيْكُ ا فُلَانٌ perhaps the right reading is : فُلَانُ Such a one is not the like of thee]. and in the place of أو should not be used with سيان except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb.

وْكَانَ سِيَّانِ أَلَّا يَسْرَحُوا نَعَمَّا أَوْ يَسْرَحُوهُ بِهَا وَأَغْبَرْتِ السُّوحُ

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of رَ سِيَّنَا and for سِيّ. (as well as of its syn. سِوَاء also,] see يوى in six places. ___ See also يوقى

see سِيّ, second sentence, in two places : سِوا: and also, in the latter half of the paragraph: means بَعَثُوا بِالسَّوَاءِ وَاللَّوَاءِ سِوَى and sec † They sent seching, or demanding, aid, or succour. (K in art. لوى. [The proper signification of in this instance I do not find explained.])

in the former half of the paragraph, in six places.

in the middle of the paragraph.

in five places. __[Also fem. of بَـوَادٌ: see . __ And hence, as a subst.,] A kind of vehicle of female slaves and of necessitous persons:

L in art. کرب,) or palm-fibres (ليف), (M,) or the like, (S, M, and L ubi supra,) resembling the [q. v.], (S, and L ubi supra,) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi supra,) and which is one of the vehicles of female slaves and of necessitous persons: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called [q. v.]: pl. سُوايًا (S.)

in the , سُوَاء عصوا : سُواسيّة and سُواسِوة and سُواسِ latter half of the paragraph; the last of them in three places.

, irregularly , فَعَالَ , each of the measure and التَّوَى a prov., applied; a prov., applied to women, meaning Straight and bending, and collecting together and separating; not remaining in one state, or condition. (Mcyd.) __ And Land of which the earth, or dust, is أَرْفُ سُوّاءً like sand. (IAth, TA.)

is [held by some to be] of the measure inf. n. of وَ السَّوِيَّةُ from فَعْلَةُ [inf. n. of وَعُلَّهُ tioned by Az on the authority of Fr; but in copies of the T, نَعْنَةُ from السُويَّة (TA.) One Bays, ضُرَبَ لِى سَايَة, meaning He prepared for me a speech: (K:) or an evil speech, which he framed (سُواها) ayainst me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. [....]

[More, and most, equal, equable, uniform, or even: and more, or most, equitable, هُذَا الهَكَانُ أُسُوَى هٰذِهِ الأَمْكِنَةِ (دُورِ اللهُ الهُكَانُ أُسُوَى هٰذِهِ الأَمْكِنَةِ i. c. [This place is] the most even [of these places].

أسوا An even place; occurring in a trad.: the is nugmentative. (TA.)

[act. part. n. of 4]. One says in answer to him who asks, "How have ye entered upon the morning?" (S,) or "How have ye entered upon the evening?" (M, TA,) مُسُوُونَ صَالحُونَ سَالحُونَ understood], (S, M,) or or أَصْبَحْنَا as enunciatives of مُسْتَوِينَ * صَالِحِينَ is a مُستَوِينَ understood, but I think that أَمْسَيْ mistranscription for مُسُوين , meaning In a good, right, state, with respect to our children and our cattle. (S, M, TA.)

see 3, in three places.

in the former half of the paragraph, in six places: and sec also مُسُو . أَنْ مُسُو [.أُدْفَقُ 800 : مُسْتُو

.q. بَدُوْفَ i. q. سَيْ

and see art. سی and see the latter in art. سیو; and see art. سیو

2. تسيّاها ألسّاها (八八), (八八) or both,

(TA,) He drew forth the she-camel's , or turned towards you. (S.) ____, (Mgh, Mab,) horse. (M, K.) ___ And A pole with which a ship milk that descended before the full flow: (M, K:) from El-Hejerec. (M.)

5: see above. تنبأت , (S, M, and so in copies of the K,) or النبأت, [a variation of the former,] (TA, ss from the K,) She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed , (M,) without its being drawn forth. (Fr, S, K.) Hence, إِنَّ فَلَانًا لَيَتَسَيَّأً لِي بِشَيْءٍ فَلِيلٍ [Verily such a one yields me, or gives me, little]. (TA.) + السا بعقى + IIe achnowledged my right, or due, after he had denied it. (K.) __ تُسَانُ عَلَى __ † The affairs have become discordant, or diverse, to me, (K,* TA,) so that I know not which of them to pursue; (TA;) as also تُسَأُسُأُتُ (TA in art. L.)

7. أَنْ The milh, such as is termed انسيا اللَّبَنَّ اللَّبَنَّ issued without being drawn forth. (Fr, S.)

(M, K) The سی از (Fr, S, M, K) and سی از (Fr, S, M, K) milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fure part of the udder, (IAth, TA,) descending (K) before, , so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.) See also the former word in art. اسوآ.

: see the next preceding paragraph.

سوأ . see art : سَيَّنَة and

. occurring in a trad., is expl. as meaning One who sells grave-clothes, and [therefore] wishes for people's death: it may be from السُّوّا and it meaning "the milk that is in the fore part of the udder:" or it may be from سَيَّاتُ meaning "I milked her." (IAth, TA.)

1. سَابُ, (Ṣ, M, A, Mgh, Msb, Ḳ,) aor. يُسِيبُ, (Ṣ, A,) inf. n. سَيْبُ, (Ṣ, M, A, Ḳ,) It ran; (Ṣ, M, A, Mgh, Msb, K;) said of water: (S, M, A, Msb:) and انساب اله , likewise said of water, it ran of itself. (Msb.) __ [Hence,] سابت المية, (M,) aor. as above; (M, A;) and انسابت (S, M, A, Msb;) 1 The serpent ran: (S, A, Msb:) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.) and both signify + He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, A serpent entered and انسَابَتْ ا فِي بَطْنِهِ حَيَّةً ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Harceree, in [his first Makameh, entitled] the San'aneeyeh, [p. 20,] uses the phrase, أنساب لا فِيهَا عَلَى غَرَارَة , meaning He entered into it as the serpent enters into its hurhing place. (TA.) And you say of a viper, ___ and meaning ‡ It came forth from its lurkingplace. (TA.) And انساب لا نَحْوَكُم † He re-

aor. as above, inf. n. مَيْنَان, said of a horse and or boat is propelled. (M, K.) the like, † He went away at random: (Msb:) or the [app. a horse or the like] went any, or every, nay: (Mgh:) or سابت الدَّابَّةُ The beast was left alone, or by itself, to pasture, without a ساب في منطقه And منطقه pastor. (٩, ٩, ٦٨.) منطقه 1 He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.) And He entered into talk, or discourse, ساب في الكلام with loquacity, or irrationality. (TA.) It is said إِنَّ الحِيلَةَ بِالْهَنْطِيِّ أَبْلَعُ مِنَ السُّيُوبِ فِي in a trad., إِنَّ الحِيلَةَ بِالْهَنْطِي الكلم, meaning ! [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA. [السيوب is here an inf. n.])

2. + He left, left alone, or neglected, a thing. (M.) __ ! He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.) - + He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَائِبَة. (Msb.) __ See also what next follows.

4. اساب, said of a horse, [and أَصُرُدَانَهُ has the same or a similar meaning,] i. q. رَقْفَ q. v. (TA in art. رفض.)

7: see 1, in seven places.

[is an inf. n. of 1, used in the sense of (q. v.), as will be shown in what follows in this paragraph. _ And hence,] ‡ A gift: (S, M, A, Mgh, Msb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سيوب. (L, TA.) It is said in a trad. respecting a prayer for rain, And make Thou it to be a واجعله سيبا نافعا beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.) And one says, ْHis gifts flowed abun فَاضَ سَيْبُهُ عَلَى النَّاسِ dantly upon the people. (A, TA.) [See also an ex. in a verse cited voce رُكُارُ.] __ Also i. q. رُكُارُ 1 [i.e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Msb:) or so سيوب (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لآنسيًابهًا) in the earth: accord to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) the رِكَارَ i. e. In the case of , فِي السُّيُوبِ الخُمْسُ fifth part [is for the government-treasury]. (A,

A place, or channel, in which water runs: (M.) . سُيُوب . (A :) pl. سِيبُ مَا و (S, M, K :) or so And The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] بيبويه; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. signifying " thirty " and signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say , changing the o into 5, but pausing upon it [so as to prohounce it]. (TA.)

(K) سَيَّابٌ * and * سُيَّابٌ (S, M, K) and [Unripe dates in the state in which they are called] : بَنُح (Ṣ, M, Ķ:) or [in the state in which they are called] : بُسْر (K:) or green بُسْر (AḤn, M:) As says that the flowers of the palm-tree when they have become بَلَيْ are termed بَيْنِ, without teshdeed: (TA:) [but see :] the n. un. is عَابَدُ (Ṣ, M) and مَابَدُ (Ṣ) [and عَابَدُ]: Sh says in the dial. of Elin the dial. of سيابة Wadi-l-Kura: and he adds, I have heard the Baḥranecs say الميابة and عبائة. (TA.)

أَيْنَ n. un. of سَيَابَةُ (Ṣ, M;) like as سَيَابَةُ is of سَيَابَةً . (Ṣ.) __ Also Wine. (Ķ.)

and سُيَّاتُ: see سُيَّاتُ, in three places.

بنيب Running water. (Msb.) [See also بنيب first sentence.]

1 Any beast that is left to pasture where it will, without a pastor : (M, A, K : *) pl. مُوَاثِب and . (A.) +A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.) In the Kur v. 102, (TA,) † A she-camel that was set at liberty to pasture where it would, (S, Mgh, Msb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Msb, K) and the like: (S, K:) or the mother of a بحيرة; (S, Mgh; [in the Mab, said to be a بحيرة (itself); and in one place in the TA said to be a she-camel of which the dam is a but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her lust female young one was slit, and she was [therefore] called i, and was a Like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he Mgh, TAI) Also The hair of the tail of a came from a fur journey, (M, IAth, K,) or recovered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, 1Ath,) or when his beast had been saved therefrom, (K,) or from mar, said, هي سَائبَة ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her bach, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milhed: (TA:) the pl. is بُنْتُ , like أَوْمَ pl. of مُوْمَ , and مُوْمِ , and and and a an (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohel dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a المائية: whereupon it was said to him, "Dost thou ride what is forbidden?" and He يَرْكُبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّالْبَتَان means The السَّالْبَتَان [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up ((a)) to God. (TA.) __ Also + A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mab, K,) except, accord. to Esh-Shafi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Msb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Meb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mab, and that they relate only to the she-camel a slave is thus emancipated by his owner's saying to him, أُنْتُ سَائِلًا (Ş.) 'Omar said, السَّائِهُ وَالصَّدَقَةُ لِيَوْمِهِا [The saibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

2. سيج .سوج . see art. سياج.

1. رَسَاحَ عَلَى وَجُهِ الأَرْضِ (Ṣ, Mgh, Ѭ,) or رَسَاحَ عَلَى وَجُهِ الأَرْضِ (Ṣ, Ѭgh, Ѭ,) aor. رَسَّحَانُ (Ṣ, Ѫ, Mgh, Ѭ) and رَسَّحَانُ (Җ,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) __ And | * hence, (TA,) سَاحٌ فِي الرَّرْضِ, (S, A, Mab,) aor. as above, (S, Mab,) inf. n. سَيَّاحَةُ, (A,) or (Msb,) or both, and يُعُونُ and بيتَانُ (Ş, K,) said of a man, (A,) He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is (Ṣ, A, TA) لاَ سِيَاحَةً فِي الإسْلَامِ, said in a trad., i.e. \$ [There shall be no going about through the land, or earth, in the way of devotees, in El-Islam: or no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The of the Muslims [in a religious sense, and such as is approvable,] is + Fasting. (TA.) __ [Hence also,] سَاحَ الظَّلّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. [is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] — See 4. — in the K.] — See 4. — in the K.] — See 4. — in the K.] — And in the K.] — And in the K.] — And in the flow of the things: see its part. n., inf. n. as above, † It (a garment, or piece of cloth,) had in the manner it is said of other things: see its part. n.,

4. الماح أبراً He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] الماح المردانة (L) the horse put forth his veretrum from its prepuce; (L;) and signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَّ And الماح بِذُنّه And الماح بِذُنّه said of a horse, + He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb الماح الماد الله is a mistranscription: the like is also said in the T\$: but الماح الماد الله asserted by more than one to be the right word. (TA.)

أُمنِّى ضَمِيرَ النَّقْسِ إِيَّاكِ بَعْدَمَا
 يُرَاجِعُنِى بَثِّى فَيَنْسَاحُ بَالْبَا

t [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — المنافقة said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning † It broke]. (TA.) And it is said in the trad. relating to the cave (الفائقة), meaning † [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the المنافقة of a house [expl. in art.]: but as some relate it, the verb in this instance is [-inlatin] with wand in (TA.)

Running water; (S, M,b;) an inf. n. used as a subst.: (M,b:) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. _____. (T, TA.) [And it is used as an epithet:] you say also (TA) _____. (A, TA) and _____. (A) Water running upon the surface of the earth: (A, TA:) pl. of the former ____. (TA.) ____Also + A striped [garment of the kind called] . (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] . (S:) pl. ____. (TA.) See also ____.

عاكة: see 7; and see also art.

An itinerant, a roamer, or frequent traveller: (A, MA:) from سَاحَ فِي الأَرْضِ. (A.)

: see نائے: Hence,] ; A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) ___ And, as being likened thereto, I Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) in the Kur ix. 113 means ! The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And in the Kur lxvi. 5 means + Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) __ This last (الحات [if not a mistranscription for اَابَات) also means † Swift horses: __ and + The planets. (KL.)

أسَاحة or مَسَاحة, the latter of the measure مُسَاحة, from أَسَاحة, [each app. meaning † A place of مَسَاحِهُ, or journeying,] is sing. of مُسَاحِهُ, in which the ن is like that in مُعَامِمُ, as in other similar words of which the medial radical is an

infirm letter, except مُصَائب, by rule مُصَاوبُ. (Har p. 15.) — [The pl. مُسَايِخُ is also expl. by Freytag as applied in the Deewan of Jereer to † The part of the head between the temples as far as the forehead (where the hairs are).]

+ Striped; applied in this sense to a [garment of the kind called] ; (S, K;) and also, with 3, to a [garment such as is called] آدَة: (Ṣ:) or applied to [the garments called] as meaning having alternate stripes of white and black, the latter not intensely black: every sale also is termed and and stripes is a sale, not an sale. (ISh, TA.) So too applied to locusts (جراد); (K;) and with applied to a single locust [i. e. : (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] (S.) -The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) منيَّج العَجِيزة [He that has the rump streaked] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) _ 1 A road of which the tracks (عُرك or in different copies of the K) are rendered apparent: (K, TA:) likened to the att thus termed. (TA.)

1 One who goes about calumniating, and making mischief, in the land: (S, A, K:) pl لَيْسُوا بِالْمُسَايِيحِ وَلَا ,so in the trad., مُسَايِع [They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.] (S, TA.) Sh derives it, not from تُسْيِعُ الثُّوْبِ but, from السَّاحَةُ (L, TA.)

أَسُيْخُانُ and سَيْخُ , inf. n. سُنْخُ and سُاخُ , i. q. رُسُخُ and تُلْخُ [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. , in two places.

A building of clay, (JK, TK,) of any hind: (JK:) pl. سيوخ. (JK, TK.) In the copies of the K, بُنَاةُ الطِّينِ is erroneously put for (TK.) . بناً الطين

. سود , q. v. in art سيد

A wolf: (S, M, A, K: mentioned in the K in art. -- and in the S, at the close of that art.:) accord. to Sb, its medial radical letter is ; its dim. being بنتيد : not like ويخ which the dim. is رُوْيَحَةً; (M:) and سيدانة signifies the same: (K:) or so ا سيدان 🕈 (M;) which is the pl. (S, M, A) also: (M:) and سيدانة signifies a she-wolf; (M, A,

this is not allowable. (Ham ubi supra.) One says سيد رمل [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, امراة سيدانة A bold woman, (M, A.,) like the she-wolf. (A.) __ And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

fem. of سيدة, q. v., accord. to Ks: (Ş:) but said to be not allowable. (Ham p. 274.)

سيد هوو : سيدان

in three places. سيدَانَةُ

dim. of سيد, q. v. (Sb, M.)

سود .see art :سید and :سید

mentioned by Ez-Zarkeshee as a dial. var. of [q. v.]: thought hy MF to be postclassical: and in the [classical] language of the Arabs i. q. . [A place where the art of nriting is taught]. (TA.)

1. أَسْيِرْ and مُسْيِرْ, (Ş, M, A, Mgh, Msb, K,) which latter is extr., for by rule it should be of the measure منعل, with fet-h [to the e], (S,) and and (M, K) and (M. Mgh, K) like قَلُولَة, but [Mtrsays] we have not heard it. (Mgh,) and تُسَهَار, (S, M, K,) which last denotes repetition or frequency of the action, (M,) He, or it, went [in any manner, or any pace]; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, K, TA;) by night and by day. (Mab, TA.) You say, سَارَت الدَّابَة [The beast سار سيرًا شديدًا [And إ.ج. (ج.) ment, went along, &c.]. He (a camel or other beast, and a man,) went a wehement pace, or vehemently. And سار العَنْقَ He (a camel, or a horse,) went the pace, or in the ساروا and the like.] And العَنَق manner, termed They went, or journeyed, from town to town, or from country to country]: (A:) or سار مِنْ بَلَدِ إِلَى بَلَدِ [he went, &c.]. (Mgh.) May God سَيْرِكَ i. e. بَارِكَ ٱللهُ فِي مَسِيرِكَ [May God bless thy journeying]. (S.) And سِرْ عَنْك Go thou from thy place; pass thou from it: (L in art. :) or † feign thou heedlessness, and bear, or endure, or be forhearing; an elliptical phrase; as though it were originally سر ودع عنك المِراء [go thou, and leave wrangling and doubt]. (كِ.) ــــ [Hence, عارت السَّفينة The ship went, or sailed: for] سير السَّفينة is a tropical phrase. (Mgh.) __ And عار سيرة حسنة [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like], (S, A, Msb,) and ميرة سَار فِي a bad may, &e.]. (Mab.) __ And قَبِيحَة النَّاس † It became current, or commonly hnown,

and Ham p. 274;) [and] so بيدة (Ks, S;) or among the people; [as also بَسُيرٌ, alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.) And بارت سُنَة † [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among reople]. (M.) is also trans., syn. with سير (Ş, M, Mab, K.) See the latter, in five places. _ [Hence,] ___ + He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (Ṣ, M,• TA.) The Hudhalee (Khálid Ibn-Zuheyr, M)

> فَلَا تُجْزَعُنْ مِنْ سُنَّة أَنْتَ سُرِّتُهَا فَأُوَّلُ رَاضَ سُنَّةً مَنْ يَسِيرُهَا

[Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, L, TA: but in the M and TA, in the place of تجزعن, we find

2. مُسْيِرْ; (TA;) ثَسْيِيرْ; (TA;) and اساره ; (M, A, K;) and اساره , (K,) inf. n. and مُسِيرة and مُسَارة and مُسَارة and مُسَارة and مُسَارة and مُسَارة below]; (TA;) and ساراً به; (IJ, M, K;) He made him (a man, A, Msb) to go [in any manner, or any pace]; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Mab, K, TA:) and سوراً بيه for سير به, the reg. pass. form of سير به,] is men-سير M.) And كُولُ and كُولُ. (M.) (M;) and الدَّابَّةُ (M, A, Msb;) and مُسَار and سِيْرة and سَيْر .and inf. n بسارها ♥ and مسيرة [or مسيرة, as above]; (M;) He made the heast to go &c.: (S, M, A, Msb:) or اسرت الله heast to go signifies I rode the beast [and thus made it to go &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, أَسُرتُهَا , (Msb,) or الى المَرْغَى Ibn-Buzurj, TA) or) اسرتها إلَى الكَلَرُ (A.) And سيره من بكده He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A.) _ [Hence] سير 1 He removed, or put off, or took off, the horsecloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) _ And 1 IIc made a proverb, (K,) and a saying, (TA,) to become current; (K;) he published it among the people. (TA.) __ And بير سيرة + He related stories of the ancients. (M, K.) [from meaning "a thong"] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M.) And مَيْرَتْ خَضَابُهَا She (a woman) made her dye to have the form of stripes, like thongs. (K, A, TA.)

3. مُسَايَرَة , (A,) Inf. n. مُسَايَرَة , (A,) He went, went along, &c., (بناز) with him: (M:) he went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. جازاه. (S, A.) [And He vied, contended, or competed, with him in going, or in running: and hence, † in any affair; like جاراه,] See also 6.

4: see 2, in three places.

5: see 8: __and see also 1, in the latter half and مَنْهُ (M, K) and مَنْهُ: (Mgh:) pl. سير of the paragraph. ______ from سير meaning "a (Mgh, Msb.) You say, مَنْهُ حَسَنَةُ (Mgh, Msb.) You say, مَنْهُ عَسَنَةً إِلَاهُ اللهُ اللهُ اللهُ اللهُ إِلَى اللهُ ال

8. تايرا They two [went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PS:) or ran, each with the other. (S, A.) — One says of a great, or frequent, liar, lit. His two troops of horses will و تَسَايِر خَيلًاهُ nut ran tugether, each truop with the other: meaning † his assertions will not be found to agree together]: (so in a copy of the M:) or ﴿ تُسَايَرُ * So in the K and TA voce مُعَيْلُ , q. v.; and so in the TA in the present art. [See also 6 in art. سلم.]) _ [And They two vied, contended, or campeted, each with the other, in going, or in running: and hence, + in any affair.] - One says also, تَسَايَرُ عَنْ وَجْهِهِ الغَضَبُ Anger ment [or disappeared by degrees] from his face. (TA, from a trad.)

8. استار بسيرته, (O, K, TA,) or استار بسيرته, (as in the CK,) + He pursued his way, course, mode, or manner, of acting, or conduct, or the like. (O, K, * TA.) — And استار [from سيرة in the last of the senses assigned to this word below] He procured for himself wheat, or other provision, from a place, to be laid up in store. (S, O, K.)

. سَائْر see : سَارْ

an inf. n. of 1 [q. v.]. (S, M, A, &e.) [Used as a simple subst., A going, in any manner, or any pace; passage, march, journey, progress, or course: a puce; pace as meaning degree of celerity, or rate of going: departure: see also .] = Also A thong, or strap, or strip of skin or leather; (Ṣ, Mạh, K;) i. q. شُوَاكُ : (M:) pl. [of and [pl. of سُيُورَة (S, M, A, Msh) and سُيُورَ and قَدَّتْ سَيُورُه , (M.) It is said in a prov. أَسَيَارُ [His thongs have been cut from thy kide]: من أديهك applied to two things exactly resembling each other. (Alleyth, Meyd.) And يُشْنُ فِي الْعَصَا سَيْرُ is a post-classical prov., (Meyd.) meaning There is in this must in the staff, or stick, a thong : the سير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is mable to perform that which he desires to do. (Har p. 232.)

: see the next paragraph, in two places.

manner, or any pace; &c.: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, السَّرَةُ [Verily he is good in going, &c.]. (M: in the TA. السَّرَةُ [As having the meaning here next following.) — Also, (M,) or سَرَةً (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] A mode, or manner, of going, &c. (M, K.) — And the former, A may, course, rule, made, or manner, of acting or conduct or life or the like; syn. acting of (S, M, Mgh, M,b), K)

pursued with them a good way of acting]. (S.) And الرَّعِيَّةِ سِيرةً حَسَنَةً [The prefect, or governor, pursued among the subjects a good way of acting]; (A, Msb;*) and in like manner, a bad way of acting]. (Mslr.)_ † The record of a man's actions and pious works; the prefixed noun مُحيفة being understood. (Mgh.) __ | Stories of the ancients: (M, K:) هَٰذَا فِي سِيرَةِ الْأَوْلِينَ ,you sny [: سِيرَةُ أُوَّلِينَ or so [This is in the stories of the ancients]. (A.) _ [Hence it is used in the present day as meaning + The mention of a person or thing: and + a matter, or subject, of discourse.] __ Also, as a law term, (Mgh,) or so [the pl.] سير, (Mgh, Msh,) + Military expeditions; or the memorable actions thereof; (Msb;) or the affairs thereof. (Mgh.) And they say السَّيْرُ الكَّبِيرُ [meaning + The great book of military expeditions; for غُنُابُ using a mase. epithet in lieu of the [السَّيْرِ الكبيرُ [suppressed] prefixed noun كتاب. (Mgh.)_ Also, the sing., + Mode, or manner, of being; state, or cunditinn; syn. مُنِيَّة, (M, O, Meb, K,) and غَانَة. (O, Meb.) So in the Kur xx. 22. (M, O, TA.) = Also Wheat, or other provision, that is brought from a place to be laid up in store. (S, O, K.)

That goes, or journeys, much: or a great goer: (IJ, M, K:) and أسيّور is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فرة.)

(TA) [which سيراء (S, M, K, &c.) and سيراء latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] A sort of garment, or cloth, of the kind called برود, (Fr, S, M, Mgh, Msb, K,) having yellow stripes; (S, Mgh, Msl., K;) or mixed with silh; (K;) or mixed with [the silk termed] قَزَ (AZ, A'Oheyd, Mgh :) or a sort of silk: (A:) or a sort of garment, or cloth, having stripes, made of قُزُ or certain garments, or cloths, of El-Yemen; (M;) which are now commonly hnown by the name of : a : (TA:) or a sort of אנפר mixed with silk like thongs; and hence its appellation, from سير, " a thong:" it is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sb as asserting that a word of the measure نعلز is not an epithet, but is a subst .: hence, he says, it is used with a prefixed noun, as in the ex. مُلَّةُ سَيْرًا ; and is expl. as signifying clear silk. (IAth, TA.) __ Also 1 The diaphraym, or midriff: (M, K:*) metaphorically used in this sense by a poet. (M.) __ And † The peel [or pellicle] adhering to the stone of a date. (M, K.) _ And A palm branch stripped of its leaves. (M, K.) _ And Gold: (M:) or clear, pure, gold. (K, TA.) - And A certain plant, (M, K, TA,) not described by Ed-Deenawarce [i. e. AHn]; as some say, (TA,) resembling the [q. v.]: (K, TA:) so in the Tekmilch. (TA.) ر درو سیرهٔ 60e : سیور

رَسَيَّارَةُ A journeyer, or traveller: (A:) and مَيَّارَةُ (S, M, Mgh, Msh, K,) for مُعَاعَةُ سَيَّارَةُ (Mgh,) or مُعَاعَةُ (A,) a company of persons journeying: (S, M, A, Mgh, Msh, K:) [accord. to ISd,] مَعَاعَةُ is made fem. because meaning سَيَّارَةُ is made fem. because meaning سَيَّارَةُ (M.) السَّيَّارَةُ [and السَّيَّارَةُ + The five planets; Merrury, Venus, Mars, Jupiter, and Saturn. (TA in art.

[part. n. of 1, Going, &c. — Hence,] + A proverb [and a saying] current, or commonly knawn. (TA.) = Also, and , (S, M, K,) both are syn., (K,) signifying The rest, or remainder, of a thing: (M:) [and accord. to some,] the whole, or all, of a thing or of people. (S, TA.) [See the former word in art. ...]

: see the next paragraph.

And pass. part. n. of الله: (S, M, A, &c.) — [Also A place, and a time, of yoing, or journeying.] — And pass. part. n. of الله: (Msh, MF;) [and so decided pass. part. n. of الله: (Msh, MF;) [and so decided pass. part. n. of الله: (Msh, MF;) [and so decided pass. part. n. of الله: (Msh, MF;) [and so decided pass. part. n. of journey, (K,) or decided pass. (K,) or journey, &c.]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the sis changed into journey, &c.]: (iJ, M, K:) accord. to Kh, in this case, and in others like it, the sis changed into journey, and is then contracted into journey, and is then contracted into journey. (M:) or, accord. to Kh, the sis rejected: but accord. to Akh, it is the journey; and then journey; and then, journey. (TA.)

ing; a journey as measured by the time that it occupies; as in the phrase, مُسْيَرةُ مُوم a month's jaurney; (TA;) and مُسْيرةُ يُوم [Between them two is the space of a day's jaurney]. (S, TA.) مُسْيرةُ يُوم [A day's jaurney] is treenty-four miles. (MF in art.

A garment, or piece of cloth, figured with stripes (Ṣ, M, A, Ṣ) like thangs, (Ṣ, M. A,) made of silh: or a بَرُهُ mixed with silk. (TA.) [See also المُسَرُّدُ اللهِ عَمَّابُ مُسَرَّدُ اللهِ عَمَّابُ مُسَرَّدُ اللهِ عَمَّابُ مُسَرَّدُ (K,) or مُسَرُّدُ اللهِ إللهِ (K,) or مُسَرُّدُ اللهِ (K,) or مُسَرُّدُ اللهِ (K,) or مُسَرُّدُ اللهِ (TA, [but the orthography of the latter word I think doulaful,]) A certain sweetmeat, (K, TA,) well-hnawn. (TA.)

[A place whence one procures wheat, or other provision, for subsistence, to be laid up in store: from الشكار in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S,]

[I camplain unto God, the Mighty, the Very Fargiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence]: or, accord to some, السَّنَا from السَّنَا from السَّنَا from السَّنَا from السَّنَا and, like it, meaning the journey]. (S.)

1. أَسُهُوعُ and سَيْعُ and أَيْسِيعُ, inf. n. سُاعً (water, and the سراب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (Ṣ, O, Ķ;) as also انساع (Ṣ:) or the latter, said of water, it ran upon the surface of the ground; as also انساع and انساع, said of a thing in a congealed or solid state, significs also it melted; became fluid, or liquid. (TA.) رسيع , (Sh, K,) aor. as above, inf. n. ساعت الإبل (Sh,) The camels were left to themselves, without a pastor; (Sh, K;) as also ساعت having تسوع for its nor. and we for its inf. n. (Sh, So and Ko in art. سَاعَ الشَّى، And مَسَاعَ الشَّى, nor. as above, The thing became left, or neglected, or lost; or it perished. (TA.)

2. تُسْيِيع The act of plastering with mud [or with السَيَّعْتُ السَّالِطُ (K.) You say, السَّيَاع I plastered the wall with mud and chopped stram. (S.) - And The act of anointing with fat and the like. (K.) You say, سَيْعَتِ المَوْآةُ مَزَادَتَهَا The woman anointed [with fat, or the like, her leathern water-bag]. (TA.)

4. اساعه IIe left it, neglected it, lost it, or destroyed it. (TA.) [See also art. سوع.]

5: sec 1. البَقْل The herbs, or leguminous plants, dried up; or became yellow. (TA.) 7: see 1, in two places.

Water running upon the surface of the ground. (Lth, K.)

ربياع (K,) or سياع (Ş,) or both, (MF, TA,) Mnd: (TA:) or mud [mixed] with chopped stran, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutamee, (K,) describing his she-camel, (TA,)

فَلَهَّا أَنْ جَرَى سِمَنْ عَلَيْهَا حُهَا طَيَّنُتَ بِالفَدَنِ السَّيَاعَا

presents on inversion, the meaning being 6 i. c. And when futness extended upon her, as when thou plasterest with mud and chopped straw the parilion]; انندن signifying القَصْر. (ج, K : [lut in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find in the مَزَادَة Also Fat with which a مَزَادَة [or leathern mater-bag] is anointed. (K.) ____ And † Pitch, or tar; syn. زُفَّة; as being likened to mud, because of its blackness. (TA.)

, mentioned in this art. in the TA:

A mirage [running upon the surface سُوَابُ أَسِيعُ of the ground, (sec 1,) and] in a state of commotion: (S, TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مَفَاضَلَة. (TA.)

A plasterer's trowel; syn. مَالَجَةُ (Ṣ:)

a piece of wood made smooth, used by shilful plasterers with mud. (Lth, K.)

A she-camel that goes away in the place of pasturing: (K:) mentioned by J in art. سوع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, (أَلَّتِي تَحْبِلُ الضَّيْعَةُ), [for the last of which words we find in some copies of the K but it is said in the TA that the former is, الضَّبُعَةُ the right reading, as is shown by its being added, 1) and bad superintendence or management; (K, TA;) thus expl. by As: (TA:) or upon which one journeys and returns; (K;) thus expl. by Sgh, but this is the explanation of مرباع, with which it is coupled. (TA.)

1. سُغُنُهُ , aor. مُسِغُنُهُ , inf. n. سُغُنُهُ : see 4, in art.

in مِرِغ ،in art مِدْا سَوْغُ هِذَا see : هُذَا سَيْعُ هَٰذَا

.سوغ .in art سَائِغُ scc سَيَّغُ

1. سَافَهُ, (Ṣ, M, O, Ķ,) first pers. سَافَهُ, (Ṣ, O, Msb, K, [in the CK, erroneously, مُنْهُ ,]) aor. ريسيف, (Ṣ, O, Mṣb, Ḳ,) inf. n. سُيْف, (M,) He struck him, or smote him, with the ____ [or sword]; (S, M, O, Msb, K;) as also السيفة ال (TA.) _ Sec also 3. = سَيفَ, inf. n. سَيفَ; nud انساف , [app., as seems to be indicated by the context, said of palm-trees (نَخْلُ) or of palmbranches (سَعَف), as meaning They had upon them what is termed ..., q. v.:] (M, TA:") and انسانت and انسانت are said of a palm-tree (نَخْلَةُ) [app. as meaning it had سيف upon it]. (TA.)

3. signifies The contending with another in fight, or in smiting. with the sword. (S, Mgh.) a phrase mentioned, without, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the smord, and] I was more shilled in the use of the smord (كُنْتُ أَسِيَفُ) than he. (M.) _ See also 6.

4. اساف القُوم The people, or party, came to اساف == [or sea-shore]. (AAF, M.) اساف (Ṣ, Ḳ) i. q. خَرِمُهُ (Ṣ, TA) [expl. in art. is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

sig- تُسَيِّفُ sig- الله عند (Accord. to Freytag) nifics He was slain with the sword: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. تسايغوا They contended, one with another, in smiting with swords; (S, M, K;) as also أستافوا ♦ (K;) and so; استافوا ♦ (M, K,) as expl. by the lexicologists; but this last properly signifies they took, or took hold of, the swords. (IJ, M.)

7: see 1, in two places.

8. انتيان signifies The act of [putting to the sword,] destroying, or killing. (KL.) One says, [app. meaning The people, or party, were put to the sword]: (K:) a phrase mentioned by Lth. (TA.) __ Sec also 6.

A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] (: الرَّوضُ المُسْلُوفُ [for the names of particular parts thereof, see باب :] pl. [of pauc.] أُسُيَفُ (S, M, O, Msb, K) and) أُسُيَافُ (Lh, M, O, K) and [of mult.] سَيُونُ (S, M, O, Msb, K) and [quasi-pl. n.] أَسْيَعْلُهُ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰمِ اللل (O, K, TA,) or مُشِيغَة, like مُسِينًا. (CK.) [Hence,] سُيْفُ الجَبَّارِ [The sword of Orion;] the three stars $[\eta, \theta, \kappa, beneath the girdle]$ of in a sloping direction, near tagether, disposed in a row. (Kzw.) _ + A cortain fish, (Ibn-'Abbad, O, K,) resembling a سَيْف [or sword]; (Ibn-'Abbad, O;) as also ليف (K.) - † The (M,) [i. e.] the hair of the tail, (K,) of a , الدَّلْبُوثُ + i. q. سَيْفُ الغُرَابِ ـــ (M, K.) ; (K;) A certain plant, the stem (i) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] إيف; (AḤn ;) so called because its leaves are slender at the extremity like فر أَسْيَافَ __ [or sword]. (AHn, K.) _ سَيْف [lit. They are smords] means أَحْزَاب [i. e. + they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbad, O, K.) _ And onc says, بَيْنَ فَكَيْهِ سَيْفُ صَارِم [Betreen his two jaws is a sharp tougue; lit., a cleaving sword].

The shore (ساحل) of the sea or of a great river: (S,M,O,Mgh,Msb,K:) and the side (الماحل) of a valley: or [the margin of the shore of a sea or of a great river; for it is added.] every سَاحِل سيف is applied only to the السَّيفُ or بيف [or sea-shore, or seaboard,] of 'Oman: (K:) [if otherwise applied,] its pl. is أُسَيَافٌ. (S, M.) Ouc says, هُمُّ أَهْلُ أَسْيَاف وَأُرْيَاف [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) = Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] ليف, but not the same as ليف: (S: in which is added, "this I have taken from a book, without having heard it :") or the [fibrums substance called] بيف, (K,) or the thick, or coarse, ليف, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of ليف,] (M, K,) and the harshest, and coarsest. (M.) [Sec شيف Sec also سيف.

.سوف .sec art : سيفة

سَيْفَان, applied to a man, Tall and slender, (Ks, S, M, O, K,) like the _____ [or sword], (M,) lank in the belly : (Ks, S, O:) and with a applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade: (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet سُيْفَانْ. (O.)

sword]. (Ṣ.) — And A man having a سَيْف [or sword]: (Ṣ, O, Ķ:) or having with him a سَيْف. (Mgb.)

[More, and most, shilled in the use of the sword]: see 3.

(S, O, K;) having upon him a نيف [or sword]; (S, O, K;) having hung upon himself a نيف : (Ks:) and (K) accord. to Ibn-'Abbad, a courageous man having with him a نيف. (O, K.) — See also نيف. — And see art.

سَيْفُ see مُسِيفَةً or مُسَيِفَةً.

مسيّن, applied to a [garment of the kind called] برد, Ilaving upon it what resemble the forms of [or smords]: (M, TA:) and, so applied, having broad stripes, like the مين [or smord]. (TA.) — And, applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IApr. O, K.)

سَيْف A wind (ربح) that cuts like the سَيْف [or sword]. (M.) = See also art. سوف.

سال.

1. يَالَ, (Ṣ, M, Mṣb, Ķ,) said of water, (Ṣ, Meh, TA,) or of a thing, (M,) aor. يُسِيلُ, (Meh, K,) inf. n. سَيُلَانُ and سَيُلَانُ (Ş, M, Mşb, K, TA) and مَسَالُ (TA,) It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and JL said of thing, it was, or became, fluid, or liquid; contr. of جَمَّدُ (Mab.) — The Arabs say, سَالَ بِهِمُ السَّيْلُ وَجَاشَ بِنَا البَّمْرِ (The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, † they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) __ And عُلَيْهُ الخَيْلُ [The horsemen poured upon him]. (TA. [See also 6.]) -And العُرَّة † [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word in the S and K &c.: see also Like, below. And in like manner Ju is often said of flowing, or defluent, hair.] عَالَ دe. for سُيُّل pass. of سَيْل see this

2 : see 4.

. سَأَل . see 3 in art. سَأَل .

4. اساله (S, M, Msb, K,) inf. n. اساله (Msb,) He made it to flow, or run; (S, M, Msb, K;) as also سيله (S, TA,) inf. n. آسييل (TA.) It is said in the Kur [xxxiv. 11], القطر وأسلنا له عين (M, TA) i. e. And we made [the source of copper, or of brass,] to flow, or run, for him. (TA.) — And + He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)

6. الكَانُبُ إِلَّالَ الكَانُبُ [The troops of horse] poured [together] from every quarter. (Ş, TA. [See also 1.]) منال عند في يُتَسَايِلُان عند (غير الله see 6 in art. عنال المنالة عند الله عند المنالة المنالة الله عند المنالة ا

A torrent, or flow of mater ; (MA ;) [i. e.] much water, (M, K,) or a collection of rainwater, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. سيول : (Ṣ, M, Msb, Ķ:) سيول , also, signifies the same as بَسُوابُل ; and its pl. is [expl. in the M as meaning flowing, or running, waters]. (TA.) _ And they said also, مَاءُ سُيل mcaning اَ اَنْانُ اللهِ [i. e. Floring, or running, water]; (M, K;) putting the inf. n. in the place of the وَجَدْتُ بَقُلْا وَبُقَيْلًا وَمَاهُ عَلَلْا سَيْلًا (M.) epithet. meaning I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

A mode, or manner, of flowing or running of water. (K.)

In the interpolation of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a hnife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a hnife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA eites the following ex. from Ez-Zibrikán Ibn-Bedr:

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawúleekee, IB, TA.)

pl. of wit, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskal in his Flora Aegypt. Arab., pp. lvi. and exxiv., and by Delile in his Floræ Aegypt. Illustr. (in the Deser. de l'Égypte), no. 965: and to a species of thistle; carduus lacteus; or wild artichohe:] a species of trees having thorns, of the hind called lie: (S:) certain trees having white thorns: (M:) or the [thorny plant called] in: (AA, M:) a certain plant; (K;) said to have white thorns, from

which, when these are plucked, there issues what resembles milk: (AA, M, K:*) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord to Aboo-Ziyád, (AḤn, M,) tall [or gum-acacia-trees]: (AḤn, M, K:) accord to the A, the trees called into the salix Acgyptia of Linn.] in the dial of El-Yemen. (TA.)

[Flowing, or running, much]. One says, نَرْلُنَا بَوْلِدِ نَبْتُهُ مَيْالُ وَمَاوُهُ سَيَالُ [We alighted in a valley the herbage whercof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — [And Distilling much: see مُنْدُ اللّهُ اللّه

عَالَدَ: see عَنَالَ. __ Also A bending in a sea or great river. (TA.)

الله الأطراف: see أسلاد. — Also Fluid, or liquid. (Msb.) — سائل الأطراف , in a description of the Prophet, means † Extended in the fingers: or, as some relate it, سائن, with , which has the same meaning. (O.) And شرة means † [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed . (S, TA.)

by the affix ق]; pl. عَالِلَهُ عَن النَّاسِ . — [Hence the saying,] النَّهُ مِنَ النَّاسِ ; see أَيْتُ سَائِلَةُ مِنَ النَّاسِ . [Hence the saying,] بَائِلَةُ مِنَ النَّاسِ ; † I saw a company of men that had poured from some quarter; and so مَوَائِلُ (TA.) — The pl. سَوَائِلُ valleys [app. flowing with water, or because they flow with water]. (T in art. دانب المنافقة المنافقة

مَسِيلُ عود : مَسَلُ

panded checks, not elevated in the balls thereof, like الخدين,] is a tropical phrase. (TA.)

The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jans: (so in the TA and in my other copy of the S; i. e. أَسَالُاتُ instead of عُطَانُهُ: and pl. مُسَالًاتُ (S, O.) And also † The two sides of the man [himself]; syn. (S, O.)

A place [or channel] in which a torrent flows: (Mṣb:) or مسل ماه and مسل ماه مسل ماه, (Ṣ, Ḳ,) the latter anomalous, so much so that a parallel to it is searcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which nater flows, or runs: pl. [of paue., of the former,] مُسَلَقُ (Ṣ, Ḳ,) and [of mult.] مُسَلَقُ and مُسَلِّلُ and مُسَلِّلُ (Ṣ, Mṣb, Ḳ, TA;) the second

pl. regular, without., (TA, [though written in the CK with .,]) and the rest irregular, (S,* TA,) the sing. being likened to رغيف, (Ṣ, Msb, TA,) which has for its pl. أَرْغَنَهُ and رُغُنُ (Ş, TA) and رُغْفَان. (S, Msb, TA.) __ It is also an inf. n. (TA. [See 1, first sentence.]) __ Also Rain causing much flowing; opposed to مرزغ [q. v.]. (Ham p. 632.) [See also what follows.]

Rain that causes the valleys and watercourses (تَلَاع) to flow; opposed to مُرزِغ [q. v.]. (Sin art. رزغ, and Ham p. 632.) [See also what next precedes.]

Quasi ____

and سِيمَة and سِيمَة and سِيمَة sec art.

One of the letters of the alphabet : (Ṣ, M, L, K:) [i. e., the name of that letter: (see art. نس:)] of the masc. gender as being supposed to be a مرف [or letter], and fem. as being supposed to be a كُلْمَة [or word]. (L.) The saying فَلْانَ means Such a one will not form well one of the three شُعَب [i. e. teeth, or cusps,] of his (Ṣ, L.)

Certain stones, (M, L, K,) so says Zj, (M, L,) nell-knonn: (K:) whence the name of a certain mountain in Syria. (M, L.)

A certain tree; (M, L, K;) mentioned see سَائِر [of which it is said to be pl.], by AHn on the authority of Akh: (M, L:) pl. سينين. (M, L, K.)

The curved part of each of the two extremities of a bow: pl. بَيَاتْ: (Ṣ, Ķ:) the s in the sing. is a substitute for j: AO says that Ru-beh used to pronounce it [with ; and the rest of the Arabs, [سية ,] without .. (S, TA.) [See also art. ...]

ر 3 . سوی .see art :سی

. with the compound بين : sec art. سوى. -[Hence, perhaps, because of its uniformity, and, if so, belonging to art. ڪَرُ سِيُّ [,سوى Much, or abundant, herbage: mentioned by Sgli.

. سوی . see art : سیة

of a bow. (S.) ميوى Of, or relating to, the



The thirteenth letter of the alphabet: called i. c. When he runs vehemently [towards them, or like manner says Th. (TA.) = (S, O, or مهموسة It is one of the letters termed مبهوسة non-vocal, i. c. pronounced with the breath only, without the voice]; and of the letters termed , which means "the nieans "the place of the opening of the mouth." (TA on the letter ج. See also شين in art. شين.) It is sometimes substituted for the affixed pronoun of the for رَأَيْتُك for رَأَيْتُك as in رَأَيْتُش for عن and as in the following verse,

[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. c. عُنْنَاك and جيدُك this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-'Anır and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the e of ديك, when with kesr, so that they said دیش: also for ج., as in مُدَمَّتُ [or مُدُمَّتُ , for مُدَمَّتُ [or مُدَمَّتُ . عَسُوسٌ : and for س, as in مُدُمَّةً . (MF. [See also De Saey's Chrest. Arabe, sec. ed., iii. 530-31.]) = [As a numeral, it denotes Three hundred.

A shorer, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain : (ISd, TA:) pl. شابيب: (S, A, O, K:*) this is the pl. of (K, TA) in all its senses : (TA :) or rain that falls upon one place and misses another; like and نَجُو (AZ, TA.) _ [A thin, not mide, cloud, of which the rain falls with vehemence. (Freytug, from the Deewan of the Hudhalees.)] - A heat, or an unintermitted act, of running. (TA.) __ Sharpness, vehemence, furce, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaab Ibn-Zuheyr says, speaking of a he-ass and she-asses,

رَأَيْتَ لِجَاعِرَتَيْهِ غُضُونَا

towards them], thou seest a wrinkling [or wrinkles] in his جَاعَرُتَان (dual of جَاعَرُة, q. v.]. (Ş, O.) ـ The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, إنَّهَا لَحَسَنَةُ Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the heholder. (0.) when it rises. (O.) _ تُآبِيبُ الصُّغِ What flows, q. v.], and مغفر [q. v.] مغفر remains like strings, or threads, between the trees and the ground. (T, L.) [See also ____.]

A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord to As, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his forc hoofs: (Ṣ, Ķ:) [but see : شُبُوب :] pl. شُؤُوت (TA.) [Sec also أُحَتَّى.]

1. مُثَنَّتُ رَجُلُهُ, (Ṣ, O, Ķ,) aor. -, (Ķ,) inf. n. شُئْفَتْ رجله (Ṣ, O;) and شُئْفَتْ رجله; (O, Ķ;) Hisfoot became affected mith an ulcer, or imposthume, such as is termed مُثَافَقٌ, breaking out in it. (Ş, O, K.) _ Accord. to some, (O,) شَأْفُ الْجُرْحِ (O, K, [in my MS. copy of the K, مُثَأَثُ, and so accord. to the TK, and in the CK without., but I think that the right reading is مُثَانَى, and that its verb is مُثَنَّف, or it may be مُثَنَّف, and inf. n. of signifies The round's becoming in a corrupt, شُتُفَ state, so that it will hardly, or not at all, be cured. (O, K.) _ مُثَنَّفُ صَدْرَهُ عَلَى الله bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) مَنْفُتْ أَصَابِعُهُ مِنْ (Az, O, K,) or رَيْدُهُ (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (Az, M, O, K;) as also سُنفُت, (O, TA,) and .: so say AZ and IAar, and in

rather when his vehemence of running is directed | K,) and at the (AZ, O, K,) uor. =, (K,) inf. n. مُثَافًى , (S, O, K,) in the Bari' مُثَافًى, with fet-h to the ., (TA,) and مُثَافَتُ ; (O, K;) and مُثَافَتُ مِنْهُ iuf. n. شَأْتُ, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmilch; (TA;) I hated him; (S, O, K;) like مُنْفَتُ لَهُ (S and O in art. شنف;) namely, a man: (S, ():) or the first and second signify, (K,) or the first also signifies accord. to I Aar, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) _ And شنف He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.)

> 10. إَسْتَشَافَت, said of a أَرْصَة, so in the TA, au evident mistranscription, app. for قَرْحَة, and so in the next paragraph, i. e. an ulcer, or imposthume,] means صَارِ لَهُا أَصَلَ [It had, or acquired, root, or rootedness, or permanence; as though it became a مَأْنَة]. (TA.)

> part. n. of شَيْفَ, and properly menning Having an vicer, or imposthume, such as is termed أَثَاثَة,] is applied as an epithet to a heart, in the following verse, cited by IKtt,

is doubtless a mistranscription (like قُرْصَةَ that in the next preceding paragraph) for قُرْحَة ; the obvious meaning of the verse being, + O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.)

An ulcer, or imposthume, (قَرْحَةً), that breaks out in the bottom of the foot, and is conterized, (S, IAth, O, K,) or is cut, (Ynakoob, IAth, O,) and goes away; (Yaakoob, S, IAth, O, K;) and the word is also pronounced without . [i. e. شَافَة]: (I Ath, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumunr in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the fout, or the palm of the hand, and its remaining therein, so

(S, O, K) is a prov. (S, O) اسْتَأْصَلَ ٱللهُ شَأْفَتُهُ meaning + May God cause him to go away like as the win above mentioned goes away : (S, O, K :) or this means may God extirpate him: for is also syn. with أَصْلُ [i. e. Root, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. | and see what here follows.] - It is also said to signify The family and household of a man: and hence the form of imprecation, استأصل الله شأفتهم [May God extirpate their family and household]. (TA.) _ And \$ Enmity. (TA.)

thus with fet-h to the ., is an epithet applied to a man, meaning Mighty, potent, powerful, or strong; inaccessible, or difficult of access. (TA.)

A foot affected with an ulcer, or imposthume, such as is termed 21, breaking out in it : (O, K:) from شُفُتْ رِجْلُهُ. (O, * K, * TA.) __ And مَشْؤُوفٌ, from شُنْفُ, Frightened, or afraid; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

(MA, أَشُوْمُ , (Ṣ, MA, K,) inf. n. مُثْمَرَ عَلَيْهُر (MA,) He (u man, S) was, or became, unlucky, or inauspicious, (صَارَ شُوْمًا), Ş, K, in the MA (سُومُ شُومًا) to them: (Ṣ, MA, Ķ;) as also مُثَامُهُمْ and مُثَامُهُمْ (ĀZ, and مُثَامُهُمْ (Ķ:) or مُثَامُهُمْ (AZ, Ḥam p. 224,) or مُثَامُهُمْ (Ṣ,) or both of these, (TA,) aor. -, (S, TA,) inf. n. . (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi supra, TA:) or us an inf. n. signifies the being unluchy: and the rendering unluchy: and so ... [as it is commonly pronounced: see below]. (KL.) And مُأْمَرُه, inf. n. مُأْمَر, so in the L; in the K, نَّمْ , inf. n. تَشْثِيمْ, but the former is the right ; (TA;) He made them to go, or journey, to [i. c. Syria]. (K, TA.)

2: see what next precedes.

3. غَائِرٌ بأَصْحَابِكَ Take thou the direction of the left hand with thy companions: (S, K, TA:) signifies "take thou the direction of the right hand." (TA.) _ And مُثَانَم He (a man) signifying يَامَنَ signifying: like الشَّام signifying "he came to El-Yemen." (TA. [See also 4.])

-sig أَيْمَنُ Ile desired the left: like as اشام sig-_ And He (a man, S) came to الشَّام [i. e. Syria] (S, K, TA: [see also 3:]) or he went thither: and اَیْهُن signifies "he came to El-Yemen." (TA.) عَمَا أَثَامُهُ (S, K, TA) How unlucky, or inauspicious, is he! (TA:) the vulgar say, L (S, TA.) أَيْشَهُهُ

رَّ السُّوْمُ (MA, TA,) from الشُّوْمُ (TA,) He found him, or it, unlucky, or inauspicious: and

that the place snells, and becomes large. (TA.) he became unlucky by means of him, or it: signifies he had ill luch, or evil تشأم الله fortune. (KL.) See also 6. _ And if He took the direction of his left hand: (K, TA:) and in like manner تَهَامَن, [whence it seems that in the sense expl. above may be a mistake for ارتشاءم " he took the direction of his right hand." (TA.) __ And He asserted his relationship to [the people of] الشَّأَم [i. e. Syria] : (Ṣ, Ķ :) a verb similar to تكوّف and تقيّم. (Ş.)

> 6. تشآموا به , (Ṣ, Mṣb, K, TA, &e.,) in some of the copies of the K بشأموا لل , (TA,) [and in like manner تشأم به, which is often opposed to تَيْمَنَ به, (see an instance in Bd xvii. 14,) is used in the K in art. عطس, and تشأم منه in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is is used in the استشامر المجاprobably preferable, and same manner in "Les Oiscaux et les Fleurs," p 93, as mentioned by Freytag, so that تشامر به and استشام are the contr. of استشام and استشام They augured evil from him, or it; regarded him, or it, as an evil omen; (Msb, KL;*) like تَطَيُّرُوا بِهِ: (Msb:) deemed him, or it, unlucky, or inauspicious. (KL.) تشاره , thus, with medd, also signifies Me took the direction of الشَّام [i. c. Syria]. (TA.) _ See also 5.

10: see the next preceding paragraph.

الشائر, the name of a certain country [i. e. Syria], is mase. and fem.; (S;) sometimes mase.: (K:) and may also be pronounced الشَّامُ as it commonly is in the present day]. (Msb.)-[And as this country lies on the north of Arabia, also signifies The northern region; opposed [.اليَهَنُ to

(Ş, Mab, K, &c.,) thus, with ., but always pronounced شُوم, without م, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of يُمْن; (Ṣ, Ķ;)
[i. c.] i. q. نَصْن: (Ḥar p. 158:) evil [of any kind]; syn. مُثْد: (Msb:) [and particularly] an evil omen: (PS:) and أَهُ signifies the same as مُنْاَمَةُ (TA:) [or, like مُنْاَمَةً, a cause of unis a pl. of شُوْم or of مَشَائِرُ [or of ۱ مُشَامَة: if of the former,] irreg., like as its syn. is [said to be] of نَحْسُ. (TA in art. إِنْ كَانَ الشَّوْمُ فَغِي ,It is said in a trad (.نحس meaning If there be, ثُلَاثِ المَوْاةِ وَالدَّارِ وَالفَوْسِ that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse: i.e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from unfortunate, or unprosperous]. The Arabs say,

the house, and selling the horse: or, as some of the wife is her not producing شؤم say, the children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) __See also مَشُؤُوم . __ Also Black camels: and signifies "white" camels, (K, TA,) and is also written and pronounced : حضار: (TA:) neither of these has a sing .: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord to one reading thereof it is شير; pl. of أثنير: so says AA: and IJ says that شُومُ, [without .,] being originally , of the measure فعل, may also be pl. of

and Vailing The left, meaning the left side or direction or relative location or place; (S, K;) i. q. [عُيْسَرَةُ and] مُيْسَرَةُ; (S;) contr. of عَيْسَرَةُ and مُيْسَنَةُ and عَيْسَنَةُ ا شَامَةُ [He sat on the left]. (S.) And one says, i. e. [Take thou with them] the نَظُرْتُ يَمْنَةُ And مُنْتُ يَمْنَةُ [I looked in a right direction and in a left direction]. (TA.) And hence أُصْحَابُ المَشْأَمَة لا in the Kur [lvi. 9 and xe. 19], (TA,) meaning [The occupants of the left : or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (الشُّؤم): and أَصْحَابُ البِّينَةِ is expl. as having the contr. senses. (Ksh and Bd in lvi. 9.) Also, the former, A mole (غَالَ) upon the person: thus, with ., as mentioned by IAth: also mentioned without . in art. شير. (TA.) ___ Sce also مُنَامَةُ as meaning "a black she-camel," in art. شيم.

Nature; natural, native, or innate, disposition, temper, or other quality or property: (K, TA:) mentioned thus, as with . , by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with . is held by 1Sd to be extraordinary. (TA.) [See art.شيم.]

بَعْمِيّ, (Ş, Msb, K, TA,) without., (TA,) and (S,) an فَعَالِ S, Mal, K,) of the measure, وُفَعَالِ allowable form, without ري (Msb,) like مَهُمَّ and تَهُامِر (TA,) and أَمَى اللهُ (Sb, S, K,) [Syrian;] of, or relating to, الشَّأُور (S, Mah, K:) one should not say مُأمر; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is and أُمِّيَّةٌ the latter without teshdeed: in غُوَابٌ like ,شُوَامٌ is شَامِيُّ the pl. of (جُ), TA: measure]. (TA.) _ [And hence, Northern.]

the fem. of the former; and : قَامَى : see the next preceding paragraph.

.مَشْؤُومْ Bee : شَائِيْر

[More, and most, unlucky, inauspicious,

Meyd, TA,) as some أَشْأُمُ كُلِّ ٱمْرِي بَيْنَ لَحْبَيْهِ relate it, or, as others relate it, فكيُّه, which means the same, (Meyd,) [app. meaning accord. to the TA, The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw; but it is said that] أَثَامُ is here used in the sense of i. e. the unluchiness, &e.]; and in a similar manner [the contr.] is used [in the sense of يَهُن]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (Alleyth, TA.) اليَّدُ (TA.) __ Hence, (TA,) ... أَثُوْمَى زالْیُمْنَی The left hand or arm; contr. of الشَّوْمَی (K,TA;) i. q. الشَّمَالُ (TA.) It is said in a trnd., respecting camels, أَدْ مِنْ respecting camels, إِذَّ مِنْ Their goodness comes not save from their left side]: i. e. they are milked and mounted only from the left side. (TA.) _ See also, in three places. _ Znheyr, in the following say-

فَتُنْتُجُ لَكُمْ غِلْمَانَ أَشْأَمَ كُلَّهُمْ كَأْحُمُو عَادٍ ثُمَّ تُرْضِعُ نَتَغُطِمِ

uses it in the sense of the inf. n. شُوْم; (Ṣ;) meaning غَلْمَانَ شُؤُم (Ş, and EM p. 124:) he says, And it, i. c. war, will bring forth far you boys of ill luck, or evil omen; all of them like Almar of 'Ad: then it will suchle these boys, and wean them: by Alimar of 'Ad, he means Alimar of Thamood, for Alimar was the surname of him who hamstrung the she-camel of Sálih, and his name was Kudár: he says thus for the sako of the measure: or, as some say, Thamood were called 'Ad-cl-Akhireh. (EM.)

in two places : ـــ and see also بَثُوْمٌ see : مَشْأَمَةُ likewise in two places.

رَمْشُوْمْ (Ş, MA, K, KL,) and مَشُوْمِ, (Ş, K,) the latter like مُقُولٌ, (TA,) [a contraction of the former,] Unlucky, or inauspicious, (S, MA, K, KL,) عَلَى قُومِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bd in lvi. 9:) [and so شُوْمُ ; (as in an ex. in the first sentence of this art.;) this being an epithet as well as a subst., like its syn. زَنَّهُ ; syn. with مُشْؤُومٌ, like as نَحْسُ is syn. with مُشْؤُومٌ and app., like رَخْسُ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so نَاثِرٌ ; (K;) or this signifies drawing ill luck, or eril fartune, upon his people [and upon himself]: (S, TA:) and أشَانُر, a pl., likewise signifies unluchy, or inauspicious; (KL;) contr. of أَيَّامُنُ ; (Ṣ, Ḳ, TA;) these being pls. of مَشَائِيمُ is مَشُؤُومٌ (TA:) the pl. of مَشَائِيمُ is أَيَّمَنُ KL, TA,) which is extr., for by rule it should be طَائِرُ أَشَامُهُ TA.) One says also مَشْؤُومُونَ meaning [An omen] happening, or occurring, بجار) with unluckiness, or inauspiciousness; [i. e. an unlucky, or inauspicious, omen;] (K, TA;) and [in like manner] عُمْرُ أَشَامُ and the pl. is [as above]. (TA.)

1. عُضَدُّتُ تَصُدُّتُ أَنْتُ أَنْتُ أَنْتُ مَأْنُتُ مَأْنَتُ مَأْنَتُ مَأْنَتُ مَأْنَتُ مَأْنَتُ مَأْنَتُ مَأ pursued his (another's) way, or course, doing as he did]; (S, L, K: in the K, ثَأْنُهُ and and in like manner one says, Do thou إِشَّانُ شَأْنَكُ And ـــــ (.K.) .اشتان لا شَأْنَهُ what thou dost well. (S, L, K.) And Keep thou مَا شَأْنَ شَأْنُهُ And مَا شَأْنَ شَأْنَهُ to thy affair. '(IAar, L.) __ And He did not know, or had not knowledge of, him, or his affair or case or state: (Lh, IAar, L, K:) from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) he did not care for, mind, heed, or regard, him. (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. ley أَرَادُ, which often has this meaning.]) One says also, رَحْثَانَنَ شَأْنَهُ, meaning I will assuredly know, or try, prove, or test, (رُأُخْبُرُنُ), their affair or case or state: (L:) or this means I will assuredly corrupt, or pervert, or mar, their affair or case or state: (S, L, K : *) and كَانْتُ (K,) means I mill assuredly know, or try, prove, or test, [his, or their, state, or] him, or them. (L, K. [In the CK and in my MS. copy of the K, الاخْبرَنَّهُمْ, is erroneously put for i. c., صَارَ لَهُ شَأْنُ means شَأْنَ بَعْدَكَ = ([. لَأَخْبُرَتُهُمْ app., He became a person to whom importance attached (accord. to the general meaning of a after thou knewest, or sawest, or mettest, him; بَعْدُ عَهْدِكَ به being for بَعْدُك, agreeably with common usage]. (K.)

is mentioned by Golius as menning "Corrupit ac pervertit rem corum," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

مَانَ A thing, an affair, or a business; syn. أمر; (S, L, K;) and خُطُب [in the same sense, or in that next following]: (L, K:) a great thing or affair: (Har p. 274:) state, condition, case, quality, or manner of being; syn. Ji: (S. L:) [also property, or nature: and importance attaching to a person or thing:] pl. شُؤُون and شتان, (L, K,) the latter mentioned by IJ on the authority of AAF, and فون occurs in poetry for the former of these, or as another pl. originally of the measure فعُلْ. (L.) It is said in the Kur [lv. 29], خُلَّ يَوْمِ هُوَ فِي شَأْنِ (Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (which may also be rendered "of his property"]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occu-

(لَا يَشْغَلُهُ شَأْنُ عَنْ شَأْنُ عَنْ شَأْنُ عَنْ شَأْن عَانُكُ What is thy affair? or what is thy case? i.e. Pursuc thy way اشْأَنْ شَأَنْكَ for كَأَنْكَ i.e. or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to i. c. and what thou وَمَا تُرِيدُ wilt, or wishest, or desirest. And منْ شَأْنه أَنْ It is of his business, or of his property, or nature, to do, or that he should do, such a thing. And رَجُلُ سَهُلِ الشَّأَنِ (a phrase occurring in the S and K in art. (and) A man of easy nature. And مُنْ خَانَ, sometimes meaning There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence. And a grandce, or a prince, is said to i. e. Of great importance or rank or dignity.] = Also [A suture of the shull; i. e.] or principal قُبَائل the place of junction of the bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُوُونْ, (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائل (As, S, Mgh, L) of the head; (S, L;) between every two of which قبائل is a شَأَن: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلَاسِل [i. e. sutures as being likened to the سلاسل (or lines) of writing] that unite the قبائل: by Lth, as the نَبَائل [likewise meaning sutures resembling lines of writing of the shull; between the قبائل: ley A Ḥát, as the [meaning serrated edges] that unite the of the head. (L.) _ And The channel by which the tears flow, or run, to the eye: pl. [of paue.] شُؤُون and [of mult.] : شُؤُون (L, K:) perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَا يَ الشَّوُون (as in a verse eited voce); for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said of the head قبائل of the head [expl. above] to the eye: Lth says that they are the ducts (غُرُون) of the toars from [the interior of] the head to the eye: and Th, that they are certain ducts (عروق) above the قبائل, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شؤون in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the are two ducts (عرفان) descending from [the upper part of] the head to the eyebrons and theu to the eyes. (S, L.) _ [The pl. شؤون is also expl. as though meaning Tears themselves, in a phrase mentioned voce ذُنْر (q. v.), on the authority of the K.] _ And شُؤُونُ الخَمْرِ means + The effluvia of wine that creep (مَا دَبُّ مِنَ الخُبُور) in the veius of the body. (L.) ـــ also signifies A rein of earth in a mountain, (L, K,) i. c. pies him so as to divert him from an affair a cleft therein, (L,) in which palm-trees are planted; (L, K;) or in which trees of the kind called تَعْنُ grow; or that produces plants, or herbage: (L:) pl. ثُوُونُ: (L, K:) which is said by ISd to mean lines, or streaks, in a mountain: or, as some say, cracks, or clefts: and to these cracks, or clefts, the poet Keys Ibn-Kuráa likens [imaginary] clefts in the liver, occasioned by love. (L.)

شاهيلوط

[a Pers. word, and also used by the Arabs in the present day, applied to The chestnut]: ulso written مُنُوطُ (TA voce بُنُوطُ and voce بُنُوطُ. (تَعَالَى بُنُوطُ

شاهين

A certain well-huown bird, (K, TA,) of those that prey; (Msh, TA;) it is of the pl. of صُقُور, as arc also the صُقُور, birds called ; يُؤْيُوْ and the زُرَّق and the بَازى and the بَاشَق (Allit in "the Book of Birds," TA in art. بشقى;) [said by Golins, on the authority of Dmr, to be the white falcon; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the gerfalcon, which is not wholly white; and some, to the falcon gentle:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an urabicized word: the pl. is is used in its شَيَاهِينُ and sometimes ,شُوَاهِينُ stead, formed by substituion [of & for] for facilitating the pronunciation. (Msb.) - Also † The عمود [meaning beam] of the balance. (K.) — And i. q. which signifies A balance, and a steelyard, and a reight of a hnlance]: so in the Expos. of the "Muwatta." (MF, TA.)

شاه

1. مَأُوتُ القَوْمَ (AZ, Ṣ,) aor. ٤, (JM, PṢ,) or =, (Ham p. 786,) inf. n. عُأُو , (AZ, S, K,) preceded, or outwent, the people, or party. (AZ, S, K.*) Accord. to [several of] the copies of the K, مَا أَنَّ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies Volsia, agreeably with what is said in the S,] signifies He strove, or contended, with him to precede him, or outgo him: or he preceded him, or outvent him: but in the Sit is said, فأَعَلَّهُ, of the measure فَاعَلُهُ, signifies he strove, or contended, with him to precede him, or outgo him: and all like off, [the former belonging to art. and] formed by transposition, signifies he preceded him, or outnest him; and both of these are used by the poet (El-Harith Ibn-Khálid El-Makhzoomee, TA) in his saying,

> مَرُّ الصُدُوجُ وَمَا شَأُونَكَ نَقْرَةً وَلَقَدُ أَرَاكَ تُشَآء بِالأَظْعَانِ

what is said by A'Obeyd, in [his work] "El-Ghareeb el-Musannaf," which is as follows: رُمَّاني in measure], and] شَاعَنِي like رُشَاءنِي الأُمْرُ like شُعَاني, mean the affair, or event, grieved me; and thus in the verse of El-Harith Ibn-Khálid, which he cites; and the same is said in the T on the authority of IAar, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles: it is said in the M, شَعْنى الشَّى means the thing preceded me, or outwent me: and also the thing grieved me: formed by transposition from رشآنى, as is proved by its having no inf. n. : IAar says that they are two dial. vars, because of his not being a grammarian. (TA.) [See also 8.] = And شَاوْتُ البِنُّرِ, (Lḥ, TA,) or البِنُّرِ, (Ṣ,) inf. n. عُاوُ , (K, TA,) I drew forth the earth from the well: (S, K:*) or I drew forth a bashetful of (عَاوَيْن) or two bashetfuls of earth (عَاوَاً) from the well. (Lh, TA.)

- 3. غَامَاهُ: see 1. يَشَاوِي oecurs in a verse of Milhah El-Jarmee, meaning عَالُوْ , from عَالُوْ , from عَالُوْ , meaning مَشَاهُ : one says مَثَاهُ , aor. عَلَنَى , meaning meaning يَشَاهُ : but the verb of the measure regularly formed from عَلَمُ is so that يَشَاوِي is formed by transposition and by the change of the sinto so. (Ham p. 786.)
- 6. رَتُشَابَى مَا بَيْنَهُمَا (Ṣ, K, TA, [in the CK, erroneously, وَتُشَابَى مَا بَيْنَهُمَا [in measure], (Ṣ,) The space between them two became furextending. (Ṣ, K.) And تشامى القوم The people, or party, became scattered, or dispersed. (Ṣ, K.)
- 8. اکتای IIe preceded, or outwent: (Ṣ, Ķ:) so says El-Musaddul. (Ṣ.) And He gave ear, hearhened, or listened. (Ṣ, Ķ.)

The utmost extent, term, limit, point, reach, or goal. (S, Msb, K.) _ And A heat, or single run to a goal or limit: so in the saying, (إِنَّ عَدَا ثَأُواً (إِنَّ اللهِ (إِنَّ عَدَا ثَأُواً (إِنَّ عَدَا ثَأُواً (إِنَّ عَدَا ثَأُواً (And i. q. عَدَا ثَأُواً (TA) ran a heat]. _ And i. q. saying, إِنَّهُ لَبَعِيدُ الشَّأُو إِ (Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lḥ, TA:) and غُون is a dial. var. thereof. (TA.) =Also A [bashet such as is termed] زُبيل; and so الْمِيلُ r (K:) or the latter signifies a زَبِيلُ in which the earth of a well is taken forth; of the measure of مِشْعَاة; and the pl. is مِشْعَاة : (\$:) and signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the مَشَاة, (as in a copy of the S,) or such as fills the مشاة: (so in another copy of the S [agreeably with what next follows]:) a زبيل of the earth of a well. (As, T, TA.) _ And hence, i. e. as being likened to a زبيل of the earth of a well, + The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-

this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] "El-Ghareeb el-Muşannaf," which is as follows:

(M, K;) but the more approved word is camel; (M, K;) but the more approved word is camel; (M, TA.) and Also The nose-rein (Lth, K.)

see the next preceding paragraph, in two places.

[part. n. of 8, q. v.: __ and] i. q. [app. as meaning Disagreeing, differing, or discordant]. (TA.)

شب

1. عُدْ, aor. بَ , (Ṣ, Mgh, Meb, K,) inf. n. (Ṣ, Mgh, Msb, K°) and مُبَيبُة (Ṣ, Msb, K. and شُبُوب and شُبُوب (TA,) He became a youth, or young man; i. e. he attained to the state termed مُبَابُ meaning as expl. below; (Ṣ, Mgh, Msh, K;) said of a boy. (S, Msh.) [And in like manner عَبَّتْ is said of a girl, i. c. She hecame a young noman.] ____ used as a noun: see below. __[Perhaps as an inf. n. of which the verb is , (as Freytag has assumed,) but more probably of , which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] 🚅 signifies Anything's being, or becoming, raised, or elevated. (K.) _ ** said of a horse, (S, Msb, K,) aor. -, and -, (S, K,) inf. n. شَبَاتُ and شَبَتْ (S, Msb, K) and شُبُتْ (K,) He was brish, lively, or sprightly, (S, Msb, K,*) and raised his fore legs (S, Meb, K) together, (S, Meb,) as though in أُخْبُت leaping, (TA,) and played. (S. [See also in art. شبو, said of a marc.]) And likewise He mas or became, restive, or refractory: one says, and عِضَاضِهِ and شَبِيبِهِ and بَرِثُتُ إِنَيْكَ مِنْ شِبَابِهِ [I am irresponsible to thee for his being restire, or refractory, and for his biting]. (S.) (Msb, ۽ , [nor., accord. to rule, ء ,] K,) and شَبَّ [pass. of the trans. verb شُبَّ, q. v. infra], inf. n. شُبُوبٌ (which is of the intrans., TA) and (which is of the trans. verb, TA), The fire burned, burned up, burned brightly or fiercely, blazed, or flamed. (Mab, K. [See also 5.]) [And hence,] مُبَّتِ الحُرْبُ بَيْنَهُرُ [lVar, or the war, burned, or burned fiercely, between them]. (A, TA.) النَّارُ (A, TA.) مُبُّ النَّارُ (Ş, O, Mab.) inf. n. (Ş, O, K) and شُبُوبٌ, (Ş, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, O, Msb, K; *) as also بشبها , inf. n. ثشبيب ; (L;) and اشبها * (A and TA in art. And in شيو .TA in art. شَيَاهَا And in like manner, بَعْبُ العَرْبَ † He hindled war, or the mar; or made it to burn, or burn fiercely. (S.) _ [Hence,] مُثَّت, aor. 2, said of the blackness of a garment, (Sh, A, TA,) I It heightened and increased, (A,) or made to appear bright and beautiful, and [as it were] burning, or glowing, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبُّ لُوْنَهَا (aor. as above, S) † It

(a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a woman's black headcovering) increased her fairness, and rendered her beautiful. (TA.) And بَشُكُ الرَّجَة, said of patience, † It gives beauty and colour to the countenance. (TA, from a trad.) - See also 4, in two places.

2. تَشْبِيبٌ, inf. n. تَشْبِيبُ: see the preceding paragraph. __ Hence, تَشْبِيبُ النِّقْعْرِ The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of list the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means النَّسيب, (Ş, O,) or النَّسيبُ بالنَّسَاءُ, (K, TA, [in the CK, erroneously, نِدُكُرِهِنَّ i. e. يَدِكُرِهِنَّ : (TA:) one says, يَدْكُرُهِنَّ أَلْسَاءِ (إِرَالْتَكُبُّبُ بَالنَسَاءِ (جَر not a mistranscription for يُمَيِّبُ (TA,) meaning نَسْبُ بِهَا (S, O, TA:) [see this fully expl. in art. نسب ، أَنشَبيب ، inf. n. بشب بفُلانة [i. e.] means, 1 He spoke of such a female in amatory language [in the commencement of his ode], (Msb, TA,) and alluded to the love of her: (Mal :) and مُبّب قَصِيدُتُهُ + He embellished [the commencement of] his ode by the mention of momen : (Mgh, Mgh:) and شبَّب قَصيدَتُهُ بِغُلَانَةُ ! [He embellished the commencement of his ode by mentiming, in amotory language, such a female]: (A, TA:) and أَ ثَبَابُ is used in the sense of تَشْبِيبُ; thus a تَصْيَدُة is suid to be تَشْبِيبُ 1 [Beautiful in the mention of women &c.]; and Jercer is said to have been أَرْقُ النَّاسِ شَبَابًا [The most elegant of men in the mention of women &c.]. (A, TA.) — Hence, i.e. from تَشْبِيبُ القَصِيدَة, may be derived التَشْبِيبُ us a conventional term in the science of the division of inheritances; meaning + The mention of daughters according to the different degrees [of descent]: (Mgh:) it is as when one says, "he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained." (O.) تُغْبِيبُ الْكُتُبِ الْكُتُبِ signifies + The commencing of hooks, or writings: and hence مُبَّبُ بُجَاوِبُهُ, occurring in a trad., meaning † He commenced answering him: not from the of women in poetry. (TA.)

4. اشمة الله God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed meaning as expl. below: and اشبّ الله قرنه means the same: (S, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572,) and therefore] is

tropical. (A, TA.) أَشْبَبْتُ الفُرْسَ ــ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in lcaping, and to play. (Ṣ,* Ķ,* TA.) ـــ اشبّ النّارَــ sec 1. ــ as also وَ أُشِبُّ لِيَ الرَّجُلُ ; The man appeared before my upraised eyes when not hoped for. (AZ, TA.) __ And أُشبُّ لي كُذَا, and بُتْ, ! Such a thing was prepared, or appointed, or ordained, for me. (Ṣ, Ķ, * TA.) = أَشُبُّ = IIe became one whose child, or children, had attained to the state of ii. c. youth, or young manthe man : أَشُبُّ الرِّجُلُ بَنينَ [or] : hood, &e.] became one whose children had attained to that state : (Ş, TA :) and in like manner, أُثَبِّتُ أُولُادُ is said of a woman. (TA.) ___ And أَشُتُ said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed [q. v.], i. e., (S,) he became advanced in uge, or full-grown; (مسن, S, K;) one whose state termed [q. v.] had ended. (S.)

5. [تَشَبَّت النَّارُ The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1.] One says on the occasion of kindling fire,

> تَشَبِّي تَشَبُّ النَّهِيمَةُ جَاءَتْ بِهَا تَهُوْ إِلَى تَمِيمَهُ

[Be thou kindled like the state of hindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, أَوْقَدَ بِالنَّمِيمَة نَارًا [He kindled a fire with calunny]. (A, TA.) __ See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصَّبْيَانِ The boys' giving testimony عَلَى الْكِبَادِ يُسْتَشَبُّونَ against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَكُبُّونَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) - And it is said in another trad., إِنْ تَشِيُّوا عَلَى أَسْوُتِكُمْ فِي البَوْلِ i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from meaning "the horse raised his forc-legs together from the ground." (TA.)

R. Q. 1. A. He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

and its fem. شَبَّة: see شَبِّة Also The stones , شَبَّة of [or vitriol]: (K:) or the stones from which and the like thereof are obtained; the best whereof is that which is brought from El-Yemen,

[but مُنْ يَهَانِي alone, is a name now commonly given to alum:] or it is a certain thing resembling the condition is: (S, Msb:) or a species thereof: accord to El-Fárábec, the stones from which come elj and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling ; and the name [correctly] heard is thus, with , but is by some mistranscribed with the three-dotted . [i. e. شُثُّة,] which is a kind of tree of bitter taste, and I know not whether one taus with it or not: accord. to Mtr, in the saying that one tans with is a شبّ this word is a mistranscription; for شبّ is a dye, and one does not tan with a dye; it is mistranscribed for a, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خَلَاف [q. v.], and with them one tans: El-Fárábee also says, in the section of 3, that the a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Msh:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, is put for . (TA.)

and مُبّ, though originally verbs, are used as nouns, by the introduction of before them: مِنْ شُبِّ and أَعْيِثْنَى مِنْ شُبِّ إِلَى دُبِّ and مِنْ شُبِّ إِلَى دُبِّ [expl. in art. [دَبُ [cxpl. in like] إِلَى دُبِّ manner they are used in another saying expl. in art. دب [q. v.]: (S in that art.:) or, without tenween, they may be regarded as verbs used in the way of حكاية [or imitation]. (MF.)

The larning, burning up, burning brightly شُبَّةً or fiercely, blazing, or flaming, of fire. (TA.)

and مُبُوبٌ, applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and vand, upplied to the former, and vand, (As, S, K,) sometimes, applied to the former, (As, S, S,) or to both, (K,) Advanced in age, or full-grown, (مُسنَّة, Ṣ, K,) whose state termed إِنْنَان [q. v.] has ended; (Aṣ, Ṣ;) and أَشْبَهُ is in like manner applied to a she-camel as meaning مُشْبُوبُ (TA:) or أَشْبُوبُ أَنْ (AA, K,) applied to both, (K,) as also * 2, , (TA,) or to a bull, (AA,) is syn. with [meaning youthful, or in the prime of life]: (AA, K, TA :) and accord. to AO, عُبَتْ, applied to a bull, means that has attained to the end of [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also , which is likewise applied to the female; or, accord to AHát and ISh, when ho is a year old, and weaned, he is called ; and then, [meaning more than a year old]; and the fcmale, شُبَبَةً. (TA.)

and المُبِينَةُ [both mentioned above as inf. ns.] (Ş, Mşb, K) [end مُنَابِيُّةُ which is a simple which is white , and is very glistening: (TA:) subst.] Youth, youthfulness, the prime of man-

زَدُنْ ; contr. of عُدَاثَة: (Ṣ:) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called خَبْل ; (TA;) the age before الكُبُولَة (Mab:) or the state between thirty and forty: (Mgh:) or, accord. to Mohammad Ibn-Habeeb, the state from the seventeenth year to the completion of fifty-one years is termed * عُبَاشِيَّة ; the period before, from birth, being termed ; and in the period after, a man being called , until he dies. (TA.) One says, مَقَى ٱللهُ عَصْر الشبيبة (May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عُصُورُ الشَّبَائب [the times, &c., of the states of youth, &c.]. (A, TA.) __ [ثبات often significs + The sap, or vigour, of youth or young manhood.] One says, استَتَحَارَ شَبَابُهَا, as in a verse of Aboo-Dhu-eyb, + The sap [or vigour] of youth (ile السَّبَاب) flowed in her. (IB, TA in art. السَّبَاب.) And † [IIe became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., passim.) [But] مَا الشَّبَابِ signifies [also] † The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And * app. signifies also + Youthful folly, or the like; (see an ex. voce [Hence,] __ [شَبَابٌ and so, probably, does ; غَمْرَة also signifies + The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) قَدِمَ فِي شَبَابٍ ,TA.) One says, شَبِيبَةٌ ♦ and so (A, TA) ! He came, or arrived, in the bejinning of the month. (TA.) And لَقِيتُهُ فِي (A, TA) ! I met him in the beginning شَبَابِ النَّهَارِ uf the day: (TA:) and جَنْتُكُ في شُبَابِ النَّهَارِ and I came to thee in the beginning of بِشَبَابِ النَّهَارِ the day: (Lh, TA:) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. .).) And one says also لَعَلَ ذَٰلِكَ فِي شَبِيبَتِهِ * He did that at ثَاثِ Sec also And see 2.

an inf. n. of مُبَابً said of a horse. (Ş, Mab, K.) See also the next paragraph, in two places.

in three places. __ Also A شَبُوبُ: see شَبُوبُ horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed المبيت : IM says that the correct word is شُئِتُ: [but] see this in its proper place. (TA.) = Also A thing with which a fire is hindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and so بناب. (K.) __ And [hence, as also * شَبَابُ,] \$ A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هَذَا شَبُوب This is a thing that serves for increasing, كُذَا or enhancing, [or heightening, in beauty,] to such reason of their sharpness. (A, TA.)

hood, or young manhood; syn. فَنَاءٌ; (K;) or a thing. (S, TA.) One says of a woman's headcovering, هُو شَبُوب لُوجيها [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.)

: see the next preceding paragraph.

in five places. شُبَابٌ see شُبِيبَةٌ

لَمُبَابَة Honcy of Shebabeh (شَبَابَة); (A, TA;) or, of Benoo-Shebabeh, (Mgh,) a people of Et-Taif, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

أَنْبَائِيُّةُ: see ثُبَائِيُّة, in two places.

َوْدُ أَنْدُ أَنْدُ أَنْدُ (q. v. in art. ---). (Th, TA.)

part. n. of مُثُّ said of a boy; (Msb;) [Youthful, or in the prime of manhood; a youth, or a young man;] in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called (: Mạb) الْكَهُولَة TA;) in the age before يَحْهُلُ or in the state between thirty and forty: (Mgh:) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَابُ :)] and IAar mentions V as an epithet applied to a man [in the same sense as غُلُّ : (TA:) a female is termed عُبَّةً (S, Msb, K) and * عُبَّةً ; both signifying the same: (Ṣ, Ķ:) the pl. of عُلُبُ is (Ş, A, Mgh, Mşb, K) and شُبَهُ (Ş, A, K) شُبَانُ and أَشَبَابٌ , (S, A, * K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed Mab, K) and شَبَائبُ, (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَبَائِبُ (Msb,) شَبَائِبُ accord. ضَرَائرُ but) of شُبّةً but) of شُبّةً, like as ضَرَائرُ is of مُوْيِيَّةً (TA:) the dim. of مُنْابَّةً is v مُنْرَقًا, and some of the Arabs say مُوَابَّة , changing the into I before a double letter [as in دُوَابَةٌ for دُوَابَةً مَرْرَتُ بِرِجَالٍ شَبَيَة , One says , مَرْرَتُ بِرِجَالٍ شَبَيَة menning مُبّان [i. e. I passed by men that were youths, or persons in the prime of manhood]. (كِ.) __ See also مُنبُّب.

: شُوَابَّةُ dims. of مُّابِّةُ fem. of مُّابِّةً : ﴿ وَهُوابَّةً

The scorpion. (IAar, K.) __ And The louse; syn. قَبْلُ: (K in this art.:) or the ant; syn. نَبُلُ: (K in art. :) fem. [or perhaps n. un.] with ö. (TA.)

مُشَنُّ, and its fem., with ة: see بُشَبُ, in three places. __ Also the former, A lion: (K:) or a full-grown lion: syn. أَسُدُ كَبِير. (TA.)

عُشْم: see بُشْ.

pl. of the pl. الأَظَافِيرِ or rather مُشَبَّبُ الأَظَافِرِ or of اَظْفَار,] ! Having sharp-pointed nails or talons or claws; as though they flamed, by

نَارٌ مَشْبُوبَةٌ [pass. part. n. of 1]. You say مَشْبُوبُ A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame : Li in this sense is not allowable. (K.) __ [Hence,] applied to a man, (A, TA,) ; Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مُشَابِيبُ. (TA.) And A man of acute mind. (TA.) And Venus and إ [? الزَّهْرَاوَان or] الهَشْبُوبَتَان الزُّهْرَتَان Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)

Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that is an arabicized word from ببت ; but it has beenstated before [inart. ببت, q. v.,] that both these are arabicized words from شود [شود or]; and that is a dial. var. (TA.) [See also ببط [...]

1: see the next paragraph, in two places.

5. تشبّث به IIe, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msh, K, TA,) namely, a thing; (S, L, TA;) as also مُبتُ به به aor. -, inf. n. غَبُتْ: (L, TA:) or, accord. to Esh-Shihab, in the Expos. of the Shife, to a thing in which was weakness: or, accord. to the 'Inaych, he, or it, clung, &c., to it with neakness; and therefore is used as an epithet applied to a spider ; and تَبُسُّكُ signifies a stronger action; and is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the claw, or talous, or nails, into it : (MA, PS:) and شَبِثُ لا الشَّىٰء he laid hold upon the thing, and took it: I Aar was asked respecting some verses, and he said, L I hnow not whence I laid أَدْرِي مِنْ أَيْنَ شَبِثْتُهَا hold upon them [and took them]. (L, TA.)

Q. Q. 1, accord to the S and L, is see art. شنیث.

The spider: (K:) or a large spider, with many legs. (TA.) __ Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the أَحْنَاثُ [or creeping things &c.] of the earth: (S, Msb:) it should not be called شبت: (S:) or a certain small creeping thing, having six long legs, yellow in the bach, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creening thing, having many legs, large in the head, of the احناش of the earth: or a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called : شَعْبُهُ الأَرْضِ: (TA :) pl. شَبْغَانْ. (Ṣ, A, Mṣb, Ķ.) The [marks of the blade of a sword are likened by a poet, (Ş, TA,) namely, Sá'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شَبُنان. (Ş, TA.)

رَبُهُ فَبَهُ فَبَهُ مُرَبُهُ فَبَهُ (K,) or مُبَهُ فَبَهُ (TA,) A man (TA) who cleaves to his قرن [i. e. opponent, or adversary], not quitting him. (K, TA.)

[erroneously written in some copies of the K in, and in the L in, A certain well-known plant; (AHn, L, Msb;) a certain herb, or leguminous plant; (K;) [i. q. in and in, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that is a foreign word of which is an arabicized form; and it is made of the measure is an arabicized form; and it is made of the measure has many examples; whereas the measure has many examples; whereas the measure is an instance, is extraordinary. (Msb.)

عُبُّتُ: see what next follows.

and المُبَاثِثُ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شبابثُ, which signifies The flesh-hooks (كُلْرِيب) of the fire. (K.)

غَنْبَثُ :) see art. ثنبت. ثُنْبَانُدُ.

an epithet applied to a spider: see 5.

1. شَبُعُ (Ṣ, Ķ,) inf. n. شَبَاحَةُ (TĶ,) said of a man, (S,) He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) أَبُكُمْ, (A, O, Mgh, L, Msh, K,) aor. -, (K,) inf. n. مُبُكُمْ, (TK,) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Mah, K;) namely, a thing; (IF, L, Msh;) a hide, or skin, (A, L, K,) or some other thing, (L,) between peys, or stakes; (K;) and a man, (Mgh, L, Msb,) betreen two things, to be flogged, (L,) [i. e.,] between two stnkes inserted and fixed in the ground, (Mgh, Msh,) which are called عُقَابَان, (Mgh,) when he was beaten, or crucified, (Mgh, is used, necord. to some, in the same manner. (L.) And يَدَيْه IIc extended, or stretched forth, his arms, or hands: (L:) or [alone] he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication.
(A.) And الحرباء يَشْبُحُ عَلَى العُود The chamelcon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.) _ Also, inf. n. as above, He cut, herved, or pared, it, namely, a stick, or piece of wood, so as to make it mide. (O, L. [See also 2.]) _ And He clave it, or split it, (K, TA,) namely, another's head, or anything whatever. (TA.) _ ii _ He (a day]. (TA.)

man, K) stood erect [as though drawing himself up] to us. (O, K.) — And if It (a thing) appeared, or became apparent, to thee. (L.) =

He was, or became, attached, or addicted, to an affair; or fond of it. (O.)

2. Let : see 1. — Also, (K,) inf. n. — And (S,) He made it (a thing) wide. (S, K.) — And signifies also The act of paring, or peeling, or the like. (O. [See also 1.]) — And The act of pulling, or pluching, out, or up. (O.) — And — And — (O, K,) inf. n. as above, (K,) He (a man, TA) became aged, and saw a [thing such as is termed] — appearing as though it were two. (O, K.)

: see جُنْبُ in two places: == and see also

(S, O, K) شَبْعُ (S, A, O, Msb, K) and أَبْعُ (S, O, K) أَبْعُ (S, O, K) أَبْعُ (S, O, K) أَبْعُ فَعُ (S, O, K) أَنْغُونُ (S, form or figure or substance, of a man or some other thing or object, which one sees from a distance]: (S, A, O, Msb, K:) a man, or some other creature, of which the [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. أشباح, (A, O, Msb, K,) which is of the former, (A, Msb,) and [of the latter] . (K.) One says, أَخْصُ أَنْ meaning أَخْصُ [i. c. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A.) And مُر أَرُواح (A.) أَرُواح (A.) أُدَّقُ مِنْ شَبِع bodies without souls]. (A.) And , (O,) and مِنْ خَيْطِ بَاطِلٍ, (A, O,) and مِنْ خَيْطِ بَاطِلٍ, (a, O,) meaning [More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A, O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children الأُسْمَاءَ ضَرْبَانِ أَسْمَاءٌ أَشْبَاجٍ And الشَّيْطَانِ meaning [Nouns are of two sorts,] , وَأَسْهَا الْعُهَال the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say هَلُكُ And أَسْهَا لِهُعَانِي and أَسْهَا الأُعْيَانِ The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K..) also signifies A door or gate, of high structure; (O, K;) and so اثنت (K:) [but the latter may have originated from a mistran-See also شُبُحَةً.

مُود) of the ceiling, or roof, of a house: so in a trad. where it is said, فَنْزَعَ سَقْفَ بَنْنَى صُبْحَةً مُبْدَةً مُنْدَعُ لَمُنْعُ سَقْفَ بَنْنَى صُبْحَةً مُنْدَعُ لَلَهُ مُنْدَعُ لَمُ اللهُ ال

known [as being A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.)

a word occurring in the K and TA voce مُسَطُّ and in the TA voce هُدُ. [app. as meaning A broad piece of wood]. الشَّبَتُ significs The two pieces of wood of the مُسَلَّ significs The two pieces of wood of the مُسَلَّ significs The two pieces of wood of the hind are carried from place to place: the pl. is الشَّبَتُ is the n. un., is] السَّبَتُ الْهُ اللّهُ اللللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ ا

[whether with or without tenween is not apparent, as the fem. is not mentioned,] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)

sing. of غَالِثُ, (O,) which signifies Pieces of nood, (O,K,) broad, (O,) placed transversly, (O,K,) contrarivise, or on contrary sides, (O,) in the [camel's saddle called] نَّنُ (O,K) that is of nood: so expl. by Shujáa. (O.)

, applied to a [garment of the kind called] , Strong, or stout: (O, K:*) or, as some say, wide. (O.) — And [applied to a stick, or piece of wood,] Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1]. (TA.) — And A species of fish.. (TA.)

ثبر

1. شَبَرُ , aor. 4 (S, A, Mab) and = , (S,) inf. n. ; تَشْبِيرْ , inf. n. شَبْرِ اللهِ (IAar, Ş, Mşb, K;) and (IAar, K;) He measured by the شبر [or span] (IAar, S, A, Msb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, M,b:) from الشَّبُر; مَنْ لَكَ أَنْ (ج.) البَاعُ from أَنْ (ج.) مَنْ لَكَ أَنْ إِلْبُسِيطَةُ إِلْبُسِيطَةُ [Who will be guarantee for ther that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) __ أَبُرَ المُوْاةَ __ (inf. n. as above, † IIe comnressed the noman. (TA.) — شَبُرُهُ (ISk, S, A,) aor. and به (TA,) inf. n. as above; (S, K;) and أَشْبَرُهُ (S, A,) inf. n. أَشْبَرُهُ (K;) and أَشْبَرُهُ (TS, TA;) He gave him (ISk, S, A, TS, K*) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.) , aor. - , He exulted; or exulted greatly, or excessively; and hehaved insolently and unthankfully, or ungratefully. (TS, K, TA.)

2: sec 1, in two places. — Also مُبَرُهُ, (Alleyth, K,) inf. n. مُبَرِعُ, (AHeyth, TA,) He magnified him, or honoured him; namely, a man: (Alleyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.)

4. اشبر IIc (a man) begat children tall in the statures: and he begat children short therein. (IAar, TA.) = اشبره : see 1.

5. النبر He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite. (AHeyth, TA.)

6. تشابرا They (two bodies of men, \$) drew near, each to the other: (S, K:) as though they became a span (شبر) distant, one from the other; or as though each extended the span to the other. (\$.)

The measure [of the width (see ذِرَاع)], by the span, of a garment, or piece of cloth: so in the saying, خَمْرُ شَبْرُ تُوْبِكَ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) _ Stature; (Fr, K;) and so * شَبْرة ; whether short or tall: (TA:) pl. [app. of the latter] أشبار. (IAar, TA.) You say, Life, or age; as also بناول مَا أَطُولَ مَبْرَهُ. (TṢ, Ķ.) Thus in the saying, شَبْرَهُ and مُشْرَهُ [May God shorten, or God shortened, his life]. (TS, TA.) _: The act of giving: (A, IAth:) like as and are said for "generosity." (A.) _ See also مُبَرِّ, in two places. __ † The due for marriage, and for concubitus; (Sh, S, * K; *) such as what are termed and see. (Sh, TA.) You say, I gave the woman her due for marrioge, or for concubitus. (S.) - † The hire that is given for the stallion-camel's covering of the female. (I Aar, T, S, Mab, K.*) The taking of this is forbidden. (T, S, Msb.) __ ; Marriage: (I Ath, K:) because it is accompanied by a gift. (I Ath, TA.) بَارِكُ ٱللهُ فِي شَبْرِكُمَا May God bless your marriage is a saying mentioned in a trad.

A span; the space between the extremity of the thumb and that of the little finger (Mab, K) when extended apart in the usual manner: (Mab:) of the masc. gender: (K:) pl. أَشَبَارُ, (Ş, Mah, K,) the only pl. form. (Sh.) [See also band, and يُصَوِرُ [Hence,] يُصَوِرُ (applied to a man, S) & Contracted, or short, in make: (S, A, K:) or, accord. to some of the lexicons, in step. (TA.) _ [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the j; and therefore twenty-two minutes and a half, accord to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See بَالُ الشَّبِرِ + The serpent : (IAnr, K:) and so بَبُلُ الشَّعِ (IAnr, TA.) ____ See also مُبَرِّ in two places.

شَبُرُ * A gift ; (Ṣ, Mgh, Ḥ, TA ;) as also مُبُرُو * (Mgh, TA) and * شَبُرُةُ * (IAar, TA :) and wealth, or the like; syn. : (K:) the first is a word similar to غَبُطُ and نَفَضْ; and he who says that it is used by poetic license for مُبُرُ [as it is said to be in the S] is in error: مُبُرُ and مُبُرُ are said to be two dial. vars., like مُبُرُ and مُبُرُ (TA.) Also A certain thing which the Christians give, one to another, (رَبَعُاطَاهُ النَّصَارَى, K, TA, بَعْضُهُمْ

seeking to ingratiate themselves thereby: (TA:) not broad, is likened to this fish; and this fish, to or the Eucharist (قربان) itself: (K:) or a thing which the Christians give (تعطيه), one to another, as though seeking to ingrutiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K "and") bodies: and powers, or faculties: (K, TA:) or (TA, in the K "and") the Gospel. (K, TA.)

شَبُرُ and see ulso : شُبُرُ see : شُبُرُ

مَنْ A trumpet; Byn. بُوقْ; (S, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שופר, as observed by Golius.] _ Sec also أشبور.

† A man that is a thief.

(A, TA.) أُوسَعُ شَبُوا Wider in span; Byn. أَوْسَعُ شَبُوا So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.)

اَشُبُورُ A certain fish; (K;) called by the vulgar پُمْورِهُ. (TA.)

sing. of مُشَابِر, (TA,) which signifies Certain notches (مُشَابِر إِبَالَ وَرُوزُ إِبالَ مَشْبَر أَبُورُ إِبالَ مَشْبَر erroneously written ; in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (مَعْزَ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed : mentioned by Sgh, from also signifies Rivers, مَشَابِرُ على Aboo-Sa'ced. (TA.) or rivulets, (آنبار) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مُشْبَرَةً and مُشْبَرَةً (K, TA.)

: see what next precedes.

A liberal, bountiful, or generous, woman. (IAar, K.)

heing perfectly and شُبَاطٌ (AA, K) and شُبَاطٌ imperfectly deel., (AA, TA,) The name of a month in Grech; (AA, K;) i. q. سَبَاط, q. v. (AA, TA.)

(K,) the latter men, شُبُّوطٌ S, K) and شُبُّوطٌ tioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with 5, and sometimes that with fet-h is without teshdeed, (K,) i. e. مُبُوطَة, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo:] a species of fish, (Lth, S, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بربط [or (TA,) like the قربان [or Eucharist], (K, TA,) Persian lute]: (Lth, K:) the فربان when long, herbage. (TA.)

the pl. is بريط: (TA.) [See بريط:

1. شَبِعُ, [aor. ع,] inf. n. شَبِعُ (IDrd, S, Msh, K) and , (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Mab,) or it is both, (TA,) and , (Ibn-'Abbad, K.,) He was, or became, satisted, sated, or satisfied in stomach; being the contr. of برع, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as روى and شبن &c.]. (S.) You say بَلَدُ قَدْ شَبِعَتْ غَنْهُ A country of which the sheep, or goats, have become completely satiated, or satisfied, by ahundance of herbage. (TA.) And , and من خُبز (S, Msb, K,) and أَحْمًا, and من لحمر, (S, K,) I mas, or became, satiated, sated, or satisfied, with bread, and with fleshmeat. (S, K.) _ Hence, metaphorically, I have become, or I مِنْ هَذَا الأَمْرِ وَرَوِبتُ became, disgusted [or satinted to loathing] with this thing, or affair. (S,* TA.) _ [See also another metaphorical usage of this verb voce الْمَانَةُ + His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)

2. مُبْعَتُ عَنْهُ (S, K, [in some copies of the former, erroneously, تُشْبِعُ (K;) and شَبْعَت ; (as in one place in the TA ;) ؛ His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.)

4. اشبعة [signifying It satiated him, sated him, or satisfied his stomach,] is said of food and of abundance of drink. (TA.) __ أَشْبَعْتُهُ [I satiated him, sated him, or satisfied his stomach; or] I fed him so that he became satisted, sated, or satisfied. (Msb.) And اَشْبَعْتُهُ مِنَ الجُوعِ [I fed him so as fully to relieve him from hunger]. (Ṣ, Ķ.) [Hence,] مِنَ الصِّبْغِ (Ṣ, ṬA) أَشْبَعْتُ الثَّوْبُ (S) I saturated the garment, or piece of cloth, with the dye. (TA.) _ [Hence also,] اشبعه He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, "He carried on سَاقَ فِي هٰذَا المَعْنَى فَصُلًا مُشْبَعًا respecting this idea, a full section]. (TA.) [And بالنبع حركة IIc rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, يَرْشُبُاعِ to render the sound full; as in نُكُتُ for نُكُاتُ for is also مُرَاضِعُ for مُرَاضِعُ. And أَنْظُرُ used as signifying Far the sake of, or by way of, pleonasm, or giving fulness of expression.] The man's beasts were, or became, completely satiated, or satisfied, by abundance of

The ate immediately ofter eating. (K.)

He feigned himself satiated, sated, or satisfied in stomach, not being so. (K, TA.) — [And hence,] † He made a boast of abundance or riches, (Msb, K, TA,) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See

a subst., signifying A thing that satiates one, sates one, or satisfies one's stomach; (S, Msh, K;) consisting of bread, and of flesh-meat, fr.; (Msh;) as also نشبت : (K:) accord. to some, the former is an inf. n.: (Msh:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, الرغيف شبعي The cake of bread [is that which] satiates me, &c. (Msh.)

inf. n. of 1 [q. v.]. __ Also t Thickness in the shanks. (TA.) __ See also بشبغ. You say, أرض ذات شبع A land having abundance of herbage, and plenty. (Mgh.)

The quantity with which one is satisted, sated, or satisfied, ance, of food. (S, K.)

(q. v.]. (Mgh.) ذَاتُ شِبَعٍ ، أَرْضُ شَبِعَةُ

Sutiated, sated, or satisfied in stomach; (S, Mab, * K;) as also * شَابِعْ, but this is allowable only in poetry: (K:) fem. of the former رُشْبُعَى, (Sgh, K) is sometimes شَعَانَةُ (Sgh, K) is شبعي and of شبعان and of شبعي is and شَبَاعَى (TA.) [Hence the saying,] قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَوَاهُمْ سِبَاعًا إِذَا كَانُوا شِبَاعًا [A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated]. (A, TA.) A woman who ثُبغي الخُلْخَالِ [And hence,] ـــ fills up the anklet by reason of her fatness. (S, K, TA.) And السَّوَادِ Who fills up the bracelet by reusen of fatness. (K, TA.) And t A woman large in the belly. (TA.) And شَبْعَى الدَّرْعِ A woman bulky in make: (A, O, L, TA:) in the K erroncously written الذِّرَاع, and expl. as meaning bulky in the fore-

Food that satiates, sates, or satisfies the stomach. (Fr.) — † An arrow that kills much or many or often. (Ibn-'Abbad.) — ثَوْبُ شَبِعُ الْغَلِ لِ A garment, or piece of cloth, [of full texture, or] of many threads: (Ṣ, K, TA:) pl. ثَيْابُ شَبِعُ الشَّلُةُ (K,) or عَلَّا لَعْبُرُ (TA.) And ثَبِيعُ الشَّلُةُ (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:] (K, TA:) pl. ثَبُعُ المُلْبُ لِلْمُ اللَّهُ المُلْبُ لِلْمُ اللَّهُ المُلْبُ المُلْبُ أَلُهُ المُلْبُ المُلْبُ أَلُهُ المُلْبُ أَلْمُلْبُ أَلْمُلُلُهُ المُلْبُ أَلْمُلْبُ أَلْمُلْلُهُ أَلْمُلْلُكُ أَلْمُلْبُ أَلْمُلْلُكُ أَلْمُلْبُ أَلْمُلْلُ أَلْمُلْلُكُ أَلْمُلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُ أَلْمُ أَلْمُلْلُكُ أَلْمُلْلُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُ أَلْمُلْلُكُ أَلْمُلْلِكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلِكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلُكُ أَلْمُلْلِكُ أَلْمُلْلُكُ أَلِمُلْلِلْلِلْلُلُكُ أَلْمُلْلِلِلْلِلْلُلُل

مُنَاعَةُ A portion of food that remains, or is redundant, after one is satiated, or satisfied. (Ibn-Abbud, K.*)

Bk. I.

اَبُعْ ثَبْعَانُ see مُبِينَةً ثَابِعُ ... مُبْعَانُ A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned. (TA.)

أَكُلانٌ في رِيَّ وَمَشْبَعِ [Such a one is in a state in which he is satiated, or satisfied, with drinh and food]. (T, A, TA, in art.) [See مُنْظُرُ

pass. part. n. of 4 [q. v.]. See also شَبِيعُ, in two places.

الْهُشَبَّعَةُ وَ الْبَالَةِ الْهُشَبَّعُ شَبِيعُ see الْهُشَبَّعَةُ [or أَشَبَعُ الْهُ الْهُشَبَّعُ اللهِ [The letter ... (TA in art. ...)

t One who invests himself with, and makes a baast of, more than he possesses; who invests himself with that which he does not possess; (S, TA;) who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stumach, not being so: (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, tu lying person, who affects to be commended or praised for, or boasts of, or gluries in, that which he does not possess. (Mgh.) Thus in a trad., (S, Mgh,) المُتَشَبِّعُ بِمَا لَا يَمْلِكُ كُلَّابِسِ in which it is said, (Mgh,) بِهَا لَيْسَ عِنْدَهُ (S, TA,) or بِهَا لَيْسَ عِنْدَهُ t [He who invests himself with, and makes a boast of, more than he possesses, &c., is like the mearer of two garments of falsity: or accord. to A'Obeyd, it means [that such is like] the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is mearing two shirts: or [the mearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodliness of his apparel. (Mgh.) [See also art. زور, in which this trad. is cited with a small variation,]

شة،

1. شَبَى (Ṣ, M, O, Mṣb, Ķ,) aor. -, (Mṣb, Ķ,) inf. n. مُبَنَى, (Ṣ, M, Mgh, O, Mṣb,) He was, or became, affected with rehement lust, or carnal desire: (Ṣ, M, Mgh, O, Mṣb, Ķ:) said of a man; (M, Mṣb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And مَنَ مَنَ اللَّهِ He suffered indigestion, or turned away with disgust, from flesh-meat. (1bn-'Abbád, O, Ķ.)

Affected with vehement bust or carnal desire; (Mab, TA;) applied to a man; and sometimes to other than man: (Mab:) fem. with 5. (Mab, TA.)

A certain wooden implement of the baker, or maker of bread; (K;) a baker's rolling-pin; (MA;) [thus called, and also شُوبَكُ, in the present day;] an arabicized word, (Ibn-'Abbad, O, K,) from [the Pers.] جُوبَهُ [or جُوبَهُ, or from the Pers.]. (TA.) [See also

شيك

1. مُبَكُهُ , aor. ع , (K, TA,) inf. n. شَبِكُهُ ; (TA;) and مُبَّكُهُ inf. n. تُشْبِيك ; He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others: (K, TA:) so in the M: (TA:) [but the latter more usually significs he infixed, and inserted, many parts thereof into others: (see 8, first sentence, respecting its quasipass.:) and hence, he made it reticulated, retiform, like a uct; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) الشَّبُكُ signifies الخَلْطُ [i. c. the mixing together a thing or things]; and [implies] النَّدَاخُلُ [i. c. the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled]. (S, TA.) Hence, تَشْبِيكُ * الأَصَابِع, (Ş, TA,) meaning The inserting of some of the fingers [i. c. those of one hand a mid the other fingers; (Mgh, TA;) which it is forbidden to do in prayer: (TA:) one هم بَيْنَ أَصَابِعِهِ (says, [مَبَّك أَصَابِعَهُ [says, [مُبَّك أَصَابِعَهُ] scried, or interscried, his fingers together [so as to coujoin his two hands]: (MA:) or, as some interpret it, تَشْبِيكُ الأَصَابِع which is forbidden in prayer is + the mixing, and entering, into contentions, or altercations. (TA.) [Hence also,] a saying of Mohammad , كَانَتِ الرِّيحُ شَبْكَتْهُمْ Ibu-Zekerceya, meaning + The wind had made for net], in the interhuiting شَبُكَة and contraction of the limbs. (Mgh.) __ عنه عنه ___, inf. n. as above, means + He, or it, diverted him, or occupied him so as to divert him, from him, or it. (TA.)

2: see above, in three places: == and see also 8, in two places.

3. مثابكة, inf. n. عُبِكَة, [app. + He caused an embroilment between them two,] occurring in a tradition, (TA.)

4. اشبكوا They dug wells (O, K) such as are called مُبَاكُ (O) or such as are called مُبَاكُ (K.)

— And أَشْبُكُ It (a place) had [such] wells dug in it by many persons. (TA.)

5: sec 8, in four places.

6: sec 8, in three places, السّبَاعُ للله تشابکت السّبَاعُ لله The beasts of prey leaped [the females]; syn. أَرَادَتِ النّزَاءُ (K:) or desired to do so (أَرَادَتِ النّزَاءُ (IAar, TA.) وَشَابِكَا لللهِ [upp. + Thry became embroiled, each with the other;] quasi-pass. of شَابُكُ بَيْنَهُمَا (TA.)

8. اشتبك, quasi-pass. of شبكة, It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; ss also شبكة, quasi-pass. of شبك : (K, TA:) so in the M: but the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies it had many parts thereof infixed, and inserted, into others: and hence, it was reticulated, retiform,

like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is رتشابكت ♦ one says, اشتبكت النَّجُومُ , and mid ا مُثَبَّدُت, for the last may be a mistranscription for الشبكت ا The stars were intermixed among themselves, and confused: (TA:) [or were clussignifies the اشتباك النَّبُوم or اشتباك النَّبُوم stars' being numerous, and being intermixed among themselves; from شَبَكَةُ الصَّائدِ 'the net of the fisherman" or "sportsman"]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Mab:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العُرُوقُ The veins were knit together, commingled, or intricately intermixed or intermingled; syn. The اشتبك السّراب (O, TA.) And اشْتَجَرَت mirage became intermixed, or confused. (TA.) The darkness became con! اشتبك الظَّلَامُ And fused. (S, O, TA.) And اشتبكت الأمور, and تشبّکت ۱ مبرکت ۱ (K, TA,) and بشبکت ۱ and (TA,) + The affairs became intricate, complicated, perplexed, or confused. (K, TA.) And اشتبكت the war, or fight, became intricate, and entangled between them; syn. نَشْبُت. (TA in art. اشتبكت أَنْيَابُهُ وَآخْتَلَفَتْ And انشب أَنْيَابُهُ وَآخْتَلَفَتْ [His canine teeth locked together, and were dissimilar]; referring to a lion. (O. [See also اشْتَبَاكُ ([شَابِكُ means ! The close [or intimate] connexion of relationship by birth: (TA:) [and in like such connexion of relationships by birth: see an ex. of its part. n., [.مُشْتَبك voce

: see خُبَكُهُ: Also The teeth of a comb; (O, K;) because of their nearness together. (TA.)

(Ş, Mạb,) مُثِنَّهُ نَسَبٍ (Ķ,) or مُثِنَّهُا مُثِنَّهُا Between them two is [a close or an intimate connexion of] relationship by birth: (S, K, TA:) and بَيْنَ القَوْمِ شَبِكُهُ نَسَبِ Between the people, or party, is an intermingling [of relationship]. (O, TA.)

i. e. صَيَّاد (meaning net of the شَرَكَة fisherman, and fowler or sportsman]; (K;) the الصَّيْد (Lth, O, TA,) or instrument of الصَّيْد (S,) that is used in the water [i.e. for catching fish] and on the land [i. e. for catching fowls or wild animals]; (Lth, O, * TA;) applied by some of the water; (TA;) مصيدة and مُبَاكُ signifies the same: (K:) pl. of the former شَبَكَاتُ (Ṣ, Mṣb, Ķ) and شَبَكَاتُ (Mṣb) and [coll. gen. n.] مُبَكُ (Msb, K:) and the pl. of is شُبَّالًا فُ أَلْ اللهِ And A certain thing for the head; (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] = Also Wells near together, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another:

so accord. to El-Kutabee: (TA:) or wells separate, one from another: (M and L in art. عاد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called مُبَكَّة; for this is only a name for a plural number; but the pl. is applied to aggregates thereof in sundry شباك places : (O, TA :) or شَبَكُةٌ, (Ṣ,) or شُبَاكٌ, (Mṣb,) signifies wells that are numerous and near together in a [tract of] land; (S, Msb;) from اشْتَبَاكُ signi- شَبَكَةُ Mạb:) or, accord. to Aș, الشُجُوم fies wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شباك. (IDrd, O.) - And A [tract of] land in which are many wells, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage: (TA:) or [the pl.] شَبُاكُ signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شباك of El-Basrah. (Lth, O.) - And The burrow of the [field-rat called] جُورُد (K, TA:) or the burrows thereof, which are near together : pl. شباك. (TA.)

(thus in the 'Eyn and O and L and TA,) شباك or أَجُبَاكُ , (thus in the K, there said to be like زنار,) but [SM says that] the latter is a manifest mistake, (TA,) A thing, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats: (Lth, O, K, TA:) a single piece whereof is termed مُبَاكُة (Lth, O, TA,) or مُبَّاكُةُ. (So in the K.) _ And likewise, (i. e. شَبَاك, as in the 'Eyn and O and L, but in the K بُثَافٌ, TA,) What is between the curved pieces of wood of the [vehicles called] متامل [pl. of محبل, q. v., composed] of net-work of thongs (القِدّ مِنْ تَشْبِيكِ القِدّ being here used as a coll. gen. n.: sec art. قد]). (K, TA.)

see the next preceding paragraph. شباكة

a pl. of which the sing. is not mentioned,] Contentions, or altercations. (TA.)

[app. A] مَنْ يَعُهَلُ الشَّبَاكَ الوَطلِّياتِ means شُبَّاكُ maker of soft netted fabrics of thongs for , to الوَطِيَّاتِ supposing (see شِبَاكٌ, latter sentence be for الوطيّات, agreeably with a well-known license]. (TA.)

شِبَاكُ see شُبَّاكُ , in two places : شُبَّاكُ likewise in two places: __ and عُكُفُّ, also in two places. __ Applied to a درع i. q. غبوكُهُ i. q. غبوكُهُ إلى المادة والمادة والمادة المادة والمادة in which sense this epithet seems to be more properly applicable to a woman's "shift" than to "a coat of mail;" but درغ in the former of these senses is seldom, if ever, fem.; and in the latter

also a pl., of which the sing., if used, is probably شَابِكُ , accord. to analogy; as a possessive epi-رُو لَبُنِ meaning لَابِنْ like رُو شَبِكَة meaning &c.:] onc says, وَأَيْتُ عَلَى الهَا الشَّبَّاكُ I saw, upon the water, the fishermen with the nets. (Az,

٨ (Mpb, T٨,) ٨ مُثَاكُ ڰ (S, O, K L,) or مُثَاكُ لِهُ thing formed of grating, or lattice-work, (المُنْبِكُةُ عُلِينَةُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ ال Ş, O, or مُشَيِّكُ, KL, TA,) of iron, (Ş, O, Mab, K, TA,) and of other material [i. c. of wood &c.]: (TA:) and [particularly] a window so formed: رَأَيْتُهُ ,(Ş, O, TA.) Onc says) .شَبَابِيكُ .(KL:) pl [I saw him looking from the] يَنْظُرُ مِنَ الشَّبَّاكِ الْ grated, or latticed, window]. (TA.) - See also شباك.

در app. a possessive epithet, meaning شَابِكُ [. رُو ٱشْتَبَاك Also meaning] .. مُثَبَّاكُ see مُثَبَّاكُ One says طَرِيقٌ شَابِكٌ A road, or way, that is confused and intricate. (O, K.) _ [Hence,] may mean The sun; as being أَمْ النَّجُومِ الشَّوَابِك the chief of the [confused] stars: or the milky way; [as being composed of confused stars;] Ham (الشُّتَبكَة ♦ pl. of الشَّابكَة إا الشَّوابك pp. 43 and 44.) _ And عُلْمَةُ شَابِكَةُ : sce applied to a lion, Having the ,مُشْتَبِكُ الْأُنْيَابِ) , canine teeth locking together K, TA, [see 8, near the end, in the CK شابك الأَنْيَابِ dissimilar: (TA:) and شابك الأَنْيَابِ is applied to a camel, (O, TA,) in like manner. is one of the names for الشَّابِكُ [TA.) The lion. (TA.) _ And one says رُجُلُ شَابِكُ الرفح, meaning A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces. (O, TA.)

is A certain sort المُشَبَّدُ عند عُشَاكُ sce of food. (TA.)

رَحِيْرُ مُشْتَبِكَةً sce شَابِكُ , in two places . مُشْتَبِكُ (A'Obeyd, S, TA) means \$ [Relationship by birth] closely, or intimately, connected. (A'Obeyd, TA.) And one says also, أَرْحَامُ مُتَشَابِكَةُ \$ And one says also, tween them two are relationships by birth closely, or intimately, connected]: and المنابكة عابكة [which means the like]. (TA.)

sec what next precedes. أَرْحَامُ مُتَشَابِكَةُ

1. مُبُولٌ, (K,) aor. ع, (TK,) inf. n. شُبُولٌ, He (a boy, TA) became a youth, or young man, (K,) or grew up, and became a youth, or young man, (TA,) in a state of case and plenty. (K, TA. is erroncously put for في نعمة شَهَلْتُ فِي بَنِي Accord. to Ks, one says, نَعْمَة فَرَن, meaning I grew up, or became a youth, or young man, among the sons of such a one: (S, The boy قَدْ شَبَلَ الْغُلَامُ أَحْسَنَ شُبُولِ Tha:) and has grown up, or become a youth, or young man, sense, seldom, if ever, mase.]. (TA.) = [It is in the best manner: (S:) but accord to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَلُت الْمَرَّأَةُ بَعْدَ بَعْلَا † The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying: (S, O:) [and] اشبلت عَلَى وُلُدهَا \$ She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying: (K, TA :) and the epithet applied to her is [without ة]. (TA.) One says, هِي فِي إِشْبَالِهَا She is, in her constant كَاللَّبُوةِ عَلَى أَشْبَالِهَا application of herself to the care of her children, &c., like the lioness over her whelps]. (TA.) -And اشبل عُلَيه IIe inclined to him; affected him; or was, or became, farourably inclined towards him: (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.)

[7. انشبل is expl. by Golius as signifying " Leviter e loco exicit, effluxit;" as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

The whelp, or young oue, of the lion : (S. Mgh, (), Mgh:) or the young one of the lion when it has attained to the seeking, or taking, of prey: (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast :] pl. اشبال (S, O, Mab, K) and أَشُبُلُ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] and لَبُالُ (Ķ.)

A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words أُنْيَابُهُ (K. [Perhaps, in this sense, a mistranscription for شَابِك , q. v.]) ___ And (K) + A boy, or young man, full [or plump] in body, by reason of case and plenty and of youthfulness: (IAar, O, K: *) and so شَابِنْ, and مَابِلَةً, expl. by Golius as signifying "Diminuta lacte camela, pulli septimestris mater," as on the authority of the KL, is a mistake for منائلة.]

expl. by Golius as signifying " Magno veretri praputio camelus," as on the authority of the KL, is a mistake for اَثْمَالُ.]

A lioness mhose whelps, or young ones, accompany her, (S, O, Msb,) going with her. (S, O.) And A she-camel whose young one kas become strong, and goes with her. (AZ, S, O.) __ See also 4.

A place in which are lions' whelps or young ones. (Ham p. 416.)

1. شَبِعْر (S, K,) aor. عَر (K,) inf. n. شَبِعْر (TA,) It was, or became, cold; (S, K;) said of water. شَبْعُ (Ķ,) aor. ٤, inf. n. شَبْعُ الْجَدْيُ (Ķ,) (TK,) He put the مناء [q. v.] in the mouth of the kid; as also أشبعه (K,) inf. n. تشبعه (TA.) 2: see what next precedes.

Cold, or coldness; (S, Mab, K;) accord. to the M, of water: (TA:) but one says غداة (Ṣ:) [A morning having coldness]: and يُوم دُو شَبَر A day having coldness. (Meb.) _ Jurcybeh Ibn-El-Ashyam El-Fak'asee says,

وَقَدْ شَبُّهُوا العيرَ أَفْرَاسَنَا فَقَدُ وَجُدُوا مَيْرَهَا ذَا شَيْمُ

And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Aboo-Riyash, that they found death; for death is cold; and poison also is cold: but there is another reading, accord to which the last word is بَشَرُ, meaning " heaviness," such as results from food. (Ham p. 363.) See also the next paragraph.

Cold, as an epithet, (S, Msb, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةً خَبِيلًة, meaning A cold morning. (TA.) [And] Feeling cold: (K:) or feeling cold together with hunger. (AA, S, K.) - Also A weapon, or reapons; as being cold: and such has been said to be the meaning [of اذًا شُبَرُ أَن أَن أَلُهُ اللَّهُ إِنَّ أَن اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال verse cited above. (TA.) _ And Death; because of its coldness: __ and Poison; for the same reason. (K. [But see the verse cited above, and the explanation of it.]) = And بَقُرَةٌ شُبِئَةً A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is ..., [meaning "having a large hump,"] with ... (TA.)

شِبَامْ вес شَبَهْ.

A certain plant, (AHn, K,) resembling in colour the ... [q. v.]. (AHn, TA.)

A piece of wood which is put crosswise in the mouth of a hid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not such its mother; (S, K;) as also (K:) and so حَشَاكُ. (IDrd and S in art. حشك.) _ Also, (K,) or the dual, شِبَامَانِ, (S, TA,) Two threads, or strings, attached to the [kind of face-veil called] برقع, by which the woman [draws and] binds [the two upper corners of] it to the bach of her head: (S, K:) [also called : ثَبَاتُ:] (اسنيك O in art. شُبُرُّر.)

: see the following paragraph. Applied to a lion, it means Having his mouth tied, or in the former of the senses expl. above: (Meyd, TA:) thus in the following

تَغْرَقُ مِنْ صَوْتِ الغُرَا بِ وَتَغْرِسُ الأُسَدَ المُشَبِّر

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, المُثَنَّرُة, [meaning "the grimone more fit, or proper, for him to resemble than faced,"] from مُثَامَةُ الرَّجُة (Meyd:) a saying he: or it may mean that the father has not done

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

[and مُشْبُوهُ] A kid, or lamb, having the piece of wood called مُشْبُوهُ tied behind its head, in order that it may not such its mother. (TA.)

2. أَنَّابِهُ and بِه (MA, K,) inf. n. رَشْبِهِهُ إِيَّاهُ يَاهُ (S, K, KL,) He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مُثَلَّة [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (\$,* K:) مُثَبُّتُ الشَّىء بِالشَّىء I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, "this dirhem is like this dirhem," and "this blackness is like this blackness;" and ideal as when one says, "Zeyd is like the lion" or "like the ass" i. e. in his strength or his stupidity, and "Zeyd is like 'Amr" i. c. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, "the absent is like the non-existent," and "the garment is like the dirhem" i.e. the value of the garment is equivalent to the dirhem. (Msb.) , [app. for مُبَّةً , accord. to I Aar, means He made a thing equal to a thing, or like a thing. (TA.) ـــ [Hence,] شبّههُ عَلَيْه inf. n. as above, He rendered it confused to him [by making it to appear like some other thing]; (JK, * TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. , The mind, or الحَالُ or الْحَالُ, The mind, or the case, imaged it to him ; like عَيْلَتُهُ : see art. See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] _ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تُشْبِيهُ . Hence, عَلَى التَّشْبِيهِ By may of comparison.]

3: see the next paragraph, in four places.

inf. n. ثابههُ ♦ and ; إثْبَاهُ, [inf. n. أشبههُ ;] (S, K;) He mas, or became, like him; he resembled him; syn. مَاثُلَهُ. (K.) One says The child [resembled , شابههُ * and أَشْبُهُ الوَكُدُ أَيَّاهُ his father, or] shared with his father in some one of his qualities, or attributes. (Msb.) And مَنْ يُشَابِهُ ♦ Meyd, TA,) or), مَنْ أَشْبَهَ أَبَاهُ فَهَا ظَلَمٌ as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any

مًا أُشْبَهُ اللَّيْلَةَ بِالبَّارِحَهُ

How like is this night to yesternight! expl. in art. אין.]

8. عَنْهُ signifies The being equal, or uniform; syn. استواد (TA:) [or rather the being consimilar.]
You say, تَشَابُهُ They were like, or they resembled, each other. (MA.) And العُمُوطُ تَشَابُهُ The lines are like one another; the lines resemble one another. (Mgh.) __ See also the next paragraph, in two places.

8. اشتباً and اشتباً They resembled each other so that they became confounded, or confused, or dubious. (K.) And اشتبه (S, MA) and اشتبه (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) عَلَى [to me], (S,) or عَلَى [to him]: (MA:) and عَلَى الْمُولُ اللهِ الْمُولُ اللهُ الْمُولُ اللهِ اللهُ ا

and مُثَلُ are syn., (Ṣ, Mṣb, K,) like مُثَلُ and بدُلُ and مُثَلُ and the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (Ṣ and TA in art. بدل.) i. q. بدل. (Ṣ, Mṣb, K,) syn. مُثُلُ (K,) [i. e.] A like; a similar person or thing; (MA; Mṣb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) مُثَبُّهُ (K, TA.) One says, اشْبَهُ [and مُبْهُهُ], i. e. مُثَبِّهُ [meaning This is the like, &e., of him, or it]. (Ṣ.) And

that which is wrong. (Meyd. [See also Har and المنب and المنب [Such a one is the like, pp. 667-8.]) And هذا شبعه الرجل المنب (IAar, K.) (IAar, K.) (IThe man resembled his mother,] when the man became impotent, and weak. (IAar, K.) And it is said in a trad. of 'Omar, (IAar, K.) And it is said in a trad. of 'Omar, generally applied to rare instances.]—See also the next paragraph, in two places.

is see the next preceding paragraph, in three places. — [Hence,] syn. with عند [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. عند أنه is syn. with عند [in the same sense]: (K in the present art.: [see exs. of the latter voce عند أنه إلى أبيه أنه (S, TA;) or this is a pl. having no proper sing. (TA.) One says, المناب [Between them two is a likeness, &c.]. (S,) And النب المناب المن

أَصْبَعَ فِيهِ شَبَهُ مِنْ أُمِّهِ مِنْ أُمِّهِ مِنْ عُوْطَيِّهِ

رَّهُ: see مُبَّهُ in two places. — [Hence,] Confusedness, or dubiousness: (Ṣ, Ķ:) pl. مُبَهُ and مُبَهُاتُ whence the phrase أَصْحَابُ الشُبُهُ Those persons who are of dubious characters; those who are objects of suspicion]. One says, مُنْهُهُ [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Msb voce مُنْهُمُهُ in art.

and مُبَهُ, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce سَالُ on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the سَالُ [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the سَالُ [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And شَبَانُ (K accord. to the TA,) or شَبَانُ (K accord. to the TA,)

copies of the K,) or (i), or (ii), (so in different copies of the S, [the latter of there two I find in one copy only,]) A hind of trees, of the [hind called] sais: (S, K:) or the panic grass]: (K, TA, but not in the CK:) or the [now commonly applied to wild thyme, thymus serpyllum], (S, K), one of the sweet-smelling plants, (S,) having an elegant real flower, &c., as in the next preceding sentence. (So in copies of the K. [See].

ثُبُهَانٌ, or شُبُهَانٌ see the next preceding paragraph.

(Lth, JK, K) and شباه (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called مرف (Lth, JK, K) in colour, [see مرف and مرف ,] which is taken, i. e. swallowed, as a medicine. (Lth, JK.)

شبية: see شبية, in four places.

أَشْبُهُ مِنَ النَّبُوةِ [More, and most, like]. وَأَشْبُهُ مِنَ النَّبُوةِ [More like than the date to the date] is a prov.: and so الشَبُهُ مِنَ البَاء بالبَاء الله [More like than water to water]. (Meyd.) — [And More, or most, suitable. One says, خَذَا الرَّشْبُهُ بِكَ This is more suitable to thee. And هَذَا الرَّشْبُهُ This is the most suitable.]

دُمُبُهُ: [see its verb: __ and] see مُمُبُهُ: __ Also, applied to the plant called نُصِى, Becoming yellow. (TA.)

مُشْبَهُ: [see its verb: __ and] see

مَشَابِهُ: see مُشَابِهُ, of which it is said to be an anomalous pl.

Consimilar, or conformable, in its several parts: thus مَتَشَابِيا means in the Kur xxxix. 24. (Jel.) And مُتَشَابِهَاتُ Things like, or resembling, one another. (JK, S.) _ See also _____ in the Kur iii. 5 means Verses that are مُتَشَابِهَاتَ equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of in the Kur is مُتَشَابِه in the kur is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any may: (TA:) or it means what is not understood without repeated con-

sideration: (TA in art. فسر:) Ed-Dahhák is reas meaning النُحْكَاتُ as meaning " what have no: been abrogated;" and الْهُتَشَابِهَاتُ as meaning what have been abrogated. (TA in the present art.)

1. أُجُبُّه, (K,) [nor. عُبُو , (TA,) It was or became, high, elevated, or lofty. (K. [See also 4, first sentence.]) ___ الفَرْس __ (K,) inf. n. as above, (TA,) The mare stood upon her hind legs. (K.) [It is added in the TA that the vulgar say شبّت: but see art. شب, where a similar meaning is assigned to شه said of a horse.] ___ Ilis face shone after having become altered. (K.) مُنَبًا النَّارَ عد (K.) inf. n. as above. (TA,) He hindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also شُبُّهُ. (TA.)

(,K) ,اشبى الشَّجَرُ or أَشْبَتِ الشِّجَرَةُ .4 inf. n. إشباء, (TA,) The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.) ــ المجنى هaid of a man, He begat a boy [sharp] like the point of iron (كشبًا الحديد): (Yz, TA:) or he had a son born to him sharp in intellect: (S, K, TA:) or he begat generous, or noble, children, by whom he had sharp means of attach and defence, like the points of spear-heads. وَجُدْتُ لَهُ . q. أَشْبَيْتُ الرَّجُلِ عِنْ أَنْ إِنْ الرَّجُلُ عِنْ (Ḥam p. 384.) app. meaning I found the man to have sharpness]. (Ham p. 385.) _ And اشياه He cxalted him, syn. رَفَعَه, (Ṣ,) and honoured him; namely, a man. (S, K.) _ And He cast him into a well, or into an evil, or a hateful, plight: اشبى == thus having two contr. meanings. (K.) is also syn. with دُفع [He impelled, pushed, thrust, &c.]. (K. [But perhaps this is a mistake for رَفَع, a syn. of اشبى mentioned before: if not, it may be from شَبَاةً signifying the "point" of anything.]) And i. q. أعظى [He gare]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) - And i. q. [i. c. He was, or be- أَشْفُقُ K,) meaning أَشْفُلُ came, favourably inclined; &c.]. (TA. [In this sense, also, both اشبى and اشبى, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى]) = [And i. q. أُشْبَهُ] One says. اشبى زَيْدًا أُوْلَادُهُ (Ṣ,) or اشبى فَلَانًا وَلَدُهُ, (Ḳ,) اشبى فَلَانًا وَلَدُهُ His children resembled such a one, or, Zeyd; syn. أُشْبَهُوهُ (Ṣ, Ķ.)

in two places. = Also The green : شُبَاةُ substance that overspreads stagnant water; syn. بندن. (K.)

i. e., اذي i. q. [شُبو written in my original] شُبُوّ app., is A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.)

The point (S, K) of the extremity (S) of

(S, K.*) __ And The sting of the scorpion; (K;) [and] so المُبُنِّة [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) _ And The portion with which one cuts, of a sword. (Har p. 17.) _ And The two sides of the Jul [i.e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.)-[And app. + Sharpness, as a quality of a man:] see 4. __ Also The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.) [See also the next paragraph.] _ And A mare raising her head in the bridle. (K.) And [A mare] standing upon her hind legs. (K.)

The scorpion; (A'Obeyd, S, K, TA; [in the CK, شَبُوةُ is erroneously put for شُبُوةُ a proper name thereof; it may be from signifying its sting; (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, "and [the article] Il is prefixed to it;" but this is a mistake: it should be, "and I is not prefixed to it: (TA:) [but, although a proper name, it has a pl.;] the pl. is which signifies "a, شَبَوَاتُ (Ṣ.) [See also شُبُواتُ جَارِيَةٌ ... [.is a pl.] خَارِيَةٌ ... [.scorpion," and of which A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.)

[pass. part. n. of 4,] Honoured [&c.]. (TA.) See also what next follows.

[act. part. u. of 4,] A man having a son born to him sharp in intellect; (Th, K, TA;) and so پُمْنَبَى , (K, TA, [in the CK, erroneously, ع مرزية ,]) accord. to IAar, but disallowed by Th. (TA.) And the former, accord to IAar, A man who begets generous offspring. (TA.) - And A woman affectionate, kind, or favourably inclined, to her children. (TA.)

1. مُثَتَّ, (Ṣ, A, Mgh, Ķ,) aor. ع, (Meb,) inf. n. (Ṣ, Mạb, K°) and عُنَّتْ, (Ṣ, A, K,°) or the latter is a simple subst., (Msb,) and شَيتُ (K, by (K,) and استشت , and استشت ; (S, K; [but the last, app., has an intensive signification;]) It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَغْرَق, (Ṣ, A, Mṣb, K, TA,) or اَنْفُرَقُ ; (CK;) and of the third and fourth verbs, [or rather of all,] انْتُشُرُ (TA.) And They became separated, disunited, dispersed, or scattered. (A.) See also 2, in two places.

2. تَشْتِيتْ; (Ṣ, Ķ,) inf. n. تَشْتِيتْ; (Ṣ;) and ۱ تشت، and ۱ شت، aor. -, [which is anomalous in the case of a trans. verb of this class,] inf. n.

coll. gen. n.] and [the pl. properly so termed is] God as the agent;] He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. فَرَقَ , (Ṣ, K,) the state of affairs [&c.], (\$,) and the state of union of a people or party. (TA.) And one says also, اشت المجابي قومي My people, or party, dissolved, broke up, &c., my state of affairs. (Ṣ, TA.) And شُتٌ المِقَلْبِي Such and such things discomposed, or disorganized, (فَرَقَ , [which may also be rendered frightened,]) my mind, or heart. (As, TA.) And all God separated, disunited, dispersed, or scattered, them. (A.)

> 4: see 2, in two places. == [أَشُتُ عَلَيْكُ It (a thing) was, or became, distinct, or clear, to ther. (Freytag, from the Deewan of the Hudhalecs.)]

5: see 1, in two places.

7 and 10: see 1.

an inf. n. of 1 [q. v.] (S, Msb. K.) -And signifying Separation, disunion, or disper-الَحَيْدُ لِلَّهِ الَّذِي جَبَعَنَا مِنْ sion: so in the saying, Praise be to God who has brought us اشت together from a state of separation, disunion, or dispersion]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and الشَّاتُ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb مُنَتَّ, (Mab,) and signifies a state of separation or disunion; as in the saying, أَعَافُ عَلَيْكُمُ الشَّتَاتَ [I fear for you separation, or disunion]. (TA.) = Also i. q. [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also مُتيتٌ , (Ş, A, Mab,) [and 🎙 مُثَاتُ, as will be shown in what follows;] or is syn. with مُفَرَّقُ is syn. with مُفَرِّقُ , [which is virtually the مُتَّةً,] and مُشَتَّتُ (K:) the pl. of مُتَفَرَّق is مُتُوتٌ also, as will be shown by an ex. in what follows]: and أَنَّى is pl. of مُريِّفُ is of مُرْضَى, like as مُرْضَى, is of مُريِّفُ 55, and MF;) or, accord to some, it is a sing. i.e. مُتَفَرَق i.e. أَمْرُ شَتْ i.e. state of affairs dissolved, broken up, &c.]; (S;) and [so] أَمْرُ شَتَاتٌ بر , the latter word being an inf. n. used as an cpithet. (Ham p. 176.) And المَّارِ مُنْدِينًا اللهُ i. e. أَمَّنَرُقًا اللهُ [Their company, or congregated body, became separated, disunited, جَاوُوا أَشْتَاتًا dispersed, or scattered]. (A.) And They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينُ: (Ṣ, Mạb, Ķ:) and so ﴿ K,) in one copy of the بَرَجَاوُوا شُتَاتَ شُتَاتَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ثُلَاثَ and MF allows أَشُتَاتَ * and MF allows ; شَتَاتَ وَشَتَاتَ and زباع; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is التَّوْمُ شَتَاتًا علم and عَادَ i. e. The people, or party, came separated, &c. (TA.) And (Ṣ, Mab, K, TA) A people, or party, and عُتَاتُ and عُتَاتُ and عُتَاتُ (K;) [the first and separated, &c.; syn. مُتَفَرِّقُونَ (Mab, TA:) or anything: (S, K:) pl. * (or rather this is a second mentioned in the K only with reference to consisting of sundry, or distinct, bodies; not of one

اِنَّ الْمَجْلِسَ لَيَجْمَعُ ثُتُوتًا مِنَ And إِنَّ الْمَجْلِسَ لَيَجْمَعُ ثُتُوتًا مِنَ (K.) And إِنَّاسِ (Ş, TA,) and النَّاسِ (Ş, TA,) النَّاسِ assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.) And الشيّاء شتّى [Things of sundry, or different, or distinct, hinds or sorts]. (Ş.) أَزُواجًا مِنْ نَبَات in the Kur xx. 55, means Sorts, of plants, rarious, or different, in colours, tastes, &c. (Jel.) شُتَّى لا تَوُوبُ And أُلِّهِ see expl. voce أَمْهَاتُهُمْ شَتِّى لا مَالُب a prov., see expl. voce المَلْيَة.

in five شُتُّ and ثَتَتُ and ثَتَاتًا and ثُتَاتً places.

شُتُّ : see شُنَاتَ

ثَغْرُ شَيْتُ: see عُثَيْثُ, in four places. عُثَيْتُ means [Fore teeth] separate, or wide-apart, one from another. (S, A, K.) Tarafeli says,

[meaning From separate fore teeth like white chamomiles of the sands: ثغر being understood, and غُرُ being for غُرُ]. (TA.)

see عُثَّى: see عُثَّى, in seven places: — and see also the last sentence of the following paragraph.

(K, TA, but omitted in the CK,) with damm to the ن of بين, (TA,) [Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.] AZ quotes, in his "Nawadir," with بين in the nom. case, the following verse:

[Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever]. (TA.) The mansoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, اَمُنَّانَ بَيْنَهُمْ being understood, as though one said, اللَّذِي بَيْنَهُمُ [meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!]: Hassan Ibn-Thabit says,

[And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like ِشُتَّانَ مَا بَيُّنَهُمَا ,one says (ما manner also, [but with إِنْ أَنْهُمَا مُنْ اللَّهُ اللَّهُ اللَّهُ ال (A, Msb, K,) accord to Th. (TA.) This [as also, consequently, the same phrase without [6] is

chaste Arabs: for instance, Abu-l-Aswad Ed-Duälee says,

[And different, or widely different, &c., are I and thou: for I, in every case, go crect, and thou haltest]: and similar is the saying of El-Ba'ceth,

[And different, or widely different, &c., are I and Ibn-Khálid Umciyeh, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, مُثَنَّانَ (Ş, شَتَّانَ مَا عَبْرُو وَأَخُوهُ and ; (Ş, A, K;) ; مَا هُبَا K;) Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.! (S, A, K:) here to is redundant; and in the former phrase, نشان is the agent of as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aasha says,

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day and يُومى, some read نَومى and يُومى. (Ṣ, TÁ.)
And in like manner, [but without lo,] onc says, Different, or widely different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce رَائِر, in art. دوم.] يَّتَانَ, is a preterite verbal noun, signifying and so expl. above,] accord. to many, افْتَرَقَ authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: اشترطوا في I read ,اشترطوا في فعله التردّد for] which agrees with what is afterwards , فاعله التعدّر said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render : بَعُدُ by إ: بَعُدُ (TA:) or it signifies زِبُعُدُ and زِ Ibn-Umm-Kasim ; افْتُرَقَ and تُبَاعُدُ [and so expl. above;] (S, A, Msb, K;) and is inflected from شَتْتُ; (S, K;) [which is a verb not used; in the CK, incorrectly, عُتَتَ ;] the fet-hah of the being the fct-hah originally pertaining to the [final] = [of the verb]; and this fet-hah shows the word to be inflected from the preterite verb, like as سَرْعَانَ is from مَسُرُعَ , and وَشُكُانَ from (Ṣ:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure فُعُلَ as shown in remarks on 🎎 &c.,] and means how greatly separated, disunited, or severed, &c.! (TA:) or, accord. to El-Marzookee and Hr and

says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. of a verb not used, [namely شُتُتُ,] and is indecl., with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to as expl. تَشَتَّتَ أَوْ تَفَرَّقَ جِدًّا ,.e., أَشُتُتَ أَوْ تَفَرَّقَ جِدًّا above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعُلَان, and therefore indeel., because differing thus from others of its class: Aboo-'Othmán El-Mázines says that مُثَنَّن and سُبُعَان may receive tenween, whether they be substs, or occupying the place of substs.: upon which AAF observes that if be in its proper place, it is a verbal noun, meaning تُتُت: if with tenwcen, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to انتشنيت, and determinate, it is similar to سبحان in the phrase مُنْعَلَقَهُ التَّنْزِيهُ which is a subst. answering to الفَاخر. (sometimes, TA) receives مُثَّانِ in نُثَانِ sometimes, TA) kesrch; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Radee seems to infer that its being so was an opinion of As; and gives two reasons for his disallowal of the expression ;شتّان ما بين first, because شتان occurs with kesr to the : and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAmb says رشَتَّانِ مَا بَيْنَ أُخِيكَ وَأُبِيكَ that one must not say because, in this case, شتّان [virtually] governs only one noun in the nom. case: but that one may , شَتَّانِ مَا أُخُوكَ وَأُبُوكَ and رَشَتَّانِ أُخُوكَ وَأَبُوكَ , say, using خُتُّن as the dual of خُتُّن; though correctly is a verbal noun: MF, however, observes that the Expositors of the Fs seem to say that Fr makes شُتُّان to be the dual of شُتَّان; but that he only mentions it as a dial. var. of ثَتَّان : the following is adduced as an ex.

لَشَتَّانَ مَا أَنُوى وَيَنُوى بَنُو أَبِي

[Different, or widely different, &c., are that which I intend and that which the sons of my is read with both شتّان is read with both fet-hah and kesreln: and it is said in the O that is a dial. var. of شُتَّان. (TA.) __ IJ mentions المتّان as an accidental syn. of شمّان; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemcel requires consideration:

[I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.)

: شُتَر . aor. - , (Ṣ, Mṣb, Ķ, &c.,) inf. n. شَتر ; disallowed by Aş and IKt: IB, however, Zj and some others, it is an inf. n.: El-Marzookee (T, S, A, Msb, K, &c.;) and شَرَّة ; (S, K;) He (a man) had an inversion in the eyelid; (T, S;) seldom natural: (T:) or an inversion of, (A,) or in, (Msh,) the lawer cyclid: (A, Mgh, Msb:) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الختّار, in the TA, I read المتار,] became sepurate: (Mgh, TA:) or a flaccidity of its lower part. (K.) And شُتِرَت and شُتِرَت العَيْنُ And انشترت ا, (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) - And شَتْر, (TK,) inf. n. شَتْر, (K,) He (a man) had his اشتره المترة ا (S,) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the cyclid. (S.) __ And مُتَثَرَ العَيْنَ (K,) aor. - , inf. n. ; (TA;) and اشترها با and اشترها با (K;) He caused the eye to have an inversion of the lid above and belum, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edye became separate: (TA:) or a flaccidity of its lower part. (K.) also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) مُتَرَ بِهِ Ile reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose : (TA :) and شتر به, inf. n. he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is but IAar and AA : شتّر ♦ and he disallows شتّر say شتر; and AM holds this to be correct. (TA.) [See also شدّر به.]

2: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

A man having the affection of the cyclid described above, voce شَرِّم: (S, A, Mgh, Msb :) or having the eyelid slit : (IAar, TA in art. شرم:) fem. اَشَتُواَهُ. (Meb.) __ A man having his lower lip cracked : and اَشَعُوْاً مُثَوَّاً a cracked lip. (TA.)

1. مُثَنَّهُ, (MA, Meb, K,) aor. - (Meb, K) and ، (K,) inf. n. مُثَنَّهُ (Ṣ, MA, Meb, K) and and مُشْهَةٌ, (K, TA,) the last of these [written in the CK] with damm to the -, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S,* MA, K, TA;) syn. 4.: (K, TA:) or, as some signifies [the addressing with] foul speech, without تَذْف [here meaning the casting an accusation, though commonly used and expl. as syn. with اَشَتُمُ : (TA:) and الله signifies the same as مُاتَهُمُ (MA, Msb.) being a rare in-

act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الحَمَارُ meaning صَادَمَهُ and زَحْمَهُ meaning رَحْمَهُ (Msb.) Hence the saying, فَإِنْ شَتِر نَلْيَقُلُ إِنِّي صَاثِر [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فَإِنَّ شُوتِمَر which is allowable, though the former is the more proper. (Msb.) - شاتهه شَتَامَةً . sec 3. عَثَرَ , aor. عُر, (Ş, K,) inf. n. ثَتُرَ دُوْتَمَهُ (S, IB) and شَمَّر, (IB, TA,) + He (a man, S) was, or became, displeasing, or hateful, in countenauce. (S, K.) = [مُتَمَّر, trans. by means of ب expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for نَبْتُ; though it might be supposed to be formed by transposition, like from

2. متنه, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies + He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شُتَّرُ, agreeably with the part. n., expl. below.]

3. مُسَاتِهُ is syn. with مُسَاتِهُ (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: is syn. with تَشَاتُمْ * [KL:) and [in like manner] تَسَاتِّ, (Ṣ,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, تَسَابًا meaning تَشَاتُهَا ♦ and شَاتُهَا meaning يَسَابًا reviled, vilified, &c., each other]: (K:) and They reviled, &cc., one another; like may therefore be rendered ثاتهه أ (MA.) . تُسَابُوا He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with عند :] see 1, in two places. _ One says also, * مُعَاتَمَهُ فَشَتَهُهُ مَا مَعَالَمُهُ مَا مَعَالَمُهُ عَلَيْهُ اللَّهِ وَاللَّهُ ا meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. c.] in reviling, &c. (TA.)

is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., , signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. - He also explains it as signifying + He contracted the face very austerely; on the authority of the Deewan of the Hudhalecs.]

6: see 3, in three places.

see the next paragraph.

: Bee مُشْتُومُ: Also + Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning † grim-faced; or stern, austere, or morose, in countenance; as also پُشُنُدُ; and in mea-بَانَةُ (K, TA;) the last like بُتُأَمَةُ ﴿

stance of a verb of the measure فَكُونْ شَتِيمُ المُحَيَّا says, فُكُونْ شَتِيمُ المُحَيَّا t Such a one is displeasing, or hateful, in countenance. (S.) = Also, and of the fauces, com- (سُدَّة) An obstruction (شُتَامُّ bined with foulness, or ugliness, of face. (TA.)

> a subst., (Ṣ, Mṣb, K, and Ksh in lxxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,]) from [meaning شُتُّم (Mgb, K,) in the sense of مُتَمَهُ The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S,* and Ksh ubi suprà ;) as also أَمُثَنَهُ * and مُشْتَهَةً , or, us mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

> One who reviles, &c., much]. (Ham p.

Onc who reviles, &c., [very] much. (TA.) _ Scc also مُتيرُّر.

act. part. n. of 1, Reviling, &c. _ It is شاتهر also said by Golins, on the authority of the Mirkat cl-Loghah, to signify Rejoicing at another's erils, or misfortunes: but this I believe to be a mistake for خَامتْ: see 1, last sentence.]

with kesr, [which seems to indicate, الاشتيام that it is الإشتيام,] is expl. by IB as meaning رثيس الركاب [app. رُئِيسُ الرُكَّابِ The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. أَسُّنَا يَام (if there be such an appellation), meaning "the master of the post-horse"]. (TA.)

. شَيْهَة sec : مَشْتُهَة and مَشْتَهَة

مُشَبِّر and sec also شَتِير sec مُشَتَّم

Revited, vilified, upbraided, reproached, defamed, or called by a bad name: and so with ة applied to a female, as also پُشَيْرُ ; (K, TA;) this last, without 5, mentioned on the authority of Lh. (TA.)

Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words مَتَحَكُّكُ بِالشَّتِمِ وَمُعْتَرِضُ لَهُ [i. c. مُتَحَكِّكُ بِالشَّتْمِ وَمُعْتَرِضُ له

1. الشَّتَّا الشَّتَا، nor. مُثَّوُ , inf. n. مَثَّ [app. مُثَّرَ , أَثُورُ , inf. n. مُثَّلًا الشَّتَا، The winter commenced: like as one says, رَبُعَ , nor. أَثَا اليُومُ (TA.) ___ And الرَّبِيعُ , nor. as above, The day was, or became, intensely cold. (Msb.) __ And بِشَتَا بِهِ (K,) and مِثَتَوْتُ بِهِ (S,) and مُتَوْنًا به aor. as above, inf. n. مُتَوْنًا به (Msh,) He, and I, and we, remained, stayed, dwelt, or abode, (Ṣ, Mṣb, Ķ,) during the شَنَاء [or winter, &c.], (Ṣ,) or during a شَنَاءً', (Mṣb, Ķ,) in it, (Ṣ, Msb, K,) namely, a place, (S, Msb,) or a country or town; (K;) as also أَثَمَّتِينُهُ , (K,) inf. n. تُشْتِينُهُ ; (TA;) and أَدُسُتَّى, (Ṣ, 來,) said by AZ to be from الشَّنَّاء, like تَصَيَّف from الشَّنَّاء (TA:) [and all are also app. trans. in this sense without a sure, but in the CK written شَتَا الصَّبَّانَ (TA.) One prep. :] or, as some say, شُتَا الصَّبَّانَ means he remained, stayed, dwelt, or abode, in the [q. v., meaning a particular place and also a particular sort of place,] in the شُتَّاء and ♦ أَشْتَاهُا, he pastured [his cattle] therein in the (TA.) __ And شَتَا القُومُ, (K,) aor. as above, (TA,) The people, or party, experienced drought, or barrenness, or dearth, in the شَتَوا اللهِ as also الثُقَوا اللهِ (K.) __ Sre also 4. __ رُضِي like رُشِين [in measure], He was smitten by the (1Ktt, TA.)

2. مُثَّى: see 1. — One says also, This thing will suffice me for هٰذَا الشَّيْءِ يُشَيِّني ny شَنَّه [or wiuter, &c.]. (Ş.)

3. مُثَاتَاةً (Ṣ, K) and أَتَّتُ (K) [He bargained with him for work by, or for, the season colled استأجره ; and in like manner, اشتاء [He hired him, or took him as a hireling]: (TA:) مَرَابَعَةُ i.e. the subst.]; (Ş;) likc مَرَابَعَةُ being شَتَاةً (: ربع .TA in art, الرَّبيعُ being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. أُشَتُوا , (S, K,) and أُشْتَيْنَا , (Mal,) They, and me, cutercul the [season called] : (S, M,b, K;) in this اشتينا signifies the same as اشتينا in this sense. (Ham p. 117.) ___ See also 1, near the end.

5: see the first paragraph, in two places.

A rough, or rugged, place. (K.) _ And Ii. c. kiyher, or upper, part, or front, or fure part,] of a valley. (Az, K.)

in three places. شُتُوَةُ

and خَرْفِی aud شَتْوِیّ (Ş, Mab, K,) like شَتْوِیّ and جُرفی, (Ṣ,) [signifying Of, or relating to, the wasun called شَنَّة,] arc rel. ns. of شَنَّة (Ṣ, Mṣb, Ķ) regarded as pl. of عُتُوة : (Msb:) or it may be that they formed the rel. n. from مُتُوة, and discarded that of it; as is said in the M: (TA:) or those who regard as a sing. make its rel. n. to be مُتَاثِقٌ and أَشَتَادِيُّ (Mel, TA.) -بت and ش, (S, K,) thus with fet-h to the ش and (K,) signifies also The rain of the [season called] مُتَاَّة; and so الشَّتِيُّ ; (Ṣ, K;) the lutter occurring in a verse (S, TA) of Eu-Nemir 1bu-Towlab. (TA.) [See the latter of the tables inserted voce زمن; and see also ... Also The increase, or of sheep and goats in the [season called] (by which is here meant the season called الربيعُ الأُولُ and رُبيعُ الكُلْرِ commencing in Junuary and ending in March: see the former of the two tables mentioned above]: (Aboo-Nuṣr, TA voce صَفَرِيَّ [q. v.]:) [and in like manner, of camels; for] مَنْوِيُّ and are applied to the young camel brought forth by her that is termed , meaning [i. c. that brings forth in the (season called) ربيع]. (TA.)

a word of well-known meaning [in the

Winter]; (\$;) one of the quarters [of the circle] of the seasons; (إلى) and فَانَاةً signifies the same; (Ṣgh, Ķ;) [and so does مُتَيَّةٌ ; (sec an ex. voce (رَبْعِی ;)] and so does الله : (Msh, TA:) [also the half-year commencing at the autumnal equinox :] ISk says, الشُّنَّة is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the [or year] at the commencement of the سنة because this word is masc. and the word [meaning in this case the "half-year commencing at the vernal equinox"] is fem.: then they divided being the شتوى into two halves; the شتاً، former; and the ربيع, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the زَبِيع; and the latter, the شَتَّاه or *; وَبِيع each consisting of three months; and in like consist, each, of قَيْظ and the صَيْف consist, each, of three months: (TA:) also one of the six seasons into which the year is divided, each whereof consists of two mouths; namely, the season [commencing in November and ending in January,] next ofter that called الخُريفُ: (S and K voce ويعج: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (Ṣ,) الشَّوَةُ نَهُ اللهِ نَهُ اللهِ نَهُ نَهُ اللهِ نَهُ اللهِ نَهُ اللهِ الل is said to be so by 1F on the authority of Kh, and by some on the authority of Fr or some signify the same, (K,) مُتُنَوِّة vignify the same, (K,) as is said in the M; (TA;) [i.e.] some say that is a proper name for the quarter [&c.] : (Mgb:) the pl. is أَشْتَيَةٌ, (Ṣ, Mgb, Ķ,) i.e. pl. of is, (S, Mah,) because أَنْعِلُهُ , as pt. of رَبْعَالُ , is peculiar to a musc. [noun]; (Msh;) and مُتِيِّي also, (K, TA,) originally أَشْتُوي [a mistake for as on the , شتی written in the Tekmileh (شُتُوی) مَشْنَاةً * authority of Fr. : (TA :) the pl. of its syn. is مُشَاتِ, Hail, syn. مُشَاتِ, Hail, syn. برد K, TA, [in the CK, برد,]) that fulls from the slay. (TA.) _ And Draught, or dearth: (K, and Ham pp. 117 and 150:) this meaning being -be صَيْف exclusively of the شتاً، assigned to the cause in it the people keep to the tents, not going forth to seek after herbage. (TA.)

. هُدَوِي sec مُتَوِيِّ in two places.

. [with which it is syn.] شَتَاةً sec شَتَيَّةً

. شَتُوتَّى sec : شِتَاوِتِّى and شِتَائِقٌ

. which, with them, [i. e. شَتَّاء Entering the عُات the Arabs, and app. in this case,] means [a season of] drought, or dearth. (Ham pp. 149-50.) -A day intensely cold: (Msh:) or a day in mhich is אָנ [i. e. hail (accord. to the CK אָנ ; and in like manner عُدِاةً شَاتَية [a moruing in which is hail]. (K, TA.)

شَتَّا: see its syn. شَاتَاة.

The place [in which one resides, stays,

sense in which it is most commonly used, i. c. dwells, or abides, during the season] of the . مَشَات . (K.:) pl. مَشْتَاةً * or winter, &e.]; as also

> last sentence. __ It is said in مُشْوِيًّ a trad., as some relate it, وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ meaning The people being in a state of straitness, or dearth, and hunger, and paucity of mille: but 1Ath says that the reading commonly known is (TA.) .مُسْنِتُونَ

مَشْتَى and مَشْتَاة: see : مُشْتَاةً

A species of tree, (As, IDrd, ISd, Msb,) of those that grow upon the mountains, (As,) or a certain plant, (S, K,) of sweet udaur, (S, Msb, K,) but bitter to the tuste, (S, Mah,) with which one tans, (S, K,) growing in the mountains of El-Glowr (ADk, Msh) and Tiliamel and Nejd; (ADk;) a hind of tree like the dwarf-apple-tree, (AHu, Mgh,) in size, (AHu,) the leaves of which are like those of the خلاف [q. v.], (AHn, Mgh,) and are used fur tanning therewith, (Mgh,) withant thorns, and having a small rose-coloured [fruit of the kind called] برمة, in which are three or four black grains, resembling the شينيز [q. v.], which, when scattered, are eaten by the pigeons: n. nu. with 5. (AHu:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for , though he knew not whether the were used for tanning, or not: (TA:) [Mtr, however, says that] is a mistake in this case, for it is a species of , and is a dye, not a tan: (Mgh:) accord to some, (TA,) the is the wild nut (جُوزُ البَرّ). (K [in which this last is mentioned as a distinct signification] and TA.) [See also 🚣.] = The honey-bec. (AA, K.) = 1 broken partian of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] : شُرْفَة [K.) Also Many, or much, of anything. (TA.)

1. مُحِهُ, aor. 4 and -, (S, Msb, K,) the former reg., (Msh.) [the latter irreg.,] inf. n. 2, (S, Msh,) He broke it, [so as to cleave its shin or its flesh,] namely, another's head: (S,* K, TA:) or he clave his skin of the face or of the head; or he clave its skin, i. c. the skin of the face or of the head: (Msb:) originally he struch it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]; and then used in relation to other members: (TA:) or مُشَّهُ فِي رَأْسِهِ and he wounded him so as to cleave the في وجهه skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from شَجَّتِ السَّفِينَةُ البَّحُر [expl. below]. (Meb.) — [Hence,] it is said in a prov., فُكُرُنْ (Such a one breaks a head with one hand and cures with another]; meaning † such a one corrupts, or mars, one time, and

rectifies, or repairs, another time. (TA.) And يُدُ يَشْجُ مُرَةً وَيَالُو مَرَةً لِيَدُ يَشْجُ مُرَةً وَيَالُو مَرَةً بِرَالُو مَرَةً بِرَالُو مَرَةً بِرَال And مُحَبِّتِ السَّفِينَةُ البَحْرُ The ship clave the sea : (S, A, L, Meb:) and [in like manner] أُمَّة البُعْرُ the clave the sea; (K, TA;) said of a swimmer. (TA.) And عَلَمُ اللَّهُ اللّلَّةُ اللَّهُ الل (ج, A, K.) And الْأَرْضُ بِرَاحِلْتِهِ + He traversed the hand, with his camel that he rode, at a vehement rate. (TA.) __ And بَشَّ الشَّرَابَ (K, TA,) or شَبُّ السَّبْرَ بِالهَا، , aor. 2 and , , inf. n. , [as above,] (TA,) | He mixed the heverage, or the wine, (K, TA,) with water. (TA.) Hence, occurring in a trad., means , فَكَانَ يَشِبُّ عَلَى مِسْكًا 1 Aud it was as though it mixed with her odour of mush the breath of wind that reached my organ of smell. (TA.)

2. The breaking of another's head much, so as to cleave the skin or the flesh: or the breahing of heads so as to cleare the shin or the flesh. __ And hence, perhaps,] + The acting with penetrative energy, vigour, or effectiveness; syn. آصبير. (O, K.)

3. مَنْ اللهُ (A, O, K) and ♦ مَنْ (A, TA)

Betreen them is a mutual breaking of heads. (A, O, K, TA. [In the CK, جُاجُهُ is erroncously put for مُبَاعُ.])

6: see what next precedes.

A single act of breaking of one's head [so as to cleure its shin or its flesh]. (TA.) _ And A wound by which the head is broken (S,* A,* L, Mah) so as to cleave its shin or its flesh: (L:) and [such] a would in the face: (A, Msb:) pl. رُجُانِ (Ṣ, A, I., Mṣb) and شَجَاتُ (Mṣb.) What are termed are of ten different kinds, (A, L,) distinguished by the following epithets: [1] مارصة, which peels off the [external] skin, but does not bring blood: [2] دَامية, which brings blood : [3] بَاضَعَة, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دَامِغَة, voce رَامِغَة, q. v., what are here mentioned as the second and third are transposed:) 4, مُتَارِّعَهُمْ,] which cleaves the flesh much: [5] , which leaves between it and the bone only a thin skin: these are five for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentenec: [6] مُوضِعة, which reaches to the bone, and for which the mulct is five camels: [7] هَاشَهَةً which breaks the bone, and for which the mulet is ten camels: [8] مُنَقَلَة, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] مَأْمُومَة, also called and, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] رُامِغَة, which reaches the brain, and for which the mulct

The and of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattáb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.)

The marh, or scar, of a wound by which the forehead has been broken. (S, A, K, TA.)

omitted in the CK;) [and] 80 أَشَجُبُى (K, TA; مُشَجُوبُّى اللهِ (K and TA in art. شَجُوبُّى)

and A head broken [so that its shin or its flesh is cloven]: or a man having his head [so] brohen: (S, TA:) pl. [of the former] مُوْمُ شَجَّى you say : شَجَّى (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning + Having its head broken, or mangled, by bloms]: and so is intensive sense. (S, L.) _ And both the first and last signify 1 A wooden peg or stake; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, مَا بِالدَّارِ and أَسَبَعُ لَا There is not in the house [even] a wooden peg or stake. (A, TA.)

. شُجُجِي BCC : شُجُوجِي

ا سُابِع مُنَّبَاع A swimmer that cleaves the water vehomently. (TA.)

A man having a marh, or scar, of a wound by which his furthead has been broken. (S, A, K.)

in three places. . شجيج 800 : مشجوج

1. مُجِبٌ, aor. -, (Ṣ, A, O, Msh, K,) inf. n. , aor. - , (S, شَحَتْ, aor. - , (S, A, O, K,) inf. n. شجوب; (S, O, K;) He perished: (S, A, O, Msb, K:) or, accord. to AO, he perished in relation to religion or the present worldly state: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies he grieved, or mourned; or was sorrowful, sad, or unhappy. (S, O.) [See also below.] - And -, aor. 4, inf. n. and بَجُوب, It (a thing) went, went away, or passed away. (TA.) And بَجُن, aor. الله , aor. الله , aor. said of a raven (غُرَاب), It uttered the croak that is ominous of separation: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croah, a misfortune: see بشاجب.] _ See also 6. _____, (S, K,) aor. -, inf. n. , (Ṣ,) He (God, Ṣ) destroyed him: (Ṣ, Ķ:) one says مَا لَهُ شَجِبُهُ الله [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) _ And He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy: (S, K, TA:) [and so, app., is also one third of the whole price of blood. (L.) الشُجَبَةُ الأَمْرُ فَشَجِبَ لَهُ , for] one says, مَا الْمَدُونَ فَشَجِبَ الأَمْرُ فَشَجِبَ لَهُ

inf. n. عَزِنَ, i. e. مَزِنَ, [which seems to mean The affair grieved him and he grieved at it,] and [in like manner] أَشْجَبُكُ الْأُمْرُ فَشَجِبْتُ (TA,) And He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place. (O, K, TA.) __ Also He drem, or pulled, him, or it. (O, K.) One says of a horseman, and of a horse, يَشْجَبُ and مُجَبُ اللَّجَامُ, He pulled the bit and bridle, and he pulls it. (O.) And إِنَّكَ Verily thou drawest mic from the thing that I want. (As O.) _ And He occupied him, or busied him, or occupied him so as to divert his attention [from a thing]. (ISk, S, O, K.) _ And plane Ite stopped it with a stopper; syn. سَدَّهُ سِدَاد. (Ş, O, TA.)

4: see the preceding paragraph.

5. تشجّب i. q. تَحَزَّنُ [app. as meaning He expressed pain, grief, or sorrow, or he lamented, or moaned]. (O, K.)

6. تشاجب It (an affair, Nh, Msh, TA) became confused: (Nh, Msb, K, TA:) and (Msh, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Msb, K, TA;) as also .[شَجْبُ [app. ♥ شَجْبُ], inf. n. شِجْبُ [app. أَشْجُبُ (IDrd, TA.)

شَجْبُ Want, or a want, syn. عُاجَدُ: and anxiety: (A, O, K:) pl. شُجُوبُ. (TA.) علامة Also, as an epithet, applied to a skin for water or milk, as though a contraction of the meaning " perishing," Old, and norn out; (O, TA;) as also أعب : (O:) or the latter, so applied, signifies dry. (TA.) _ And [as a subst., or an epithet in which the quality of a subst. is predominant,] A skin for water or milk of which half is cut off and the lower part made into a bucket: water or milk into which pebbles are put and then shahen for the purpose of frightening camels. (L, K.*) Az says, on the authority of an Arab of the desert, that it signifies An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it. (TA.) Suh says, in the R, that A water-shin was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Ansar used to cool water for the Prophet رفي أَشْجَابِهِ app. a mistranscription for اشجابة meaning in his water-skins, or worn-out waterskins; and cited to show that أَشْجَابُ is a pl. of is pl. of أَنْهُرُ (TA.) = Also One of the poles of a tent: (A, K:) pl. [agreeably with an explanation in the S]. (TA.) = And [as an epithet,] Loug, or

Grief, or sorrow; and auxiety: (K, TA:) but the word more commonly known is أَشْجَابٌ ii. e. نُ رَبَّحَنُ [The pl. is] نِ with (like أَشْجَانُ) occurring in the O. See also of which it is the inf. n.: and see , first reason of disease or of fight. (K,* TA.)

and أجب Perishing: (Ṣ, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, grieving, or mourning; or sorrowful, sad, or unhappy. (S, O.)

Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket (K, TA) and his shin for water or milk. (TA.) [See also (voce بشَجَبُ), of which it is said in the TA to be pl.]

شَبُّ : هوه : شَبُّ . _ Also A stopper; syn. . _ داد

A woman affected with anxiety, whose heart is given up thereto. (O, K.)

عُلِينَ: see عُلِينَ: __ and عُلِينَ. __ Also A raven (غُرَابُ) croaking vehemently, or that croaks rehemently: (S, O, K:) a raven uttering the croah that is ominous of separation: a raven of separation that bemoans, by its croak, a misfurture. (TA.) - Also Irrational in talk, and النَّاسُ ثُلَاثُهُ , loquacious. (K.) It is said in a trad. i. e. Men are [of] three رَشَائِمُ وَسَالِمُ [sorts;] a speaker of what is bad, or an utterer of foul, or obscene, kinguage, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbidder of what is disapproved, so that he obtains good farture; and one who is silent: or, accord. to A'Olreyd, -isignifies perishing, or in a state of perdition, and sinning. (TA.) [Or] the Prophet said, النَجَالَسُ ثُلَاثُةُ meaning [Assemblies are of , فَسَالِيرٌ وَغَانِيرٌ وَشَاجِبٌ three sorts;] secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning. (O.)

Pieces of wood, (T, Msb, K,) bound together [at the top], upon which clothes are spread, (T, Mab,) or upon which clothes are put; as also پشجاب; (K;) of which latter the pl. is : (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are just, and sometimes the water-skins are hung thereon for the purpose of cooling the mater: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin , and they used not to hold it otherwise than suspended, so that properly signifies the piece of wood, or stick, to which the water-shin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is (A.) ،مُشَاجِبٌ

is an inf. n. of شُجُور, and signifies The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as

sentence.] _ And Distress that befalls a man by also اشتجار (TA.) You say, مُعَدَرُ الأَمْرُ بَيْنَهُم , (Msb, K,) aor. 2, inf. n. (Msb, TA) and , (K, TA,) The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between شُجُرَ بَيْنُهُمْ (Msb;) and so إضْطُرَبُ (them; syn. [in which الْحَتَلَفَ is understood]; syn. الْحَتَلُفَ: (Ṣ:) it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K, TA.) أبيها شَجَرُ بَيْنَهُمْ in the Kur iv. 68, means Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them. (Zj, Mgh.) And it is said in a trad., إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي Avoid ye the disagreement, or difference, that hath occurred among my companions. (TA.) شَبُونُ (K,) aor. -, (TA,) inf. n. شَبُورُ, He tied it; namely, a thing. (K.) — شَجْرُهُ بِالرَّمْ He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him. (TA.) (S, A, K,) aor. 4, (TA,) inf. n. شُجُور, (S,) He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it. (K.) You say, مَا شُجُرُكَ عَنْهُ What has averted thee, or diverted thee, from it? (S, A.) (Ş, K,) aor. and inf. n. as above, شُجَرَ البَيْتَ ـ (TA,) He propped up the [or tent] with a pole. (S, K, TA. [In some copies of the K, is erroneously put for بعود]) In like is said of anything as meaning I شَجْرَتُهُ propped it up with a pole or the like. (TA.) And (T, TA,) ,النَّبَاتُ T, K, TA,) and (T, TA,) ,شُجَرُ الشَّجَرَةُ inf. n. as above, (TA,) He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant. (T, TA.) And مُعَجِرُ التُّوبُ Ho raised the garment, it having gone down. (T, TA.) And شُجرٌ, inf. n. as above, is said of anything as meaning It was raised, upraised, uplifted, or elevated. (TA.) ___ فَاهُ __ He opened his mouth (A, K, TA) with a stick, or a piece of wood, (A, TA,) by inserting this into the 1 ert of the mouth called its , (TA,) فَاحْرَهُ [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.) And شَجَرُ الدَّالَة, (TṢ, Ķ, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, الشُتَجَرُهُا لا بلجاميا; (TA;) He made the beast to open its mouth by jerking its bridle to curb it. (TS, K, He threw the thing شَجَرُ الثَّىء Ha upon the مشجر [q. v.], (S, K,) i. e. the (S.) = عُثْرَ جَمْعُهُ , aor. - , i. q. عُبْرَ [app. meaning Its aggregate became large in quantity; or it became much in the aggregate]: (TS, K, TA:) but accord. to As, [it seems to signify it became collected together, and then scattered, or dispersed,

part. n.] is applied to anything collected together, and then scattered, or dispersed, by something

2. اَنْخُل , (K,) The laying of the racemes of the palm-trees upon the branches, lest they should break: (Kin art. ئشنى:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)

3. شَجُو The cattle pastured upon شاجر المَالُ [i. c. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants. (ISk, رِمُشَاجَرَةً .IK,) inf. n، شاجر فُلَانٌ فُلَاثًا ـــ (الله 9, 🏔 . (S,) Such a one contended, disputed, or litigated, with such a one. (S,* K, TA.)

i. c. شَجُر The land produced اشجرت الأُرضُ trees, or shrubs]. (K.)

6: see 8, in three places.

7: see 8, in two places, and sec 7 in art. سجر.

8. اشتجر It was, or became, knit, or connected, toyether, onc part with another; as also اشْتَبُكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so اتشاجر : (Ham p. 161;) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed. (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction They يَشْتَجِرُونَ فِيهَا ٱشْتِجَارَ أَطْبَاقِ الرَّأْسِ (فِتْنَة) become knit together therein, like the huitting together of the boncs of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another. (TA.) You say, اشتجروا برماجيم (TA) and تشاجروا لا بها (Ṣ, A, Msb, TA) They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears. (S, A, Mgh, Mab, TA.) And اشتجروا (Zj, S, A, Mab, K) and تشاجروا ال (Zj, S, A, Mgh, K) They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgli, Msb;) or disagreed, or differed. (S, A, Mgh, Msb, K.) - Also He preceded, outwent, or out-And, said of sleep, It withdrew, or hept aloof, from one; (¸K, * TA;) as also انشجر الله (¸K.) == Also (S, K) said of a man, (S,) He jut his hand heneath his 🍰, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed. (TA.) - [And, said of a horse, He was bridled, reined, or curbed: (Freytag, from the Decwan of the Hudhalces:) or perhaps the verb in this sense is in the passive form:] == see 1, last sentence but two.

A discordant, or complicated, or confused, affair, or case. (O, K.) = Also The part, of a رُحْل [or camel's saddle], that is between the رُحُل (K, TA, [this word erroneously written in the رَجُرة and the قَادِمَة which are the قَادِمَة by something: for he says that] مُجَرِّةً [its reg. (TA in art. شعر,) [i. e. the حُكَّر ,] the حُكَّر

being what conjoins the طُلِعَتَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the عُرَّانِ is also called said that this part is also called the شرنع as well as the ... but this is a mistake.]) __ And The chin: (As, O, K:) or (TA, in the K "and,") the place of opening (مَنْرِج, [as in the K voce , أَعْنِية)] in the K here erroneously written مُعْرِج, the meaning being ,) of the mouth: (K," TA:) or the part between the two lower jaws: (AA, S, K:) or the hinder part of the mouth: or the side of the mouth, where the upper and lower lips units: or what has opened of the part where the mouth closes [when medicine or the like is put into it]; expl. by عِنْ مُنْطَبَقِ اللَّهِ is put into it]; or the place of meeting of the لَبْزِمْتَانِ [q. v., a word variously explained]: (K:) or the part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin: and, in a horse, the part between the upper, main, portions of the two sides of the lower jan : (TA:) pl. [of pauc.] and [of mult.] شِجَار and شَجُور (K.)

(S, A, Mgh, Mab, K, &c.) and مُشَجُّرُ and , (K,) in which last the is changed into رميَّة, like as the c is changed into -, as in -, originally غَنِيّ, or, accord. to IJ, the و in غَنِيّ is not changed from because it remains c in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of is said to be مُيْرَةٌ and مُيْرَةً, and because it has kesr instead of fet-h to the , [whence it appears that IJ knew not شبر,] (TA,) [as coll. gen. ns., Trees; and shrubs, or bushes; which latter are also called, for distinction, دِنَّ الشَّجَرِ; and sometimes applied to plants in general; and, as a gen. n., sometimes meaning the tree, &cc.;] the hind of plant that has a trunk, or stem: (S, A, K:) or the hind that has a hard trunk, or stem, (Mgh, Mab,) like the نَخْل fc.: (Mab:) or such as produces seed, and does not come to an end in its year: (Mgh:) or such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so: (K:) called مُجَرُّ from مُجَرُّ, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA:) n. un. with s, (Msb, K,) i. e. : شِيْرَةُ and شِجْرَةً \$ S, Mgh, Meb, TA) and) شَجَرَةً (TA:) the pl. [of أَشْجَارُ عن (S, Mab) and [of : شِيْرَاتُ [شِيْرَةُ Msb, TA) and [of) شُجُرَاتُ [شُجَرَةُ :شُجُرٌ also signifies the same as (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَة; a pl. [or quasi-pl. n.] of which there are few other instances; مَطُوْلًا and مَصَبَةً of or, accord. to As, the خَلْفَةٌ of حَلْفَاءٌ, and مَرْفَةٌ sing. [or n. un.] of stale is alle: and accord. is sing. and pl., and so are قَصْبَانَا is sing. and pl., and signifies tangled, شُجُولًا or خَلْفًا and طَرْفَاء or luxuriant, or abundant and dense, ثُخُورُ : (A:) or a collection of مُنَجُرُةُ البُقِّي ... (TA.)

see in arts. بق &c. __ In the saying in a trad., that the مُخْرَة and the مُخْرَة are of, or from, Paradise, by the former is said to be meant The grape-vine: or the tree beneath which allegiance was sworn to the Prophet; and which, it is said, was a شَهُرَة [or gum-acacia-tree]: (TA:) and by the latter, the or rock] of Jerusalem. (TA men-الشَّجَوَةُ الطَّيِبَةُ By صَحْر, q. v.) — By tioned in the Kur in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by الشَّجَوَّةُ الخَبِيثُةُ, in the next verse but one, the colocynth, and the تُحُبث: [see art. عُبث:] or each may have a more general application. mentioned, الشَّجَرَةُ المُلْعُونَةُ And الشَّجَرَةُ المُلْعُونَةُ, mentioned in the Kur xvii. 62, means The tree called الزَّقُوم: and some explain it as meaning the Devil: and Aboo-Jahl: and El-Haham Ibn-Abi-l'As. (Bd.) also signifies ! The stock, or origin, of a man: (O, TA:) [hence,] one says, هو مِن شَجَرة المنية إ[He is of a good stock or origin]; and l [of the prophetic stock, meaning of شُجُورَة النَّبُوَّة the stock of the Prophet]. (A.) [And + A genealogical tree; a pedigree.] _ Also, (CK,) or رُجُورٌةً ﴿, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) + A small spech, or spechle, on the chin of a boy: (O, K:) on the anthority of IAar. رَمَا أَحْسَنُ شَجَرَةً ضَرْعِهَا And one says, أَمَا أَحْسَنُ شَجَرَةً ضَرْعِهَا (so in my copy of the A, and accord, to the CK,) or شَجْرَةً لا ضرعها, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) ! How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder! (A, O, K:) or the veins and shin and flesh thereof! referring to a she-camel. (O, K.)

: see 1, last sentence: == and its fem., .شجير see voce ,ة with

شَجُرٌ and its n. un., with 5: 500 شُجُرٌ.

last two sentences. شُجُرةً

مُجْوَالًا, as a quasi-pl. n.: see مُجْوَالًا. Also fem. of أَشْجُورُ as syn. with

شَجْر The letters of which the الحُرُوفُ الشَّجْرِيَّةُ is the place of utterance; (in the CK, الشَّجَرِيَّةُ;)] the letters ج and ش and ف. (K.)

see مُشَجَّرُ, in two places.

: see مشجّر , in four places. __ Also The wood of a well, (S, K, KL,) by means of which the buchet is drawn out therefrom: (KL:) pl. شُجُوْ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is as is shown by the rhyme of the poem. (Sgh, TA.) __ Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in Pers. مُتَّرْس, (Ş, K, TA,) written by Az (TA.) _ And A piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a فَبَدُ [q. v.], (Ṣ, K,) beneath it. (Ṣ.)

mouth of a hid, to prevent its suching. (TS, K.) And A certain brand, or mark made with a hot iron, upon camels. (🖰, 🏗.)

مَادِ شَجِيرٌ, and الشَّحَوُّ (K,) or the former, (Ş, A,) but not the latter, (Ş,) and بُشُجُوْرٌ (K;) and مُجِرَةً ﴿ (٨, K,) and أَرْضُ شَجِيرَةً (A, K,) and أَمْسُورُهُ (S, Mab, K,) and أَمْسُورُهُ (AHn, 只。 K;) A valley, and a land, abounding with or الْجُار (i. e. trees, or shrubs). (Ş, A, also signifies Strange, or a شجير على المجارة على المجارة على المجارة على المجارة على المجارة على المجارة الم stranger; applied to a man, (S, A, K,) and to a camel. (8, K.) - And An arrow that is used in the game called , thrown among arrows not from its kind of tree: (§, K:) or one that is borrowed, and from the winning of which [on former occasions] one augurs good. (TA.) — Also Bad, corrupt, or disapproved. (Kr, K.) And A companion: (M, K:) or a friend: .مشجّر see : شَجَارَةً

مُشْتَجِرُ pl. of قَاجِرُ fem. of عَاجِرَةُ [pl. of قَاجِرَةً _Also Withholding, or debarring, and diverting, شُجُرُتْنِي عَنْهُ شُوَاجِرَ ,TA.) You say [Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it]. (S.)

and its fem., أَشْجُراً عند عند عند عند الشَّجُرُ عند الشَّجُرُ (K) Containing more ... [i. e. trees, or shrubs]: هُذُه الأَرْضُ أَشْهَرُ مِنْ هُله (Ṣ, Ķ :) so in the saying, [This land is one containing more trees than this]. (S, K...) It has no known verb. (TA.)

(Mgh, Mab) مَنْدَجَرَةً * (Ş, K, TA) [and] مُنْدَجَرَةً A place (S, Mgh, Meb, K) of growth (Mgh, K) or أَشْجُار or مُنْجُر [i. e. trees, or shrubs]: (Ş, Mgh, Mab, K:) or, as some say, the former signifies many شَمَر. (TA.) — The former also signifies A place of مَثَاجُرة [i. o. contending, disputing, or litigating]: pl. مناجر: and, some say, it is an inf. n. (Har p. 473.) Secalso, in two places.

أَرْضُ مُشْجِرَةً You say also : مُشْجِرًة meaning A land giving growth to شُهُو [i. e. trees, or shrubs]. (TA. [See also .])

i. q. i. q. i. e. A thing composed of pieces of word, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put]: (\$:) or pieces of wood, or sticks, tied together, like the upon which articles of furniture, or utensils, are put: (M, Mab:) pl. مُشَاجِرُ. (M, TA.) __ And hence, (M,) The wood, (K,) or pieces of wood, : (TA:) or a vehicle used by women, smaller than the Aeca, having the head uncovered; (AA, K, TA;) as also and شَجَارٌ * and * شَجَارٌ * (K:) accord. to Lth, signifies the wood [or frame-work] of the And A piece of wood which is put in the which when covered becomes a ecca : (TA:) As

says that مَشَاجِر significs the pieces of nood of a . AA, that it significs vehicles smaller than مُوَادِح, having the heads uncovered; also called . شَجَارٌ , of which the sing. is مُجَارٌ . (Ṣ.)

مُشْجُر and see also : شَجِيْر see : شَجِيْر

Figured work (TA) having the form of أَشَرِهُ [i. e. trees, or shrubs]: (K, TA:) and silk brocade (دِيبَامِ) figured with the forms of شَمُورُ (S, K.)

The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

and أَشَاجِرُهُ Commingled [and confused]: you say مُشَجِّرُهُ and مُشَاجِرُهُ and كُمُسَاجِرُهُ and كُمُسَاجِرُهُ and كُمُسَاجِرُهُ عَلَيْهِ مَا يُعَلِيهِ عَلَيْهِ مَا يُعَلِيهِ عَلَيْهِ مَا يُعَلِيهِ عَلَيْهِ مَا يَعْلَيْهِ مَا يَعْلَى عَلَيْهِ مَا يَعْلَى عَلَيْهِ مَا يَعْلَى عَلَيْهِ عَلَيْهِ مَا يَعْلَى عَلَيْهِ عَلَيْ

sec what next precedes, in two places.

شجع

1. , aor. , (S, Msb, K,) inf. n. , (S, Msb,) He (a man. S) was, or became, courageous, brave, valiant, bold, daring, or stronghearted (S, Msb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of his boldness. (Msb.) AZ says that is sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Msb.) (Msb.) aor. , [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be 1,] He overcame him, or surpassed him, in if [or courage, &e.]. (K.) [See 3.] (Msb,) inf. n. (IDrd, Msb, K.)

2. عُجْهُ, (S, K,) inf. n. رُبُّهُ (K,) He encouraged him; or strengthened his heart; (S, K;) and emboldened him: (K:) or he said to him, Thou art مُبُّهُ [or courageous, &c.]. (Sb, S, K.)

3. مُنْجَعْتُهُ وَالْجَعْتُهُ اللّٰهِ [I strove to overcome or surpass him, or contended with him for superiority, in مُناعَة (or courage, &c.), and] I overcame him, or surpassed him, therein. (TA.)

4. أَشْبَعُهُ [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art بسل.)

5. Le affected (Discourage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigued, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.)

Penetrating energy; boldness. (As.) — Quichness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.)

أَشَجُعُاءٌ ; fem. with : عدم والمُجَاءُ ; fem. with : عدم المُجَاءُ ; fem. with : عدم المُجَاءُ ; (TA:) pl. fem. [all of مُجَعًاءً والمُحَاءُ والم

applied to a she-camel. (S, K.) And قُوَانُرُ شَعِعًاتُ Quich, and light, active, or nimble, legs. (TA.)

— Mad, applied to a camel. (Ibn-'Abbád, K.)

شَجَاعٌ 800 : شِجُعٌ.

see also عند المند : — also Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., عَمْوَدُ مُنْ اللهِ اللهِ اللهِ اللهُ الله

Also Cowardty, weak, (Ibn-'Abbád,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbád, K;) as also (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of , q. v.,] like and other words. (Ibn-'Abbád.)

شَجَاعٌ see شَجَعَةً.

الشَّجَعَّة [or عَلَّقِجَشُ or عَلَّقِجَشُ]: sec وَأَجْعَلَهُ .

A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadriliteral-radical word. (TA.) [See also

see what next follows.

and پُجَاعٌ (Lh, ISk, S, Mab, K) and (Msb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is جَبَانٌ, (Msb,) and \$ لله (Lh, S, Msb, K) and الشبعة (S, K) and الشبعة (K) and الشبعة (as in sonic copies of the K,) or , (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] Courageous, brave, valiant, bold, daring, or strong-hearted (S, Msb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Msb:) fem. [of and ثُجَاعَة [the 1st and 2nd and 3rd respectively (Mab, • K) and شُجَاعَةُ (Mab, • K) and also [without 5] (Msb) and [of the 4th] and شَجْعَاً، ♦ [of the 5th] شَجِيعَةً ♦ [of the 6th] شجعة الله: (K:) pl. masc. (of the 1st, S, Meb) (a pl. of pauc.] (AO, S, Meb, K) and [of the first three, and perhaps of the 4th also,] شَجْعَان (S, K) and (of the 1st, S) (Lh, ISk, شَجْعَانُ (Lh, ISk, S, K) [or, accord. to IDrd, شجعان is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Msb) (Ṣ, Mṣb, K) and [of the 4th, and perhaps of others also,] شَجَاع (K,) and also, (but these are quasi-pl. ns., TA,) شَجَعُةُ (AO, S, K) and المُعَمَّدُ (K) and المُعَمَّدُ [app. a mistake for ile, or ile, [all of شُجَائِعُ [,شَجِعَةُ or of عُجِعَةُ,] وَتَجَعَلُهُ مَا مُعَائِعُ مِنْ مَا مُعَالِمُ مَا مُعَالِمُ مَا

epithet] peculiar to men: (K, TA:) AZ says, "I have heard the Kilabees say, وَجُلُ شُجَاعً, but they do not apply this epithet to a woman:" (S:) and ♦ مُجِعَةً , however, are applied to a woman, and signify bold, (Ibn-'Abbad, K,) longtongued, and vehemently clamorous, towards men; (Ibn-'Abbád, TA;) audacious in her speech, (Ibn-Abbad, K, [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,]) and in her length of tougue, and vehement clamorousness. (Ibn-'Abbad, TA.) (K) also signify شَجَاعٌ (Ş, Msb, K) and مُجَاعٌ † The serpent; (K;) and so does (TA:) or the male scrpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Msb, K,) as also الشبعة أ (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-hind : (Sh :) pl. شجعًان (Lh, IDrd, K) and شعفان, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشَجُعُ is إِنَّاجِعُ is وَأَشَجُعُ; or, as some say, this is pl. of , which is pl. [of paue.] of شجعة, signifying the serpent. (TA.) [See also , above.] Also ! The serpent called , that presents itself in the belly (S, K, TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but As says that البَطْنِ significs † vehemence of hunger. (Az, TA.)

sec شَجَاع, in two places.

fem. with : see شُجَاعُ, in three places

شَجْعَةُ see شَاجِعُ.

, in four places, شُجَاعٌ see أُشْجَعُ , in four places, You say also, اَبُوَةَ شَجِعًا A bold lioness. (TA.) - Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) In whom is lightness, or unsteadiness, like what is termed (S, K,) by reason of his strength. (S.) See also . - Mud; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) __ Tall: (IDrd, Mab, K:) and so the fem. applied to a woman. (IDrd, Msb.) __ Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) __ The lion. (Lth, S, K.) __ It is said in the K that الأشبع also signifies الأشبع [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, اَتُجُعُ أَخَاذُ but this cannot be the correct meaning, for the poet, namely El-Aasha, says,

بأَشْجَعَ أَخَّاذِ عَلَى الدَّهْرِ حُكْبُهُ

ing. (TA.) = Also, (Ṣ, Ķ,) and الشبع إلى (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (Ṣ,) sing. of الشبع , [in some copies of the Ṣ written منافعة , but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The knuckles nearest to the wrist; this being what is meant by] the bases (اصول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رؤوس) of the fingers, instead of ارؤوس): (TA:) in the hand and foot [but see what follows] signifies the tendons extended above the [here meaning the metacarpal and metatarsal bones] from the wrist to the bases of the fingers or toes, which are called above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that as above] أشَاجِع so here instead of are the tendons calls those boncs the عَارِي الأشَاجِع Aboo-Bekr is described as meaning Having little flesh, عن مَفَاصل الأصابع upon what are thus termed: or having their and راجبة tendons apparent. (TA.) [See also راجبة أشَّبَعُ مِنْ دِيك [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

أَمْجُمُّرُ, like مُجْمَلُ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) (in the CK like ,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbad; and hence, accord. to him, شَجَاع [but in what sense he does not say]. (TA.)

Overcome, or surpassed, in مَشْجُوعُ [or courage, &c.]. (K, TA.)

1. شَجِنَ, (Ṣ, L, K,) aor. ٤; (K;) and شَجِنَ, aor. 4; inf. n. [of the former] مُبَنُ [in some copies of the K مُبَنُ and [of the latter, or of both,] تُحُون; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (Ṣ, L, Ķ;) and was anxious: and تشجن signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكُّرُ (L, K.) And شجنت .inf. n. شَجْنَت and شَجِنَت inf. n. الحَمَامَةُ The pigeon cooed in a wailing and plaintive manner. (L.) [See also below.] == rule of the K,] inf. n. شَجْنَهُ, (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorromful or sad or unhappy. (S, L, K.) مُنَةُنَّهُمُ الْحَاجُةُ (S, L,) and مُنَةُنُهُ (L, K,) aor. أَخُنُّهُ (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (Ş, L,) or him. (L, K.) And مَا شَجَنَكَ عَنَّا What detained, or withheld, thee from us? (L.)

4. اشجنة: see the preceding paragraph. The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شبنه.])

trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

(S, L, K [in the CK شَجَن, but expressly

said in the Ş to be إباتشكين]) A roud of a valley ; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also : شَاجِنَةُ : (K:) pl. of the former : شُجُونُ : (S, L, K:) and significs شَاجِنَةٌ ♦ or : شُوَاجِنُ significs a valley in which are many trees; (S, L;) or a place in which are , which means tangled is its pl. : شُوَاجِنُ trees; (Ḥam pp. 761-2;) and (S, L, and Ḥam p. 762:) or المُعَاجِنَةُ signifies a sort of valley producing good herbage: or, as signifies the upper, or uppermost, parts of a valley; and its sing. is الشَجَنْ اله [thus written in the L in this instance], as ISd mentions on the anthority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of الشاجنة (L.) بالحَدِيثُ ذُو شُجُونِ ,Hence,] one says] ـــ Meyd, L, K,) شُجُنْ being pl. of شُجُون, with the quiescent; (Meyd;) a prov., (Meyd, L,) meaning † The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tábikhalı: lie had two sons, named Suad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saad found them and restored them; but So'eyd went on seeking them; and El-Harith Ibn-Kaab met him; and there were upon the young man two [garments such as are called] burds (بردان), which El-Harith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, ٱلْعَدْ أَمْرِسُعَيْدُ [" Is it Saad or So'cyd?" (see سُعد)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hárith Ibn-Kaab at 'Okádh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, "With this thy sword?" and he answered, "Yes:" and he said, "Give it me that I may look at it, for I think it to be sharp:" and El-Harith gave it him: and إنّ السَدِيثُ ذُو ,he took it, and shook it, and said شَجُونِ; and slew him with it: whereupon it was said to him, "O Dabbeh, in the sacred month?" and he said, سَبَقَ السَّيْفُ العَذْلَ The sword preceded the censure"): these three provs. he originated. (Meyd.)

and شُبُنُ: see the next paragraph.

Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) 'pl. أَشْجُانْ (S, L, K) and شُجُانْ; (L,

5: see 1, first sentence. تشجّن الشَّجَرُ The K; [in the latter of which these pls. are mentioned after all the explanations of the sing.;]) the former a pl. of pauc., and the latter of mult. (Ḥam p. 404.) [See a verse cited voce عَرُفُن, in which it means A cause of anxiety.] __ And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) __ And A want, (S, L, Msb, K,) as also أشجين ألا, (L,) wherever it be : (S, L, K:) pl. شُجُون (S, L, Mab, Ķ) and أَشْجَانُ; (L, Mab, Ķ;) the latter being pl. of شَجِين also. (L.) A rajiz says,

> لِي شَجَنَانِ شَجَنْ بِنَجْدِ وَشَجَنْ لِي بِيلَادِ السِّنْدِ

[I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) = Also An intricately-intermingling branch of a tree; (L, K;) and a شعبة [i. e. branch, or branchlet, or the like,] of anything; (K;) like مُجنَّة and and ا مُعَنَّدُ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense :]) or, accord. to IAar, one says أُشُبُنُ * and شَهُنَةُ * meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and أَجْنَةُ and أَشْجَنَةً and أَشْجَنَةً and أَشْجَنَةً is] تُانَّهُ and تُانَّهُ: (L:) or, accord. to J, (L,) أُ عُنَاتُ and أُ عُنَاتُ signify roots of trees in-branchlet (a شُعْبَدُ of a tree: (L:) or signifies tangled, or luxuriant, or abundant and dense, trees. (Msb.) __ Scc also i..... _ And see شَجْنٌ. __ Also, (K,) or شَجْنٌ, (L, [thus written without any syll. signs, perhaps fem. of شَجَنّ, i. e. شُجَنّ, but it seems to be indicated by the context in the L that it is vaint,]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K,*) like the parts of a tree. (L.)

: see the next preceding paragraph.

. شَجُنَة sec شَجُنَة, in six places : and Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.)

: see جُنْن , in five places. __ Also, i. e. with kesr, (K,) or مُنَنْ and مُنْن , (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) ______ signifies also + Relationship closely, or intimately, connected. (L.) One says, رَبِيْنِي وَبَيْنَهُ شَجِنَةً رَحِم and , + Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., مِنْ ٱللهِ i. e. is derived from الرَّحْمُان: (S, L: [see or, accord. to AO, (L,) the meaning is, is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) __ Also A crack, or cleft, in a mountain. (Lḥ, L, Ķ.)

: see the next preceding paragraph.

is a saying of the Arabs like their saying أَعْلِمُتِي عَبُولُ is [i. e., app., My withholder is death, or shall be death alone; for شَعَنْتُهُ شَجُونُ may be rendered Death withheld him, like as مَبُولُ is rendered "death separated him"]. (L.)

. مُجَنَّ see عُجِينً

خاجن Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy; (S, L;) and anxious.
(L.) See also an ex. of its fem., with \$, voce شجون.

as a subst.]; pl. شُوَاجِنُ: see شُوَاجِنُ, in five places.

شجو

1. شَجِي, nor. -, inf. n. شَجِي, He was choked; or his throat, or fauces, became obstructed; (\$, K;) 4 by it; i. e. a bone or the like. (K.) One says, عَلَيْكَ بِالكَظْيِرِ وَلَوْ شَجِيتَ بِالعَظْيِر (Keep thou to self-restraint though thou be choked by the bons]. (TA.) __ And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, + He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy: (S, Msb:) and he was, or became, anxious, or disquieted in mind. (S.) -Also, aor. and inf. n. as above, said of a creditor غرامر), He went away, عنه [from him]. (K. [See 4.]) It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K.) (S, Mab, K,) aor. 4, inf. n. (S, Mab,) [app. originally syn. with in the first of the senses assigned to the latter in the next paragraph: and hence,] + It (anxiety, Msb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy ; (Ṣ, Mạb, Ķ ;) as also اشجاه و المجاه (K.) And, said of wealth (الغنى), inf. n. It excited his griefs, mournings, &c., and his desire. (TA.) __ Also, and أشجاه , + It caused him to be mirthful, (Ks, K, TA,) and excited him. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طُرِية, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. أيضا, inf. n. أيضاً, It chohed him; or caused his throat, or fauces, to be obstructed; syn. أَغْصَهُ; (Ṣ, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by is with which it is also syn. in another sense; for] __ It signifies [also] + It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness (K.) See also 1, in two places. __ Also + He subdued, overpowered, or overcame, him, (K, TA,) so that he grieved, or was sorrowful. (TA.) _ And † He angered him. (Ks, TA.) _ And t He made him to go away. (Az, TA.) And † I gave him (i. e. a creditor or petitioner) what contented him, so that he went away. (TA.)

woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (A4, T, TA,) † She resisted him, and expressed grief, or unhappiness, to him, or on account of him, [i. e. on account of his advances,] saying, Alas, my grief, or my unhappiness! (A4, T, K, TA.) And said of a woman with reference to her husband, meaning † She expressed grief, &c., as above. (A, TA.)

A bone, or some other thing (S, K) of the like sort, (K,) sticking fast, (S,) or lying across, or forming an obstruction, (K,) in the throat, or fauces, (S, K,) of a human being, and of a beast; (TA;) a thing in the throat, or fauces, that [chokes one, or] prevents from smallowing: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.) — See also the next paragraph.

† Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S;) [and] so الشف: thus termed because a man is choked thereby. (Har p. 33.) — And † A want; an object of want. (Az, K, TA.) One says, أَعْمَا اللهُ اللهُ

† Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy; applied to a man; (S, Mab;) and شَجيَة, of the measure فَعلَة, applied to a woman: one says, وَيُلُ لِلشَّجِي مِنْ mentioned and expl. voce الخَلِيّ, in art. , where each of these epithets is written with teshdeed to the ; and likewise in another saying there mentioned]: (S:) or, in this saying, (TA,) it signifies occupied [by anxiety or grief]; (K, TA; [in the CK, is erroneously put for خَلِيّ and خَلِيّ means "free [therefrom]:" so says AZ: and in this instance الشَّجِي may mean occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand: (TA:) and sometimes one says مَزِنُ , like as one says مُسَمَّى, and خْزِين; though this is rare; (Mab;) it is mentioned in the Eyn; but is more known; and is said by Az to be the chaste form : (TA:) Mbr says, the ي of الخلى is with teshdeed, and the of الشَّجى is without teshdeed, (Ş,) and sometimes this & is with teshdeed in poetry; (\$, \bar{K};) مُجِيٌّ با but if you make it to be from مُجَاهُ, it is only, syn. with .[i. e. grieved, &c.]; (§;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen نَعِلُ with a كَيْنَ , saying, فُلُونُ قَبِينً and مَنِينَ and مَنِيعَ and مَنِينَ and مُنِينَ and and the third way is, that they assimi-الغُدَايًا lated one word in measure to another, as in being only غَدَاةً being only, the [proper] pl. of (TA.) .غَدُواتُ

غَجِيُّ: see the next preceding paragraph, in two places.

ا مُفَازَةُ شَجُواً [A desert, or waterless desert,] difficult to travel. (Ṣ, Ķ.°)

in the legs: (S, K,) or very tall: or very tall; or the bones: or long in the back, short in the leg; (K;) thus in the legs, short in the back. (TA.) — Also, (K,) or the former, (TA,) A bulky horse. (K.) — And The bones: (K.)

: see the next preceding paragraph.

مُو كَاعِ An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy. (TA.)

1. 2, (Mab.) sec. pers. 2, aor. 2, aor. 2, aor. 2, aor. 2, (S, O, Mab, K.) the latter of these nors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. , aor. ; (S, O, Mab, K;) [the first of which, having for its acr. بَشُخ , is the most common ;] inf. n. مُثُمُّ (Ṣ, A, O, Mṣb, Ķ) and مُثُمُّ and مُثُمُّ (ISk, O, Ķ,) of which three inf. ns. the first is the most approved; (TA;) He was, or became, niggardly, tenacious, stingy, penurious, or avaricious; syn. بَخْلُ: (Msb:) or relates to single things, or particulars; and منے, to things in general: or بنار relates to wealth, or property; and , to wealth, or property, and to kindness, or beneficence: or ___, signifies he was, or became, niggardly, &c., as above, in the utmost degree: (TA:) or he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire. (S, A, O.) You say, and عَلَيْهِ; (T, M, K;) by the former meaning He was, or became, niggardly, &c., of it, i. e., of his property, or the like; and by the latter, he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see ______,)] meaning by the latter the same as by the former. (L.) [Thus] one says, هُو يَشُحُ بِهَالِهِ [He is niggardly, &c., of his property; and sometimes, in the same sense, هَ يَعُضُهُمُ (A.) And مُتَ بَعْضُهُمُ مَالِهِ [Some of them were niggardly, &cc., to some; meaning they were niggardly, &c., one to another]. (Mab, K.)

3. اَهُوَ يُشَاحُني بِكَذَا [He is niggardly, tenacious &c., as above, with me, of such a thing]. (A.) [The inf. n.] in the CK erroneously written اَمْدَاءُ is syn. with فنة : (K, TA:) hence the saying, لَا مُشَاحَّةً فِي الإصْطِلَاحِ [There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another]. (TA.) And one says, فُلَانْ يُشَاحُ عَلَى Such a one is tenacious of such a one; syn. رِيْنَ بِهِ. (Ş, L.)

6. تشاح القُوم The people, or party, were niggardly, tenacious, &cc., as above, [see 1,] one to another, (Mab, K, TA,) في الأمو [in the affair], (K, TA,) and ale [for it], (TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And تَشَاحًا عَلَى (Ṣ, O, K, TA) They الأَمْوِ لَا يُرِيدَانِ أَنْ يَغُوتُهُمَا two (i. e. two men, S, O) contended together for the thing, or affair, each of them being unwilling that it should become beyond his reach, or attainment. (TA.) And المُشَاحُمُ [or أَشَاحُمُ فَي أَنْ المِنَاءُ أَنْ أَنْ المِنَاءُ إِنْ المِنَاءُ إِنْ المِنْ المِنْ i. e. They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst]. (TA in art. چشع.)

- The crying of the [bird called] . (K.) You say, مود The مود uttered its cry. (O, TA.) __ The camel's reiterating of his voice, [or his being not clear, or his being sparing,] in his braying. (K.) You say of the camel, He reiterated his voice, or] he was not clear, (S,) or he was sparing, (L,) in his braying. (S, L.) - And The flying swiftly. (Ş, Ķ.)

شَحِيحُ see : نَفْسُ شَحَةً.

means [He made his أُوْصَى فِي صِحْتِهِ وَسُحَّتِهِ will during his state of soundness, or health, and] in his state of which he is tenacious [or the state which he is reluctant to quit] (عَلَيْ يَشَحُّ اللهِ النِّي يَشُحُّ اللهِ الل (عَلَيْهَا). (0, إِذَا

: see the next paragraph in four places. (S, A, K) مُحَاجُ (S, A, K) and أَحَاجُ (S, A, K) and أَحَادُ and أَحَدُثُ and أَحَدُثُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَى اللَّ (K,) applied to a man, Niggardly, tenacious, stingy, penurious, or avaricious: (Msb:) or niggardly, &c., as above, in the utmost degree: (TA:) or niggardly, &c., as above, (S, A, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire: (Ṣ, A:) and المُعْنَى شَعَةً اللهِ signifies the same as عُمْرَة [a soul that is niggardly, &c.]: | plied to a [desert such as is termed] بُلَاة , Wide;

(IAsr, TA:) the pl. (of , S, Meb) is in which the places of alighting are far apart, and in which is no herbage. (TA.)

K) and iii. (Meb, K.) You say, [i see the next preceding paragraph. "And] شَعِيطٌ عَلَى شَيْءٍ He is niggardly, &c., of a thing. (L in art أُشَمَّةُ عَلَى الخَيْر (.ثد, in the Kur [xxxiii. 19], means [They being niggardly, or vehemently desirous of the good things, i. e.] of the wealth and spoils: (TA:) and in the same verse, means [They being niggardly] of aid [to you]. (Jel.) _ [Hence,] إِبْلُ شَمَائِعِ, [in which the latter word is pl. of (A,) † Camels that yield little milk. (A, O, K, TA.) And أُنْد شَمَاح إ A piece of stick, or wood, for producing fire, that does not yield fire. (S, A, K.) And is † Water little in quantity; not copious. (K.) And الرف تشاع + Land that will not flow with water unless in consequence of much rain; (Ş, O, K;) as also المشاعة: (O, K:) and also, (ISk, L, TA,) or the latter word, (so accord. to the K,) + Land that flows in conscquence of the least rain; (ISk, K, TA;) as though it were niggardly of itself to the water; (TA;) like مُعَاد [in this, or in the former, sense]: (ISk, L:) thus having two contr. meanings. (K.) And accord to AHn, significs +[Small water-courses such as are termed] any one of which is made to flow if a skinful of water is poured into it. (TA.)

: see جُنِّے, in three places. __ Also (TA.) __ Very jealous; (Fr, S, O, K;) as also and * مُعَمَّانُ (Fr, O, K.) __ Courageous; (Ş, K;) and so الشخشار (TA.) Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and بُصْمُنَاحِ (K, TA,) or المُنْتُمَانُ (S, O,) One who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing: (S, O, K, TA:) who strives, labours, or exerts himself, therein: (TA:) or, as some say, (S, O,) penetrating, sharp, vigorous, or effective, therein: (S, O, TA:) the first, (S, O, K, TA,) and second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning eloquent (K, TA) and powerful: (TA:) and both, as epithets of general application, penetrating, sharp, vigorous, or effective, in speech, or in going or journeying: the first is also applied to an orator, or a preacher, as meaning shilful: (TA:) and the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) __ Also the first, applied to a raven, or crow, (غُرَاب) That croaks much. (O, K.) _ And Light, or agile; applied to an ass; as also Swift in flight; applied to a قَطَاة. (Ṣ, O, Ķ.) ـ Also, and مُحَشَّمَان , Tall, or long, (Fr, O, K, TA,) and strong. (TA.) ___ And the former, ap-

in five places. __ Also, applied to a woman, Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.)

نَعْمُتُ: see عُمْمُانُ:__and see also مُمْمُنُ ;

Niggardly, tenacious, stingy, penurious, or avaricious; [like ;] (TA;) possessing little, or no, good. (O, K, TA.)

1. مُحَمَّر, aor. 4 (S, A, O, K, &c.) and 4, (A, O, K, &c.,) but the former more commonly obtains, (TA,) inf. n. ثُمُونُ; (S, O, K;) and , (Fr, Ş, A, O, K, &c.,) inf. n. شُحُوبَة , (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyád; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so , (A, O, K,) inf. n. شموب; (A;) [It was, or became, altered [for the worse, wan, or haggard], (Fr, S, A, O, K, &c.,) in consequence of emaciation, (K,) or hunger, (A, K,) or sleeplessness, and the like, (A,) or travel, (K,) or work, or disease, or impatience, or distress or fatigue: or, accord. to the author of the "Wá'ce," غنوب significs emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) — رَشَعَبُ الْأُرْضَ (IDrd, O, K,) aor. ، inf. n. شخب, (IDrd, O,) He pared the ground, or scraped off its superficial part, with a shovel, (IDrd, O, K,) or some other thing: of the dial. of El-Yemen. (IDrd, O.)

: see what follows.

A man having his colour, or complexion, altered [for the worse, wan, or haggard], (TA,) or so شَاحِبُ اللَّون, (A,) in consequence of disease, or travel, or the like: (TA: [sec 1:]) and ema-لَا تَلْقَى الْبُؤُمنَ إِلَّا (KL.) It is said in a trad. [Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) _ It is also applied as an epithet to a sword, meaning Altered in its colour by blood that has dried upon it: used in this sense by the poet Taabbata-sharra. (TA.)

1. خَخْمَ , aor. = and , , inf. n. (Ṣ, O, K) and مُعَجَانً (As, S, O, K) and مُعَجَانً (O, K) and ; (O, L;) and ; and ; and ; the uttered his voice or cry; [brayed;

croaked;] said of a mule, (S, O, K, &c.,) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.;) and sometimes, t of a man: (L:) or is used in relation to a mule; and شُحُبَانٌ, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say : and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also ;; but the latter doubts its correctness: and is also expl. as signifying the raising of the voice; but as used more especially in relation to the mulc and the ass. (TA.) غُفُ is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, K:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that and signify the crying of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. [He desired a raven, or crow, to croah]. One says of ravens, or crows, أَنْتُمُ اللهُ croaked]. (O, K.) __ See also 1.

applied to a mulc, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rú'ee it is applied to 1 a نَّاتُ ثُمَّاجٍ ... (TA.) مُؤَدِّن ، (Ṣ, A, O, Ḳ,) and (A, TA.) — And and The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but is evidently there a mistranscription for each an epithet in which the quality of a subst. predominates. (TA.)

[pl. of مُوَاحِج ... مُثَمَّاج see مُثَمَّات مُاتِ مُات مُات مُاتِع [pl. of مُواحِج ... [مُأَحِبُهُ المُعْدُّ and المُعْدُّ , meaning desired to croah and croahing. (O, K.) Dhu-r-Rummch uses the phrase بالفراق (Ravens croaking by reason of separation]. (O, TA.)

ceding paragraphs, in three places.

1. شَحَدُ , (Ṣ, A, Mṣb, Ķ,) aor. - , (Ṣ, Mṣb, Ķ,) inf. n. شعد , (S,) He sharpened (S, A, Msb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Msb), with a whetstone or other similar thing; (TA;) as also تَشَحِيدٌ , inf. n, أَشَحِيدٌ , inf. n, أَشَحِيدٌ (KL.) _ [Hence,] ثَحَذُتَ عَلَيْنَا لَسَانَكَ [Thou hast sharpened against us thy tongue]. (A and الشَعَدُ لَهُ غُرْبُ دِهْنِكُ And الشَعَدُ لَهُ غُرْبُ دِهْنِكُ [Sharpen thou for it the edge of thine intellect].

لبدوع معدلة † Hunger made his stomach heen, and strengthened it, (L,) and inflamed it. (L, K.) __ Hence also, i. e. from in the sense أَفُلَانٌ يَشْحُذُ النَّاسَ (Har p. 377,) فَلَانٌ يَشْحُذُ النَّاسَ (inf. n. غَمْنَ, K,) t Such a one begs importunately of men: (A, K, and Har ubi supra:) and I begged importunately of him. (Msb.) __ And + He drove him away; namely, a man; (K;) as also رُشَعْدُهُ (CK, and so accord. to the O,) or المحدد (K accord to the TA,) inf. n. رَضَحَذْتُهُ TA.) [See also 5 below.] And تَشْحِيذُ (O, TA,) inf. n. as above, (K,) † I drove him vehemently. (O, K, TA.) also signifies † The being angry. (K.) You say, شَكَدُ عُلْيَهِ † He was angry with him. (TK.) _ And i. q. [The act of paring, or peeling, &c.]. (O, K.) قَشْرُ You say, شَحْذُه , i. e. قَشُرُه [He pared it, peeled it, &c.]. (TK.)

2: sec above, in two places.

8. شَاحَذُني, inf. n. شَحَادٌ, He assisted mc, by alternating with me, (رَاسَلْنِي) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) = شاحنت النَّاقَةُ The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4: see 1, first sentence.

5. أَيْنُهُ يَنْشُكُدُ إِلَا saw him applying kimself to importunate begging]. (A, TA. [In both this تَشَحَذُني == ([meaning is indicated by the context. † Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

†[Having a heen appetite;] hungry. (S, M, L, K.) _ And + A vehement driver. (K, active, in his work (في سُعْيه). (O, K.)

, applied to a man, i. q. نَزَقُ † [Light, and unsteady, or lightmitted; &c.]. (TA.)

مُحِيدٌ, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also مُشْدُودٌ (Lth, TA.)

! An importunate beggar: (A, K:*) one should not say 🕹 🛋: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because 3 is changed into without any error in speech, as is asserted by El-Khafajee and others; and accord. to the A, both these words signify as above: (TA in art. and partly repeated in the present art. :) [it is said, however, that] مُعَادُّ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.)

A whetstone; or thing with which, or upon which, one sharpens. (S, K.) __ And [hence,] A rough, severe, or violent, driver: (O, K: [see also شَحَذَان:] and applied also as an epithet to a driving. (O.)

[A cause, or means, of sharpening: a

looked sharply at him. (K, TA.) And كَكُرُم مُشْحَدَة لِلْفَهِمِ إِنْ مُشْحَدَة لِلْفَهِمِ إِنْ اللهُ اللهُ ال cause, or means, of sharpening of the understanding]. (A.)

> An [elevation such as is termed] مشكاذ wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain; but he says that ADk disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مُشَاحِدُ. (O.)

> ئُلَانْ مَثْمُوذُ عَلَيْهِ مَنْ مُثُمُودً عَلَيْهِ مَنْ مُعُودً عَلَيْهِ مَنْ عَلَيْهِ عَلِي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلِي عَلَيْهِ

1. مُحَمَّ , aor. -, inf. n. مُحَمَّ (S, K) and مُحَمَّ (K) and مُحَمَّ (S, K) and مُحَمَّ (K;) and مُعَطَّ , aor. - , (K,) inf. n. مُعَطَّ ; (TA;) It was, or became, distant, or remote: (S, K:) or and signify the being distant, or remote, in all states or circumstances. (TA.) You say, The place of visiting was, or became, distant, or remote. (S.) And مُعْط عُلَى شُعْط I will not furget thee notwithstanding the distance of the drelling. (TA.) And El-'Ajjáj

وَالشَّحْظُ قَطَّاعُ رَجَاءٍ مَنْ رَجَا

[And distance is the severer of the hope of him who hopeth]. (TA.) ____ في السوم He ment far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) Hence, (TA,) ,أَشَخَطُ البَعِيرُ فِي الشَّوْمِ (K, TA, [ir the CK, and in a MS. copy of the K, nor. عبر , inf. n. شَعْط , (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and is signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى يُشْعَطُ التَّهَنُ ثُمَّ يُعْتِنُ اللَّهُ عُنِّنُ اللَّهُ مُركَالِهِ يُشْعَطُ التَّهَنُ ثُمَّ يُعْتِنُ The value of the portions of his copartners (shall be imposed upon the emancipater;] the price of the slave shall be carried to the utmost; [then he shall cmaucipate the whole of him:] or the meaning is, the price of the slave shall be rollected; from شُحُطُ الإِنَّاء, which see below. (TA.) _ نَحْطَ فَلَانًا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, [the horses, or horsemen]. (T, TA.) One The sons of شَحَطَتُ بَنُو هَاشِيرِ العَرْبُ The sons of Háshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) = ivy i He filled the vessel. (Fr, K.) = See also 5.

2. مُشْمَعُ , inf. n. المُشْمَعُ , (Ṣ, Ķ,) He made (A.) And مَنْدَهُ بَعْينه (K,) or بَيْصُوهِ, (A,) إلله word of the class of مُجْبَنة &c.]. One says, أَحُذُهُ بَعْينه him (a slain man) to struggle, or flounder, بدمه

in his blood: (S:) or ne besmeared, bedambed, befouled, or defiled, him, אַונים with blood. (K.)

4. As I He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.)

قدمه He (a slain man) struggled, or floundered, بدمه in his blood: (S:) and أشماً [inf. n. of أشماً] also significs the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, in his blood: (TA:) or became besmeared, bedanbed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) في دمه in his blood. (Mgh, K.) And It (the fœtus) struggled, or floundered, in the membrane enclosing it. (K.)

sce what next follows.

مُوَاحِطُ الرُّودِيةِ مَا الْمُعَامِّ A distant, or remote, place of abode; as also أَصَّاطُ (TA.) مُوَاحِطُ الرُّودِيةِ مِلْمَا الرُّودِيةِ مِلْمَا (TA.) إِضَاحِطُةُ (TA.) [the former word being pl. of the valleys. (TA.)

Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the mountain-range extending from near 'Arafat to Nejrau in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the act has informed me that it grows in the manner of the for pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grope, [the word here rendered "grape" is ais. but it has been altered in the MS., and may therefore be incorrect,] except that its extremity ix more slender, and it is soft, and is eaten: (TA:) or i. q. نَبْع: (IB:) or a species of the بُنْع, (K,) of which bows are made: (TA:) or are one; the name شِرْيَان and نبع and شوحط varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شربان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the is that which is upon the نبع lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee and سرآء and شوحط and سرآء arc one: as to the شریان, no one holds it to be of the except Mbr : Aboo-Ziyad says that bows are نبع made of the شریان, and they are good, but of a black colour tinged with redness: and AHn says arc yellow ثبع and شوحط arc yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with J. (K.)

1. رُحْمَ (S, Msb, K,) aor. عُرِي (K,) inf. n. أَحَامَدُ (MA, Msb,) He (a man, S, K) was, or became, fat; (S, MA, K;) as also رُحْمَةً , aor. -:

(TA:) or he was, or became, abundant in the fat of his person. (Msb.) And (K)

His camels were, or became, fat. (TA.) And (TA.) inf. n. (TA.) and (TA.) and (TA.) inf. n. (S, K,) aor. (K,) inf. n. (TA.)

He was, or became, cagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.)

(K,) or (S,) aor. (K,) inf. n. (K,) inf. n. (K,) or (S,) aor. (K,) inf. n. (K,) or (S,) aor. (K,) inf. n. (K,) or (S,) aor. (K,) inf. n. (TA.)

4. If had much fat in his possession: like as المدر signifies "he had much flesh in his possession." (TA.)

, (S, Msb, K,) of an animal, (Msb,) a word of well known meaning, (S, Msb, K,) Fat; (MA, KL;) the substance of futuess: (ISd, TA:) is a more special term, (S, Msb,) [i.e. a حُرْمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا ,the Jews, in a trad ; Fats have been forbulden to them وَأَكُلُوا أَثْمَانَهَا but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the [meaning the "rump," and also the "tail of a slicep,"] nor of the back. (TA.) One says, with the fut of his hidneys,] meaning, \$ in his state of brishness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, إِذَا اللَّهُ ا the swallower]. (Ham p. 771.) _ Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. ___.) ___ And The whiteness [app. meaning the white part] of the belly. (TA.) __ الأذن [The lobe, or lobule, of the ear;] the part, of the car, to which the قُرْط [i. e. ear-ring or ear-drop] is suspended; (S, Msb, K;) i. c. the soft portion of the lower part of the ear: or the place of the perforation for the مُعْلَدُ The مُعْلَدُ of the eye; (TA;) i.e., what comprises the white and the black of the eye: (Zj in his "Khalk cl-Insán;" and S and Msb and K voce :) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the [app. meaning the whole substance] that is beneath [or behind] the عَدُقَة. (TA.) __ غَدُمُة and العَنْظُل, as in the K in art. العَنْظُل, The inner part [i. e. the pulp] of the colorynth, exclusive of its seeds. (K.) _ شَحْبَةُ الرَّمَّانِ _ The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) _ النَّمَالِ The heart pith, of cerebrum, (جمَّار) of palm-trees: (S in

(جَمَّارَة) and شَحْبَةُ النَّخْلَة art. :جنب the heart of the palm-tree. (M, TA.) __ تَحْمَةُ الْمُرْحِ __ (The [or marsh-mallow]. (K.) خطبي The truffle; as a gen. n.; syn. : (TA in art. the truffle; as a n. un.; شَحْبَةُ الأَرْضِ and (: كَمَا syn. الكَاةُ: (K:) or the white truffle; syn. الكَّأَةُ البَيْضَاءَ. (Ṣ.) [It should be obscrved that is generally held to be a n. un. ; and الكُمْرَا to be a coll. gcn. n.; contr. to analogy: but they are here evidently used in the reverse manner.] also significs A certain white norm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] n. un. of عَظَاءَة K, TA:) or a white عَظَاءَة عَظَاةً, q. v.], not big: or, as some say, it is not of the [species called] عَظُاء; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. o. call it] also النَّقَا , like as they say : بِنَاتُ النَّقَا (TA:) it is the [reptile called] مُلكة, which dives into the sand, and to which the fingers (بَنَان) of virgins are lihened. (TA in art. ارض. [See عَلَيْهُ: and see also الله عَلَيْهُ.]) is an appellation of The small species of what is called . (TA in art. قب , q. v.) _ [See also عُمُونُهُ below.]

which I do not find mentioned,] White; applied to men. (IAar, TA.)

Eagerly desirous of fat. (S, K.) One says, A man eagerly desirous of fat and of flesh. (TA.) Grapes having little juice (K, TA) and thick skin. (TA.)

And Law A pomegranate having thick for pulp amid the seeds]. (TA.)

[n. un. of منافر, which see throughout. — Also] A certain bird. (K. [For منافر, which I regard as the right reading, in the CK, I find in other copies of the K الطّائر as an explanation of the Arabs of the desert. (K, TA.)

Fat, as an epithet applied to a man: (ISk, S, K:) or abundant in the fat of his person. (Msb.)

A seller of fat; (Ṣ, Ķ;) as also أَسُمَامُ. (Ķ.) — And One who feeds men much with fat. (TA.)

One who feeds men with fut. (S, TA.)

— And A man having, or possessing, fat; like

y signifying "liaving, or possessing, flesh:"

possessive epithets like بُنِي and بَنُولُ (TA.)

Sec also

(S, [so in my copies, see 4, of which it is the part. n.,]) or , like [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)

مُشْجُورُ Bee مُشْجَرُ. مُشْجِرُ Bee مُشْجَرُ

Food, and bread, into which fat has been put; (TA;) [and so , for] one says [a cahe of bread, &c., into which fat has been put]. (K in art. ربق.)

1. مُحَنّ , (Ṣ, L, Mạb, K,) aor. - , inf. n. مُحَنّ (L. Mab.) He filled (S. L., Mab, K) a ship, (S., L, K,) or a house, or chamber, &c.: (Msb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also اشمن الله , (K,) He filled a town or city (S, L, K) بالنيال [with horsemen or the horsemen]. (S, L.) - Also, (L, Mab, K,) aor. as above, (L,) and so the inf. n., (L, Msb,) He drove away (L, Msb, K) a people, or party, (L,) or him. (Msb.) And (L) one says, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, عَنْكُ meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, بِاللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰ i. e. Verily it drives away the flies. (TA.) = also signifies The running vehemently. (L.) And شَعْنَ, He went far, or far away. (K.) And one says, شُحَنَت الكِلَابُ (L,) [and as appears from what follows,] aor. ثَشْعَنُ and (,X,) اَنْصُرُ and تَعْلَمُ and تَمْنَعُ and اِنْصُرُ (K,) inf. n. مُسُون, (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) عَنْ , aor. -, (L, M,b, K,) inf. n. عُنْ عُلَيْه (L, Mab;) and مُحَنَّ, aor. ع, inf. n. مُحَنَّ; (Mab;) He bore rancour, malevolence, malice, or spite, against him; (Msb, K;) and (Msb) bore, (L,) or showed, (Msb,) enmity towards him. (L, Meb.)

[2. He made him, or appointed him to the office of, a , q. v.; occurring in postclassical works.]

3. مُشَاحَنَة , (L, Mab, K,) inf. n. مُشَاحَنَة , (L, Meb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Msb;) or with enmity; being so regarded, or treated, by him: (L, Meb, K, KL:) or, as some suy, is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from meaning "enmity." (L.)

4. اشحان : see 1. __ Also, (八,) inf. n. اشحن إشحال إ (L,) He sheathed the sword: (L, * K:) and he drew the sword: thus having two contr. significations. (K.) Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping. (L.) _ And اشحن لَهُ بِسَبِير He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

6. تَشَاحُن The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (sec 1, last sentence; and 3;) or] with enmity. (L.)

thus written, with fet-h to the مُسَنَعُةً , but I incline to think that it is correctly ارشمنند ,] The contents of a ship, that fill it. (L.)

: see what next precedes. __ [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultan. (Az, L, K...) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with آمير [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. , meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the lihe,] is a mistake. (L.) __ And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) = See also what

Rancour, malevolence, malice, or spite: (L:) or vehement hatred: (Msb:) and enmity; (S, L, Mab, K;) as also . (S, L, K.) Hence the saying, اَكُانَ بَيْنَهُ وَبَيْنَ أَهْيِهِ شَحْنَاءً i. c. [There was between him and his brother] enmity. (L.)

in the following verse, cited by ISd,

may be, accord. to him, an inf. n. of شَعَنُ, or an extr. pl. of شَفْنَةُ: (L:) [but I ruther think that it is a pl. of * شَاهِدٌ is of شُهُودٌ and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.]

aet. part. n. of شُحَنُ]: see the next شَاحِنَ preceding paragraph. __ See also مُشْحُونٌ. Also A dog going far in pursuit without catching any prey, or game: pl. شُوَاحِنْ. (L.) عدد And Bearing enmity [or rancour &cc. (see 1, last هُوَ شَاحِنَّ ,sentence,)] towards another: one says الله [He is bearing enmity &c. towards thee]. (L.)

so in the Kur [xxvi. مُشْمُونُ يركب, K [in the L, erroneously, رُخُب],) Filled [or laded, and completely equipped or furnished: see 1, first sentence]; in the sense ڪَاتِر like شَاحِنْ أَ as also مُاحِدْ of مُكْتُوم, (L, K,) mentioned by Kr. (L.)

Becoming angered; or made angry.

(An enemy who regards, or treats, عُدُو مُشَاحِنُ another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) البُشَاحِنُ as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzá'ee: or the in religion: (L, K:) so says El-Uwzá'ee: or the transgressor: (L:) or it means he nho has in his heart rancour &c. (أَاعَالَ towards the Com-

panions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.)

1. (Ks, Ṣ,) aor. -, (Ks, TA,) or أَشُمَا قَاهُ (Ks, Ṣ,) aor. -, (Ks, TA,) said of a man, (TA,) He opened his mouth; (S, K, (,X,) ([اشحى فَاهُ ,[or app. اشحى أ], (X,) and أَهُ (, TA. الشَّعَى أَنَّهُ أَنَّهُ أَنَّهُ أَنَّهُ الْمُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, [It opened the mouth of the beast]. (TA.) [See also art. عَمَا فُوهُ And أَمُمَا فُوهُ (TA.) (Ş, K,°) aor. 4, (Ş,) inf. n. as above, (TA,) His mouth opened; (Ṣ, K;) as also ثبتي الله وأبير ; (TA;) but one should not say اشمى فوه. (IAar, TA.) __ And ___, inf. n. as above, He stepped. paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammar, , لَتَشْخُونَ فِيهَا شَخُوًا لَا يُدْرِكُكَ الرَّجُلُ السَّرِيعُ meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that غَمَا فيه signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.])

2: see the preceding paragraph, in two places. 4: see 1, first sentence.

5. تشتى, accord. to Aboo-Sa'ced, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) _ [Hence,] تشمّی عَلَيْه He spread out, or stretched out, his tongue, [or he gave wide range to his tongue, respecting him [or against him].

(K,) thus with the short I, (TA,) Wide; applied to anything: and vija, applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.)

A step, pace, or single act of stepping or pacing. (S, K.) One says, فَرَسْ بَعِيدُ الشَّحْوَة A horse having a far extent of step: (S, TA:) and a horse wide of (رغب أَعْيَبُ الشَّعُوَةِ step; that takes a large space of ground with his legs. (TA: but there, [which is the رَجُلْ بَعِيدُ الشَّحْوَةِ فِي مُقَاصِدِهِ [Hence,] ــــ([inf.n.]. [A man who strides along in his pursuits]. (TA.) __ And اَنَاةُ وَاسِعُ الشَّمُوةِ i. e. \$ [A vessel wide] in the interior. (TA.)

: see the next paragraph.

step: and it is said in a trad. that the Prophet had a horse named vill, thus related, with medd, [app. الْوَسَاعُ, like الشَّمَاء, expl. as meaning the wide of step: so says IAth. (TA.)

(\$, A, K, TA:) and so تَأْخَبُلُتِ الخَيْلُ شَاحِيَاتِ (M, TA.) __ And Lala Usla He came to us stepping along. (TA.) __ And + He came to us mthout any want. (TA.) الشُّوَاحِي is applied by the vulgar to The large pieces of wood resembling columns: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

1. رُضَى , like رُضَى , inf. n. رُضَى , is said by ISd and in the K to be a dial. var. of inf. n. , i. e., as ISd says, meaning He opened his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شُحَى فُلَان, aor. يَشُخَى, inf. n. يُشْخَى, is a dial. var. of [شُخَى, aor.] مِشُخُو, inf. n. يَشُخُو, on the authority of Lth.

1. شَنْبُ, (Mgh, TA,) aor. عُرُار [and عُرُار], inf. n. , said of milk, (Mgh,) and of anything, It flowed. (Mgh, TA.) And it to flow. (Mgh.) You say, شَخَبُ اللَّبَنُ, aor. 4 and =, (S, O, CK,) inf. n. , (S, O,) The milk flowed in an extended stream from the udder when milked; (S, O, CK;) and † in like manner one says of blood: (O:) or سُخَبُ اللَّبَنَ aor. ع and =, he made the milh to flow in a continuous stream from the udder (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَٱنْشَحَتُ, showing that has the former of these two significations as quasi-pass. of , and the like is said in the A,]) between the vessel and the teat. (TA.) Hence, i. e. from شُخَبُ اللَّبَنُ, the saying of El-Kumeyt,

وَوَحُوحَ فِي حِضْنِ الفَتَاةِ ضَجِيعُهَا وَلَرْيَكُ فِي النَّكْدِ الْمَقَالِيتِ مَشْخَبُ ا

[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young moman, and there mas not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suchling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. as signifying The sounding, or sound, of milk when it is being drawn from the udder. (TA.) i. e. شُخَبَتْ أُوْدَاجُ القَتِيلِ دَمَا ،One says also 1 [The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA: [and the like is said in the Mgh :]) and the † [I made it to stream, or flow]: the verb being intrans. and trans. (Msb.) And لَهُوَ يَشْخُبُ وَمَا + He, or it, flows [or streams] with blood; the last word being in the accus. case as a specificative: and he, or it, pours forth, or makes to (TA.)

The horses came opening their mouths: flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And † His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) also, is said of blood [as meaning + It] بانشخب flowed, or streamed]. (TA.) And انشخب المرابعة وما said of a vein, means + It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حوض [or pool (of the Apostle)], يَشُخُبُ فِيهِ مِيزَابَانِ مِنَ الجَنَّةِ †[Two spouts will pour forth into it from Paradise]. (TA.) And one says, مَرْ يَشْنَبُ فِي I milhed the milch camels. (A, TA.) — And الارض + He ment, or passed by, (O,) or ran, (El-Fáik, TA,) swiftly [in the land, or upon the ground]. (El-Fáik, O, TA.)

7: see the preceding paragraph, in three places.

: see the next paragraph. __ Also † Blood. (K.)

Milh coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so ,; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former (is a subst. properly so called, and] signifies an extended stream of milk, (Ṣ, A, O,) like a thread, or string, (A,) when it is drawn from the udder; in the sense of the فعل in the sense of the measure مفعول: (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. شُخْبُ فِي الْإِنَاءِ ,.TA.) It is said in a prov., وَشُخْبُ فِي الْأَرْضِ (Ṣ, Meyd, A, Ö,) i. e. One extended stream of milk from the udder into the vessel, and one &c. upon the ground: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., An extended stream of milh from the udder that has fallen upon the ground so as to be unprofitable; for such is the meaning of طُهُمُ in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

A single stream of milh from the udder; (A, Ķ;) pl. شخاب [q. v.]: (Ķ:) or it significs, (Ķ,) or so v شخاب, (ŤA,) an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat. (TA.)

Milk when it is drawn from the udder: (A, K: [in which latter it is also said to be pl. of غنية :]) of the dial, of El-Yemen. (TA.)

† [An external jugular vein] cut so that its blood has flowed, or streamed, forth.

The sound of the streaming of milk. (S, O, K.) - [And it seems to be used as an epithet; for it is added that] one says, app. meaning Verily she is one كَأْشُخُوبُ الأُحَاليل whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.)

: see the verse in the first paragraph.

1. شُخُونَة , (Ṣ, Ķ,) aor. ع , inf. n. شُخُونَة , (K,) said of a man, (S,) [and app., in like manner, of anything,] He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation. (L, K.)

2. تَشْغَيْت The bringing, conveying, or causing to come; syn. اَلْاَعْ (K.) One says, شَنْتُهُ اللّٰه He brought it, &c., to him. (TK.)

and أشنت (S, A, K,) the former also pronounced المُنْتُ (K, TA,) by some, (TA,) applied to a man, (S,) Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation: (A, L, K:) slender in the body: fem. of the first with ة: (TA:) pl. نشخات : (S, A, K:) or signifies thin, or slender, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: Verily إِنَّه نَشَخْتُ الجُزَارَةِ [Verily إِنَّه نَشَخْتُ الجُزَارَةِ Verily he is thin, or slender, in the legs: (TA:) and His legs are thin, or slender : (A :) فَوَاتُهُمُ شَخَاتٌ and sie Slender firewood. (TA.)_ [Hence,] إِنَّهُ لَشَخْتُ العَطَاء + Verily he is one who gives little. (TA.) And زَيْدٌ شَخْتُ الخُلُق 1 Zeyd is low, ignoble, or mean, in natural disposition. (A, TA.) __ Some say that it is arabicized, from the Pers. (TA.)

: see the next preceding paragraph.

غنيث: see عند عند : __ and also what here

(عُبَارً) Dust شِخْتِيتٌ and شَجِيتٌ * and شِخْبِتٌ rising, or spreading, or diffusing itself. (K.)

sec what next precedes.

1. شُخْرُ (S, K) and شُخِيرُ , aor. - , inf. n. شُخُرُ (K,) He raised his voice, with snorting; said of an ass: (S:) he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed مُخِير and يُخِير and ڪرير; the first of which is from the mouth; the second, from the nostrils; and the third, from the cliest: some say that شخر is like ننفر [he snorted]. (TA.)

The first period or stage of youth; (K, TA;) and the sharpness thereof; like . (TA.) The part, of a رَحْل [or camel's saddle], that is between the قادِمة and the أَخْرَة , (O, K, TA,) which are the ڪُڙان: (TA:) [said to be] also called the شُرْخ, [which is an evident mistake, perhaps originating from its having been said that are syn., meaning in another sense, شُرْعُ and شَخْرُ mentioned above,] (O, TA,) and the ... [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle ealled] . فَتُب (JK.) _ And The chinh of the buttocks. (JK, O. [In the K, for , the reading in the JK and O, وَشَخُرُ الإِسْتِ شَقَّهَا ([.وَشَخُرُ الاِسْتَ شَقَّهَا is put

That utters much, or often, the sound termed نخير: (K:) or, as in some copies of the K [and in the O], شخير (TA:) [see نَخُرُ and applied to an ass in this sense, (O,) or as: شُخُرُ signifying vociferous. (TA.)

1. شَخْسُ, aor. د , (إلى ,) inf. n. شُخْسُ, (Ş, A, O, K,) It mas, or became, conflicting, incongruous, or dissimilar, in its several parts; being and اختلاف [here used in the same, or nearly the same, sense]. (S, A, O, K.) - Also, (K,) inf. n. as above; (Lth, O, K;) or 🕈 شاخس; (so says Lth, TA; and so in a copy of the A;) and أنشاخس ; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of is The opening of the mouth to gape. (Ham p. 196.)

3. شاخس فاه, said of time, It caused his teeth to become incongruous; (ISk, A, O;) some of them being long and some of them being broken: (ISk, O:) this is the case in extreme old age: (A, TA:) مُشَاخَسَة and شُخَاسٌ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA:*) one says, (شُوخِسَتْ أُسْنَانُهُ or شُوخِسَ فَاهُ] , and (Ş, O, K,) ,تشاخست أَسْنَانُهُ (A,) or فُوهُ His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A,* O, K.) __ ثاخس الصدع __ said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) Sec also 1.

4. اثنفس † He showed a sour, a crabbed, or an austere, face, (Aboo-Sa'eed, O, K,) a to him, (Aboo-Sa'eed, TA,) في الهُنْطق in speech; as also اشخص. (Aboo-Sa'eed, O, TA.) __ And اشخص. (O, K,) and اشخس به, (TA,) + He spoke evil of him behind his bach, or in his absence, or othervise, with truth, or though it might be with truth; syn. اغْمَابِهُ; (O, K, TA;) as also اشخص ر. (TA.)

wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.)_It, said of the upper part of a man's skull, (i. e. said of his , IDrd, O,) or said of his head, (K,) became severed in train, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قَحْفًا رَأْسِهِ), meaning ; تدانيا واختلفا [but the former of these two verbs is app. a mistranscription for تَبَايَنَا; and the meaning, they became separated, each from the other, and not fitting together: and it is sometimes said of the تشاخس القُومِ (TA.) thumb; and of a vessel. † The people, or party, became distant, or remote, one from another. (JK.) مر القوم † The state of affairs of the people, or party, became divided, (O, K, * TA, *) and conflicting, or تشاخس مَا بَيْنَ القُوم inconsistent. (TA.) And † The state between the people, or party, became bad, or corrupt. (ISk, S, O, K.*)

(أمر) An affair, or a state of affairs, (أمر) disorganized, disordered, or unsettled; syn. مُنَفُرَقُ (K.) __ † Speech in which is a sour, a crabbed, or an austere, looh: (JK: [like :]) ده I incongruous, or discordant, speech; (O, K, TA;) as also أمتشاخس (A'Obeyd, TA, in art. مُتشاخس,) and مُتَشَاعِمُ. (K ibid.) __ [A man] adverse to that which he is commanded to do. (TA.)

see the next preceding paragraph.

1. رُشَخُصُ, (Ṣ, A, Mạb, K,) aor. -, (A, Mạb, K,) inf. n. شخوص, (Ṣ, Mṣb, K,) He, or it, rose; or became raised, or elevated. (S, A, Msb, K.) __[Hence,] It (a star) rose. (K.) And A figure seen from a distance rose to لَهُ شُخْصَ but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and significs ! His eyes, or lit., his eye, became fixedly open :] (S, K:) or it signifies his eye became raised: (Msb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَنْصَ My cye, or cyes, became fixedly إِلَيْكَ بُصُرِي open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخْصُ بُصُرُ النَّيْت (A,) inf. n. as above, (IAth,) \$ [The eye, or eyes, of the dying man became fixedly open: or the eyelids of the dying man became raised upwards, and he looked intently, and became disquicted, or The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) سُخُصُ السَّهُرُ (inf. n. as above, Msb,) ! The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Msb:) or rose in the sky. (ISh.) aor. as above, Mab, and so the inf. n.,

6. تشاخس: see 1: and 3. __ It (a crack in a | S, Msb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Mab,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K "and"] he journeyed upwards. (K, TA.) You say also, He went forth from his people : and شَخْصُ إِلَيْهُمْ he returned to them. (TA.) ___ Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K.) [it was, or became, protuberant, or prominent.] = مُنْفُصُ بَصُرُهُ (Meb, K, TA,) or بَصُرِهِ, (Mgh,) or both, (TA, [in which it تُخَصَّ بِبَصُرِهِ إِلَى and يَتَمَوهِ إِلَى is said to be tropical,]) and شَخَصَ بِبَصُرِهِ إِلَى said to be tropical,]) (Msb,) or السَّمَاءُ the A, [in which it is mentioned among proper expressions,]) + He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Msb,) and did not more his eyelids, (A,) or [hooking fixedly,] not moving his يَشْخُصُ بِصَوْتِهِ فَلَا يَقْدِرَ عَلَى ___ (Meh.) يَشْخُصُ بِصَوْتِهِ فَلَا يَقْدِرَ عَلَى ___ أَخْمُونَهُ † [He raises his voice, and is not able to lower it]. (K.) مُخْصُ بِهِ (Ş, K,) coordinate to غني (K,) or شخصُ [alone], (so in a copy of inf. n. رُتُعبُ ocordinate to مُشخصُ بِهِ أَمُوْ the A,) or (Msb,) t [He was disquicted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Msb:) as though he were raised from the ground by reason of his disquietude. (TA.) [Scc also 4.] or this is a , شُخُاصَة , aor. ، (Ş, K,) inf. n شُخُصَ simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)

2. وَيُشْخِيصُ (A,) inf. n. بُشْخِيصُ (TA,) ! He individuated the thing; syn. . (A, TA.) [From مُنْفُس, q. v.]

4. اشخصه [He made him, or it, to rise, or become raised or elevated]. You say, اشخص نَفْسُهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. اشخص __ ا I've made his arrow to pass beyond the butt, or object of aim, going above it. (A.) -And amade him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A, Msb:) or to go, or journey : (A in art. سير:) or to journey upwards. (TA.) __ ! He disquieted him, (K, TA,) so that he ment away from a place. (TA.) [See also 1.] = اشخص # His (an archer's) arrow passed beyond the butt, or object of aim, (S, A, Msb, K,) going above it. (S, A, Msb.) = The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so أشخص له (TA in art. رشخس) in speech; as also اشخس. (Aboo

الشخص ــــ (.شخس ...) Ba'eed, O and TA in art. پفکان tic spoke evil of such a one behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. إِنْتَابِهُ ; (Yaakoob on the authority of AO, S, A, K;) as also اشخس. (AO, Yaakoob, S.)

5. تشخّص [quasi-pass. of 2; + It was, or became, individuated; it, or he, had, or assumed, the quality of individuality or personality; syn. [تَعَيّنُ].

The body, or bodily or corporeal form or figure or substance, (سُواد,) of a man, (S, A, Mab, K,) or some other object or thing, (S, A, K,) which one sees from a distance : (S, A, Meb, K:) applying in common to what is termed and what is termed مَلْكُل, in relation to a man; i. e., in relation to a man sitting or sleeping [or lying down], and in relation to a man standing erect: (Mgb, voce e) or it is applied only to a body, or material substance, composed, [not simple,] and having height: (El-Khattabec, Msb, TA:) or any body, or material thing or substance, [that is somewhat high, and conspicuous, or] having height and appearance: (IAth, TA:) pl. (of paue., S) الشخص (S, K) and (of mult., S) الشفاف [which is properly another pl. of paue.] and شخوص (S, A, K) + A man himself; a man's self, or person; his زات; (Mah;) [i. e.,] a person; a being; an individual; syn. نَكْسُ [also syn. with وَأَتُ (L, TA;) as in the following verse of 'Amr Ibn-Rabee'al, cited by Sb:

فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَّقِي لَلَاثُ شُخُوصِ كَاعِبَانِ وَمُعْصِرُ

+ [And three persons, namely, two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing]: meaning عُلَانَة : (L:) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثُلَاثُهُ أَشْخُص, meaning, of women. (M, voce تَنْفُن A شَخُص [meaning a person] ceases to be a شخص by its being divided; whereas, when a is divided, no part of it ceases to be a ____. (Er-Rághib, TA in art. لَا شَخْصَ أُغْيَرُ مِنَ ٱلله (It is said in a trad. (جسم 1 [There is not any being more jealous than being here metaphorically used for should (شخص) should: وَاتَ not be more jealous than God: but accord. to one relation, the words are مَنْ الله [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyad el-Aajam in art. [1].]

Big, bulky, or corpulent: (S, K, TA:) or great in ______ [or person] and make: (TA:) applied to a man: (S:) fem. with 5; (S, A, K;) applied to a woman. (S, A.) __ A lord, master, chief, man of rank or quality, or a personage. (AZ, K.) منطق شخيص Sour, crabbed, or ([.ثننس

Bigness, bulkiness, or corpulence: or greatness of تَخْص [or person] and make. (TA.) [Said to be a subst.: but sec شُخُصُ.]

[شَخُصُ [part. n. of the intrans. verb] شَاخَص [Hence,] بَصَر شَاخص [An eye fixedly open: or raised: or sight stretched and raised: see 1]: سَمِعْتُ بِقُدُومِكَ فَقَلْبِي بَيْنَ جَنَاحَى بَ عِنَا عَيْ l have أَوْضُ وَبُصَرِي تَحْتَ حِجَاجِي شَاخِصُ heard of thy coming, and my heart is throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open, &c.]. (A, TA.) With the pl., أَبْضَارٌ, you say شَاخْصَةٌ, (A, Mab, like شُخُوسٌ A, TA,) or شَوَاخِصُ TA,) and as pl. of شَهُود ; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Msb.) ___ أخص An arrow passing beyond the butt, or object of aim, going above it. (S, A.) You say, أرمى بالشّاخصَات : [He was shot at with arrows which passed beyond him, going above him: perhaps doubly tropical, meaning he was assailed with invectives nhich did not harm him]. (A.) مثاخص علم also signifies A man prosecuting war [during three or more days together,] not on alternate doys: and of such it is said in a trad., that he may shorten as the act. part. n. of شَاخَصْ the trans. verb, [for مُنَاخِصُ بِصُرَهُ,] (Msb,) +[A man raising his eye, or sight, and looking fixedly; as does a dying man: or stretching and raising his sight: (see 1:) or] a man opening his eyes and not moving his eyelids. (S,* Mab.)

مُشْخُص, as though signifying The place of a used in the sense of عُورَة accord. to deenárs [or pieces مُشَاخِص modern usage sing. of] of gold] figured [or stamped with effigies]. (TA.)

A thing individuated. (A, TA.)

Discordant; (A'Obeyd, K;) applied to language, or speech; (A'Obeyd, TA;) and to a thing, or an affair; (TA;) and مُتَشَاخِسُ signifies the same. (A'Obeyd, TA.)

1. شُدُّة , as an intrans. verb, aor. ج , inf. n. شُدّ sec 8; und sec also يُشَدّ مَا [Hence,] نَشَدُ is an expression used in the same sense as لَعَزَّ مَا (A and K in art. نَحَقُّ مَا and نَعز : (A and TA in that art.:) [and in like manner without the J: thus] حَتَّى أَتَكَ زَاهِبٌ meaning ,شَدُّ مَا أَنَّكَ زَاهِبٌ one says, [i.e. It is distressing, or it distresses me, that thou art going away]: and if you please, you may consider مُثَّدَ as similar to ; as when you say, Excellent, or most] نَعْمَر العَمَلُ أَنَّكَ تَقُولُ الحَقَّ excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying, اَشُدّ مَا Much indeed, or greatly indeed, did he أَبْغَضَني

austere, speech. (Ibn-'Abbad, A, K. [See also hate me.] مُنْدُ عَلَيْه ما, aor. - (S, L) and -, (L,) inf. n. مُذُودٌ (S, L) and شُدُودٌ, (L,) He charged, or made an assault or attack, upon kim, in war, or تُدُّ عَلَى العَدُوَّ شَدَّةً ,You say and مُثَدَّاتِ كُثِيرَةً, He made one charge, or assault, or attack, upon the enemy, and many charges, &c. (L.) And شَدٌ عَلَى قَرْنِهِ بِسِيِّينِ, or بعضا, He made an assault, or attack, upon his adversary, with a kuife, or with a staff; as also شَدَّ الذَّنُبُ عَلَى الغَنَمِ And (Mgh.) .اشَتَدَّ لَا عَلَيْهِ The wolf asaulted, or attacked, the sheep or goats. (L.) In the phrase, شَدُوا الإغَارَة , the meaning is They made a charge for the purpose شُدُّوا للَّإِغَارَة of a sudden attach upon an enemy, or a predatory incursion]; and therefore الإغارة is put in the aceus. case, not as an objective complement. (Ḥam p. 8.) ــ مُدَّ (Ṣ,) aor. 2 and 5, (TĶ,) inf. n. عُدِّ, (S, L, K,) also signifies He ran; (S, originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foul, which ran with its mother, whereupon the horseman alighted, and carried it off in a suck; and the enemy overtook him, and said to him, "Throw to me the foal;" and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, عُدَّ فِي العَدُو, (A, Mgh, L,) inf. n. عُدُّ; (L;) and اشتد (A, Mgh, L;) He hastened, or was quich, in running: (Mgh, L:) and شُد الإحضار [meaning the same]. (S in art. الشُّحَى, (Ṣ, L,) and الشُّكَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّ inf. n. عُدُّ; (L, K; but in the latter, شُوانا is erroneously put for اشتد † TA;) and ; (L;) The day, and the morning, became advanced, the sun being high. (S, L, K. .) [See also مُدُّ below.] aor. ع (S, A, L, Mab) and ع , the latter anomalous, for the aor. of a trans. verb of this elass, of the measure فَعَلَ, should be 4 only, and that of an intrans. verb of the same class and measure should be =, and this is the only instance, or almost the only one, of its kind, with both of نَبُّر and آبَتُ and عَلُّ and عَلْ these forms of aor., except but there is one trans. verb of the same, العَديثَ class having the latter form of aor. only, namely, بَدّ, (Fr, S, L,) inf. n. مُثَدّ, (L, Meb, K,) He made it, or rendered it, hard; used in relation to substances and attributes: (L:) he made, or rendered, it, or him, firm, compact, or sound; and strong, powerful, or farcible; vigorous, robust, or sturdy ; syn. أَحْكَمُهُ , (L,) and وَوَاهُ ; (Ṣ, A, L, K ;) as also †شدید, [inf. n. بُشُدیة,] i. e. as syn. with (L) and قواه : (S, A, L:) he bound, or tied, him, or it, firmly, fast, or strongly; syn. اُوْتُقَهُ: (which may also be meant to convey the signification immediately preceding this last:] (S, L, Msb, K:) and [simply] he tied, bound, or made fast, him, or it; syn. رَبطُه. (S and Mab and K kc. in art. نَدُّ عَضْدَهُ One says, شَدُّ عَضْدَهُ i.e. Ile

strengthened [his fare arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And مُدَّ عَلَى يَده He strengthened him, [lit. his arm, or hand,] and aided him. (L.) And عُدُ شَدُّدُهُ , and مُثَدَّدُهُ, God strengthened, or may God strengthen, his dominion. (S, L. [See also a similar ex. voce شُدُّ العُقْدَة And آأَزُر [He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot], (A, Mgh, Msh,) and الوَثَاقَ [the bond]. (Kur xlvii. 4.) [And شُدُّ الدَّابَةُ He bound the saddle on the beast: see an ex. voce 'llit. The binding of the camels' شَدُّ الرَّحَالِ [.دَليلٌ saddles upon their backs] is a metonymical phrase for tthe going a journey. (Mgh, Msb.) And مُثُّ المُثْزَر, occurring in a trad., [lit. The binding of the waist-wrapper upon the waist] is a metonymical phrase for I the avoiding of momen: or the exerting oneself, or employing oneself vigorously or laboriously, in work: or for both of these together. (L.) مَا أَمْلِكُ ثَدًّا وَلَا إِرْخَاءً [lit. I possess not power to tighten nor to slacken] means أَكُونُ I am not able to do anything. (TA.) [And also signifies He pressed, compressed, or squeezed, it: and he pulled, or strained, it.] وَٱشْدُو عَلَى. in the Kur [x. 88], means And put Thou a seal upon their hearts, so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) اَثُدُّ نَقَدُ كَانَ كَذَا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله as also عُمُّ without teshdeed, means أَشُرُ [q. v.]: (K:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. شدِّيدٌ, inf. n. تُشْدِيدٌ, also signifies He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or exressive; he intensified it, or aggravated it: (L:) is the contr. of تَشْدِيدُ [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, خَنْفَ (A, Meb,) which is the contr. of [i. e. of مُنْفُ عَنْهُ ; thus meaning He rendered his burden, suffering, distress, uneasiness, or the like, hard to be horne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or مَنْ مَدَّدَ شَدَّدَ مُلَّدُ مَاللهُ عَلَيْهِ and مِثْ مَدَّدَ اللهُ عَلَيْهِ [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) ــــ [تُشْدِيدٌ, as opposed to تُشْفِيدٌ, also signifies The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called أَمْدَة , i. e. by the sign " over that letter; as also سُدُرُهُ See also سُدُرُهُ

3. مُنَادُ (A, L,) inf. n. مُثَادُهُ and مُثَادُهُ, (L,) He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force. (A, L.) [Hence,] مَنْ يُشَادُ هَذَا الدِّينَ بَعْلَيْهُ, i. e. Whoso contendeth for superiority in strength with

this religion, and withstandeth it, or opposeth it, and tasheth himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And لَنْ يُشَادُ الدِّينَ أَحَدُ إِلَّا عُلْبُ No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion. (K, TA.) — See also 5.

4. الْمَدَارُ, (Ṣ, A, L, K,) inf. n. الْمَدَارُ, (K,) He, (a man, Ṣ, L, K,*) or they, (a company of men, A, L,) had, (A, L,) or had with him, (Ṣ, L, K,) or had with them,] a strong beast, (Ṣ, L, K,) or strong beasts. (A, L.) الْمَدُ كُذَا How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!]

5. تشدّر He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; struined, or strained himself, or tasked himself severely; syn. تُصُلَّب; (A and TA in art. عبد) and جبد in the thing; as also فِي الشَّيْءِ] (L;) ; نَفْسَهُ الشَّدُّدُ فِيهِ and البُشَادَّةُ فَى الشَّى، [for] ; شَادَّ فِيهِ signify the same: (Ṣ, Ĺ, Ķ:* [see an ex. of in the first paragraph of art. تشدّد:]) [and] both of these phrases signify the showing hardness, تشدّد للزّمر (PS.) You say also تشدّد للزّمر He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair. (MA.) And تَشُدُّرَت القَيْنَة The slavesongstress strained herself, or tasked herself severely, in raising her voice in singing. (L.) -Also He (a man) was, or became, hard, or diffi-We سَأَلْنَا فُلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا , [We asked of surh a one a thing wanted, and he was hard, or difficult, to us]. (TA in art. وعر.) -And He was, or became, niggardly, tenacious, or avaricious. (MA, KL.)

6. تشادّوا [They vied, contended for superiority, or strove to surpass one another, in strength, power, or force: see 3]. (TA in art. حصب : there coupled with الْقَتَلُوا .) — See also the next paragraph.

8. اشتد ; (Ṣ, A, L, Mṣb;) and أشد , sor : (L, Msb,) the only form of its aor., (L,) inf. n. شدّة, (Ṣ, Mṣb,) whence the former verb; (Ṣ;) and الله ; (L;) It was, or became, hard, (L, and MA and KL and PS in explanation of the first,) said of a substance and of an attribute: (L:) it, or he, was, or became, firm, compact, or sound; (L &c. as above;) strong, powerful, or forcible; vigorous, robust, or sturdy; (L, and A and MA and KL in explanation of the first, and Meb in explanation of the second:) [also it was, or became, bound, or tied, firmly, fast, or strongly:] and the first of these verbs, [and the second also,] it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse. (MA, L, KL.) It is said in a trad., i. e. [Ye shall not sell فَ تَبِيعُوا الصَّبُّ حَتَّى يَشْتَدُّ grain] until it becomes hard, or firm, or strong. (L.) And you say, اشتدت العقدة [The knot be-

came tied firmly, fast, or strongly; or became tight]. (A, Mgh, Msb.) And اشتد الزّمن عَلَيْهِ The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them. (L. [See also 2.]) And اشتد به الأمر [The affair, or event, distressed, or afflicted, him; like اشتد عَلَيْه See also 1, former half, in four places.

قَدُّ النَّارِ (S, L, &c.) — [Henee,] مَدُّ النَّارِ, and شَدُّ النَّارِ, The time when the day, and the morning, is advanced, the sun being high. (L.) One says, النَّارِ and مَثَدُّ النَّارِ, (L, and the like is said in the A,) and مَدَّ النَّارِ أَلَى مُدَّ النَّارِ (L, and the like is said in the hear to thee in the time when the day, and the morning, was advanced, the sun being high. (A,* L.)

inf. n. of un. of مُدَّدُ: as such signifying] A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fust, or strongly. (Mṣb.) — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb مُدُّدُ: as such signifying] A single charge or assault or attach in war or battle. (Ṣ, A, * Mgh, L, Ķ.*)

inf. n. of اشْدُدُّ (L, Msb) as syn. with شُدُّةُ: (L:) [and] a subst. from [i. e. syn. with] : اشْتَدُادُ (L:) : شُديدٌ The attribute denoted by the epithet: (S:) hardness, (A, MA, L,) in substances and in attributes; (L;) firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; (MA, L; see أَثُدُّة, which, accord. to some, is a pl. of أَثُدُّة;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:]) vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty: (MA:) hardship, rigour of fortune: (MA, L:) famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence [&c.]: (L:) trouble, distress, affliction, calamity, or adversity; (MA, L;) as also [ثُدَّى, in these as well as in some of the preceding senses, and] مُديدة الله (rather meaning a hard, or distressing, event, an affliction, or a calamity, and rarely used,] of which, (L,) or of شُدَّاثُدُ (MA, L,) the pl. is شُدُّاثُدُ (MA, L,) agreeably with analogy if of شُديدَة, but extr. if of مُدَّةُ: and this pl. also signifies seditions, discords, or dissensions, whereby men are put into a state of commotion: (L:) and the rigours, or pangs, (غَمْرَات) of death: (S and Mab in art. accord. to Sb, the pl of شُدَّة is شُدَّة, which, he says, preserves its original form [without idgham] because it does not resemble a verb. (L.) One says, عُنْ مُنْهُ شُدَّة [I endured, from him, hardness, &c.; or from it, hardship, &c.]. شُدَّتُهُ meaning عِفْتُ شُدِّى لا فَلَانِ Meaning [i. e. I feared the hardness, &e., of such a one]: so says AZ: and he cites this verse:

فَإِنِّي لَا أَلِينُ لِغَوْلِ ثُدَّى ا وَلَوْ كَانَتُ أُشَدُّ لا مِنَ الحَديد

[And, or for, I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron]. (L.) And أصابتني i. e. Hardship, &c., befell شدّى ا me]. (AZ, S.) [And شدة also signifies A strong, an intense, or a great, degree of any quality &c.]

see the next preceding paragraph, in four places.

: (Ş, L :) شدّة Possessing the quality of شُديدٌ i. e. hard; applied to a substance and to an attribute: firm, compact, or sound: (L:) strong, powerful, forceful; vigorous, robust, sturdy, or hardy; (A, Mgh, L, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L;) as also أَشْدَاءُ (Mgh:) pl., applied to men, أَشْدَاءُ and [applied to things and men] شداد (A, L) and شدر, (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also courageous, brave, firm of heart: (L, K:*) and niggardly, tenacious, or avaricious; (A, L, Msb, K;) as also امْتَشُدَّدُ * (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse. (L, IIe هُوَ شَدِيدٌ عَلَى قُومِهِ , You say is hard, or severe, or rigorous, to his people]. (A.) [And أَدُيدٌ عَلَى كُذُا Niggardly, tenacious, or avaricious, of such a thing.] Aboo-Dhu-eyb ,شَحِيتِ in the sense of شَدِيد

حَدَرْنَاهُ بِالأَثْوَابِ فِي فَعْرِ هُوَّةٍ شَديد عَلَى مَا ضُرَّ فِي اللَّحْدِ جُولُهَا

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [e. 8], , aecord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) شَدِيْدَةً جَفْنِ applied to a man, and شَدِيدَ العَيْنِ metaphorically applied by a poet to a shecamel, mean Whom sleep does not overcome. (L.) And الشّديد means The lion; (K;) because of his strength and hardiness. (TA.) تُديد] with a subst. or an inf. n. following it in the gen. case, the latter having the article UI prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَديدُ Intensely, or very, black; and شُديدُ الغضب Vehemently, or exceedingly, or very, angry; and] مِسْكُ شَدِيدُ الرَّائِحَةِ Strong-smelling musk; (L;) [and رَجُلُ شَدِيدُ بَيَاضِ العَيْنِ A man intensely

strong letters are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely آ, ب, ت, ط, د, ج, ت, بق, فا and 9; (TA;) the letters comprised in the words (.K.) .أُجُدْتُ طُبُقُكُ

rendered such, rendered such شَدِيدٌ as a subst. from شَدِيدُةً by the affix ة]: see شدّة.

, in a greater, شُدَّة Possessing the quality of أَشُدُّ and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse eited voee شدة. , is a prov., حَلَبْتُهَا الخ or حَلَبْتَ بِالسَّاعِدِ الرَّشَدِّ expl. in art. حلب. And بُقَى أَشُدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i. 169.]) With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشُدُ غَضًا More, and most, angry.] __ أَشَدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. ([.شُدُّ النَّهَار See]

أَشُدٌ, (S, A, Mgh, L, K, &c.,) also pronounced أشر, (Seer, K,) but the latter form is rare, (TA,) is both mase. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase جَتَّى يَبُلُغَ أَشُدَّهُ, (Ṣ, K,) and other phrases in the Kur, (TA,) اَنُكُ is expl. as meaning The state of strength; (S, Mgh, L, K;) which is from eighteen to thirty years: (Ṣ, L, K:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of seience, and among them Esh-Shafi'ee; (Zj, Az, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlvi. 14: (L:) آشُدُ [originally is a sing. having a pl. form, like آاشدو; and these two words are [said to be] the only instances of the kind: (Ṣ, Ķ: [but sec اَنُكُ or a pl. having no proper sing., (S, Mgh, K,) like or (.Ş.) : مَنَاكِيرُ and عَبَادِيدُ and أَبَابِيلُ and أَسَالُ its sing. is ♦ شدّة, (AHeyth, Ṣ, Mgh, Ķ,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الغُلَامُرُ شِدَّتُهُ; (Ṣ;) but does not form a pl. of the measure أَفْعُلُ ; (Ṣ, Ķ;) for as to أَنْعُلُ, (Ṣ,) which is said by AHeyth to be pl. of نعمة, (TA,) [and respecting which Mtr says that] أَشُدُّ is said to be pl. formed by regard, نعبة is of أنعر like as شدة ing the 5 as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نَعْبر in the phrase نَعْر نُعْبر:

white in the eye.] __ أَكُلُبُ is of الْحُرُوفُ الشَّدِيدَةُ , like as صَلْفُ, is of الْحُرُوفُ الشَّدِيدَةُ or مُنْبُ, like as دِئْبُ is of أَذُوْبُ ; (Ṣ, Ķ;) accord. to some ; (Ṣ ;) but neither مُدُّ nor مُدُّ has been heard from the Arabs [as sing. of أَشُدُّ ; and they are only deduced from analogy: (S, K:) or it is pl. of أَشُد, and the i is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

> The place, or part, where the مُشَدُّ العضابَة fillet, or the like, is bound, or tied]. (A.)

> A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong said in a trad., يَرْدُ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (پُسَاهُرُ) the weak in the plunder that he gains. (L.)

. شَديدُ see : مُتَشَدّدُ

1. مُنَتَ , (Ṣ, A, Mṣb, &c.,) aor. عرب , (Mṣb, Ķ,*) inf. n. مُدُنِّع, (Ş, A, Mşb, K, &c.,) He broke, or crushed, syn. ڪَسُرُ, (Ṣ, A, Mṣb, K,) and فَضُغَ (TA, and Ham p. 363,) or هُشُور, (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an casily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, suel. as the عرفي and the like, (L, TA,) a person's head, (Ş, A, L, Muh, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb.,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprà:) or he pressed, or squeeze., syn. غَمَزَ, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easilybroken, thing, as a head, and a coloeynth, and an شَدَخ دَمَاهُمْ تَحْتَ [Hence,] شَدَخ دَمَاهُمْ تَحْتَ le made their blood (lit. bloods) to go for تُدُمه nothing, or to be of no account. (A, K.*) And He made the blood [of شَدَّحَ الدِمَّاء [simply] men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account.
(Ham p. 91.) And تَدُخْتُ الدِّيَاتَ تَحْتَ قَدَمَى † I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) -And مُشَدِّخ He hit, or hurt, his شَدَخَه i. e. the part of the neek so called. (K.) = And شُدُخُ (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) الْفُرُةُ (Ṣ, TA,) aor. عُر (TA,) inf. n. شَدُعُتِ (Ķ, TA) and بندوخ, (TA,) The blaze on the horse's forchead spread widely upon the face (\$) [from the forelock to the nose, mithout reaching to the eyes: see اشارخة]: or spread, and extended downwards, (K, TA,) filling the forchead, without reaching

2. شَدَّخْتُ الرُّؤُوسَ I broke, or crushed, the heads; or did so much: the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (Ş, TA.) _ [And شدّخ البُسْرُ He pressed, or squeezed, the unripe dates, so as to crush them: see مُسُدُّنَّ .]

5: see what next follows.

7. انشدخ It was, or became, broken, or crushed; (S, A, Msb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Mah, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing; (K;) and Bo الشدنع الله [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or it was, or became, pressed or squeezed [app. so as to be crushed; or it was, or became, crushed by being pressed or squeezed: see (A.) [مُشَدِّخ

An abortive factus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) _ See also غادِغ, in two places

A soft, or tender, or succulent, plant: (K:) applied in the M as an epithet to the species of plant called Line. (TA.)

A child that is soft, or tender; (Ķ;) as also أَادِخُ (IAar, L:) or غُلَامٌ شَادِخُ signifies a youth: (A:) accord to IAar, a boy is called ; مُطَيِّعْ ; then, الشُدَّعْ ; then, إِيَافِعْ ; then, جَفُرْ and then, حُوْثُ (TA. [See also حُوثُ) Also A thing, or an affair, deviating from the right course, aim, or scope, (K, TA,) or from its [proper] way. (AO, TA.) _ See also the next paragraph.

غُرَّةً as a subst.,] (Ş, L, K, TA,) or غُرَّةً أدخة ألا, (A,) A blaze on a horse's forehead spreading [midely (see 1)] upon the face, (S,) or covering the face, (A,) from the forelock to the nuse, (S, A,) without reaching to the eyes: (S:) or surcading, and extending domnwards, (K, TA,) filling the forehead, without reaching to the eyes: or covering the face from the root of the forelock to the nose: (TA:) or such as is lung; such as is round being called وتيرة. (AO, TA.) _ [Hence,] + A notorious, and a bad, or an evil, an ahominahle, or a foul, deed. (S, TA.) A rajiz

لَاهُمْ إِنَّ السَارِثُ بْنَ جَبَلَهُ

زَنَّى عَلَى أَبِيهِ ثُرَّ تَتَلَهُ

وركب الشادخة المحجّلة

i. c. [O God, (اَللَّهُمَّ being for اللُّهُمَّ) verily El-Ilarith Ibn-Jebelch straitened, or oppressed, his ness of the شنت: (S, K:) or, as in the T, wide-

to the eyes: or covered the face from the root of father, (زَنَّى) being for أَرِّى, then slew him,] and ness of the مشدُقانِ. (TA.) — And Eloquence. the foreloch to the nose. (TA.) him. (Ş.)

> A horse having a blaze such as is termed أَثْمُنَ الأَشْدَخُ ــ (K, L, TA.) ــ شَدْخَاء fem. : شَارِحَةُ

> ریغیز), Unripe dates pressed, or squcezed مستد in some copies of the S and K and in the L and TA يُغْمَر, [but the former I think to be evidently the right reading,]) until they become broken or crushed (يَنْشُدِخُ), (Ṣ, A, L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) = مُقَطَّعُ العُنُقِ i. q. الْمُشَدُّحُ [app. meaning The part of the nech where it is cut up by the

> [A post-classical term] A surgical instrument with which the head of the fætus is crushed [in the womb]. (Albueasis de Chirurgia,

شدق.

1. شُدَقٌ, inf. n. شُدَقٌ, said of a man, He was wide in the شدق [q. v.]. (M, TA.) _ And He was eloquent. (TA.)

قىدى He twisted his شدقان, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his checks,] in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (K.) And تشدّق في كُلامِهِ He opened his mouth and was diffuse in his speech. (M, TA.)

: see what next follows.

شَدِّقْ † (Lth, Ş, M, Mgh, O, Mşb, K) and شَدُّقْ (Lth, M, O, Math, K) The quivering flesh (طَفُطُفَة) of the mouth, inside the two cheeks; (Lth, O, K;) or so the dual of each: (M:) or the side of the mouth; (S, Mgh, Msb;) so says Az: (Msb:) pl. (Of the former, S, Msb) أَشْدُاقٌ (Lth, S, M, O, Mṣb, K) and (of the latter, Mṣb, TA) شُدُوقُ (M, Mṣb, TA.) One says, نَفُخَ فِي شُدُقَيْهِ [He blew in the sides of his mouth so as to distend them]. (Ş.) And إِنَّهُ لَوَاسِعُ الأُشْدَاقِ, meaning [Verily he is wide] in the شدق; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) means The chink of the mouth of the شدقًا الفَرَس horse, to the extremity thereof at [the place of] تُركَبُ شِدْقَهَا مِنَ (M.) تَرْكُبُ شِدْقَهَا مِنَ [upp. meaning + She goes at random, (like أَرُكُبُ رَأْسُهَ,) by reason of brishness, liveliness, or sprightliness,] is said of a woman and of a shecamel and of a mare. (K voce مَصْرَار.) ___ And ‡ The two sides of a valley; as also اشَدِيقٌ * (K:) or the duals, شُدْقَانِ and شُدْقَانِ, have this signification; the sings. signify the side of a valley; (O;) or so شُدُقٌ, with kesr; (Msb;) and so الله في شُدُقٌ. (O.)

mentioned above as inf. n. of 1] Wide-

valley. (TA.)

A certain brand with which a camel is marked upon the شدی. (M, TA.)

in two places. شَدِيقٌ

and : هَدُقَبِيُّ see the next paragraph ; the former in three places: and see also art. شدقي.

A man wide in the شُدُقُ (M:) or a man wile in the شدقان: (Mgh, Mab:) or wide in the شدق, and inclining therein in any manner: (ː ڳِ) : شُدِّقْ . (M, Ķ :) and pl : شُدُقَاء (ː Y.) and مُدْقَبِي and الله عَدْقَبِي signify the same as and فُسُمُّر ; the being augmentative, as in ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شُدْقَر in the sense expl. above, (I'Ab, TA,) one says also شُدُقِّ شُدُقِّ أَسْدُقُ مِنْ أَسْدُقُ مِنْ أَسْدُقُ مِنْ اللهِ (I'Ab, TA,) mcana شُغَةٌ شُدُقاً، and شُغَةٌ شُدُقاً، (I'Ab,M,TA:) عشدق a lip wile in the part where each نشدق is cleft [by the extremity of the mouth]. (M, TA.)___ It is also applied as an epithet to an orator, (S, M, K, TA,) meaning Eloquent; (M, K, TA;) good and eloquent in speech; (M,* TA;) and so (TA.) . شُدْقَيْرٍ ♦

in order to شِدْقَانِ One who twists his مُتَشَدِّقْ affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (S. [See 5.]) - Diffuse in speech, without preparation, or caution, or precaution: or one who ridicules men, twisting his شُدْقَان with them and against them. (TA.) And مُنَشَدِّقٌ فِي مُنْطِقِهِ Diffuse in his speech. (TA.)

شدقر Quasi

(or side of the mouth) شَدْقَعْرِ (Ṣ, K;) applied to a man; as also انتُدْتَبِيُّ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّالِمُ الللَّهُ اللَّهُ اللَّهُ (TA;) and اشدَاقر الله (K, TA:) [montioned under this head in the S and K, but] the is augmentative. (Az, S.) It has been erroneously said that it is with the pointed 3. (MF.) _ See also .شُدَاقِرٌ * Also The lion; (K;) and so أَشُدَقُ (IB, TA.) __ And A certain stallion-camel belonging to En-Noaman Ibn-El-Mundhir: whence Certain camels, so called in relation شَدْقَبَيّاتُ الله to that stallion. (S, K.)

: see the preceding para : شَدْقَعِيّاتُ and : شَدْقَعِيّاتُ see the preceding

: see the first paragraph, in two places.

1. شُدُونٌ , (Ṣ, Ķ,) aor. ٤, (Ṣ,) inf. n. شُدُنٌ, (Ṣ, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, He became strong, and in no need of his mother: (K:) or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties [so I render so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning He became strong, and active and grown up. (Har p. 536.)

4. اشدنت She (a gazelle) had a young one that had become such as is termed شادن. (Ṣ, Ķ.)

A hind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.)

Certain she-camels, so called in relation شَرَنْيَاتُ to a place in El-Yemen, (S, K, and EM p. 229,) named شُدُن: (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, is erroneously put for فَحَلْ

A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A'Obeyd, TA: [see مُمَّر:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any eloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.)

[without 5] A doe-gazelle whose young one has become such as is termed شادن: (S, K, TA:) or who has a غادن following her: and in like manner applied to other animals of the elovenhoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِينُ and مُشَادِينُ, (Ṣ, Ķ,) and مَطَافِلُ and مَطَافِيلُ (Ṣ,) [pls. of مَطَافِلُ the latter pl. anomalous. (TA.)

i, e. That عَاتِقْ . applied to a girl, i. q. مَشْدُونَةُ has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.]. (IAar, K.)

1. شُده , (JK, Ṣ, Ķ,) inf. n. شُده , (Ṣ,) He (a man, JK, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. دَهشّ : (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) he mas, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شغل: (Ṣ, Ķ:) and he was caused to become confounded, or perplexed, and unable to see his right course; (K;) as also انشده با, or اشتده البيرة, (K, aecord. to different copies: the former accord. to the TA.) Accord. to Az, is not from الدَّهُش, as it is thought to be by some [and as is implied by what here follows]. (TA.) He confounded, or perplexed, him, so that he mas unable to see his right course; or

Bk, I,

(K;) as also اشدهه ا : (A'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one [i. e. He broke his head]. (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

see what next follows.

(Ş, and so in some) شُدُه الله (Ş, K) شُدُه so in شَدَّهُ * copies of the K and in the TA) and some copics of the K in the place of the second, and in others together with the second, and in the TA) [app. A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;] substs. from شُده : (S: [but in the K they are mentioned after مُدَمَّة and مُشَاده meaning أَدْهَشُهُ meaning مَشَاغَل, as being the substs.; so that they may signify as above, and also business, occupation, or employment, &c.; agreeably with renderings in app. أشده is a subst. from أشدة [app. in the former, or in both, of these senses]. (K.)

see the next preceding paragraph. أَثُدُاهُ:

A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مُشْتُولُ, i. e. Busied, occupied, or employed, &c. : see 1, first sentence.])

[مَشْدُهَة a pl, of which the sing. is app. مَشَادهُ Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مَشْغَلَةٌ [pl. of مَشْغَلَةً [zh. of]. (Z, K.)

1. أشَدُوتُ , (Mah, K,) first pers. شُدُا, (Ṣ,) aor. الشَدَا (Msb,) inf. n. مُدَوّ, (S, Msb,) He drove camels: (S, K:) or he collected and drove a detached number of a herd of camels. (Msb.) - Hence, (Mṣb,) مُحَدًا, (Mṣb, Ķ,) inf. n. as above, (TA,) † He acquired somewhat of polite literature, (S. Mab, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA;) as though he drove it and collected it: (S, TA:) or شُدًا مِنْ (,TA, رَشَيُّا (,MA, TA) رَمِنَ الغِنَاءَ and العِلْمِر inf. n. as above, (MA, TA,) he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of signifies † A man's شدو (TA.) ثندو doing well, or knowing well, somewhat of a thing or an affair. (TA.) And شَدُوتُ مِنْهُ بَعْضُ الْمُعْرِفَة means I knew [somewhat of] him, or it, [but] not well. (TA.) __ Also + He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (8.) And شدا

of which I do not find any explanation] bereft him of his reason or intellect; syn. شعرًا; أَدْهُشُهُ, (Ṣ, Ķ,) or غناة, (Ṣ,) + He sang poetry, (Ṣ, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.) _ And نَدُا شُدُوهُ i. q. † [He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.) _ And He assimilated such a one to such شَدَا فَلَانًا فُلَانًا a one; or he likened such a one to such a one; syn. is not فُلَانًا ,ISd, K, TA. [In the CK] .شُبَّهُهُ إِيَّاهُ repeated.])

> 4. اشدى † He became a good, or an excellent, modulator of his voice, or maker of melody. (K.)

> A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of مُنْدًا. (TA. [See شُذُاة, in art. شُدُاء) A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شُدُو , (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شَدُّا (TA.) Also Heat. (K.) = And Mange, or scab: (K: [in the CK, الجَرْبُ is put for الحَرْبُ :]) a dial. var. of شُدًّا) . شُدُّا

: see the next preceding paragraph.

aet. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, TA:) pl. شداة. (TA.) _ [And particularly] + One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.) — Also † A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.)

1. شُدِّ, (Ṣ, M, A, &c.,) aor. - and 4, (Ṣ, M, L, Mab, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihab mentions =, but this is not known, and there is no reason for it unless فعل be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. ثُذُورٌ (Ş, M, Mgh, L, Msb, K) and مُثَدَّ, (M, L, K,) It (a thing, M, L) was, or became, apart, (S, A, L, Msb,) and it fell, or ment, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it (anything) was, or became, apart, or alone: and he (a man) was, or became, apart from his companions, or alone: (Lth, L:) and + he [app. a beast] took fright, and ran away. (Mşb.) You say, شَدِّ عَنْهُ It mas, or became, apart, &c., from it. (S, L.) And تُدُ He was, or became, apart from the collective body [or generality] of people. (Mgh.) And مَا يَشِذُ عَلَيْهِ شَيْ: Nothing is out of his way, or sphere, or compass]. (S and K in art. And شَدُّ الحَصَى The pebbles became scattered, or dispersed. (L.) __ غَدٌ, aor. - and - , | a similar sense, but is an epithet of the measure inf. n. مُذُودٌ, also signifies 1 It (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or mas anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase and the latter, by عَنِ القِيَاسِ or عَنِ القِيَاسِ (.نوع Mz, 12th) .شَذَّ فِي الإِسْتِعْمَالِ Mz, 12th) [See also the contr. شَادُّة: and see شَادُّة, below.] See also 4.

2: see what next follows.

4. مُذَدُهُ; (Ṣ, M, Ķ;) and مُذَدُهُ; (Ķ;) and مُذَدُهُ, aor. عُ, only; (M, Ķ;) but An disallows this last form of the verb; (IJ, L;) He, or it, caused it to be, or to become, apart, (Ṣ, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (Ṣ, M, L, Ķ,) to which it pertained: (M, L:) and the first signifies he removed it, and put it far away; namely, a thing: (Ķ:) and he set him, or exposed him, apart from his companions, or alone: (IJ, L:) and he scattered, or dispersed, it. (IĶṭt.) A poet says,

فَأَشَذَّنِى لِمُرُورِهِمْ فَكَأَنَّنِى فَعُصْنُ لِأُوَّلِ عَاضِدٍ أَوْ عَاصِفِ

[And he, or it, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a shecamel, اثنت الحصى She scattered, or dispersed, the pebbles [with her feet]. (TA.) اثنت العقادة ألله إلى المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة إلى المنافعة ا

نَدَّان: see اَتُدَّان in four places.

بندر [species of loto-tree called] سُدُّانُ

A thing that is, or becomes, apart, (S, L, M, b), and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (M, b): نَاتُ is a pl. thereof, like as سُبَانُ is of سُبَانُ is a pl. thereof, like as سُبَانُ is of سُبَانُ is used in as an argument, or evidence. (KT.)

مًا يَدَعُ فُلَانْ شَادًّا وَلَا (L.) .شَادًّا not a pl. of , فَعُلَان Such a one does not leave any one أَنَادُوا إِلَّا قَتَلُهُ apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IAar, L.) And one says شُذَّانُ قُوْمِ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شُذَّادُ النَّاس Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; ُشُدُّانُهُمُّ (\$, L,) and مُثَّانُ لا النَّاسِ as also مُثَّدًانُ لا النَّاسِ (L.) And قُوْم شُذَّاذُ A people not among their own tribe nor in their own places of abode: (L, K:) or a people among another people, not among their own tribes nor in their own places of The strangers. شُذَّاذُ الرَّفَاق The strangers. (Har p. 352.) And جَاؤُوا شُذَّاذًا They came few in number. (L, K. *) And شَدُّانُ لا الإبل and Those that are scattered, or dispersed, of the camels. (L.) And شُدُّانُ الحَصَى (M, L) and بة (Ṣ, IJ, M, L, Ķ) What are scat شَدَّانُ الْ الحَصَى terred, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) __ Applied to a word, form or measure, construction, or government, it signifies : Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing elearly which signification is meant: the former is that which is most frequently intended:] a word, &e., may be 3th in respect of usage but agreeable with common analogy or rule; as the pret. of يَدَعُ and يَدَعُ ; and the regular phrase , مَكَانُ مُبِعَلُ مُبِعَلُ مُبِعَلُ being غاد and خاد in respect of analogy, or rule, أَخُوصَ but agrecable with common usage; as المُّعُوصُ in respect of analogy, or rule, and of usage, together; as ثُوْبُ, and نُوع (Mz, 12th : مِسْكُ مَدُووْنُ the like is said, but less fully, in the Mab:]) the pl. mase. is مُثَوَادُّ ; and pl. fem. مُثَوَادُّ (Mz, ib.) See 4, last sentence. [See also the contr. مُطَّرِدُ and see مُثَنَّ, latter part.] __ Applied to a tradition, † Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it

شذب

1. شَذَبٌ, aor. - and 4, (K,) inf. n. شُذَبٌ, (TA,) He stripped off, or removed, the bark of a tree; as also ♦ شذّب, inf. n. ثُشُذيبُ: (Ķ:) he cut off portions of a tree, or the bark thercof. (TA.) He cut, or cut off, a thing; (O, K;) aor. =, inf. n. ثَذْبُ. (O.) He cut, or lopped, a tree : or he divested it of its bark. (A.) He pruned, or pared, a tree by cutting off its شَذَب, i. e. its straggling branches, or its thorns, or its bark; aor. ج, inf. n. شُذُبُ and شُذَّب has the like meaning, but importing muchness, or relation to many objects: and شَذُبُ also significs he trimined, or cleared, anything by removing another thing from it: (Msb:) or he pruned a tree by lopping off its branches so that it became apparent: (K, TA:) and he pruned a palm-tree by cutting off from it its شُذُب, meaning its branches: (TA:) and [in like manner] شذّب, (S, TA,) inf. n. رَتُشْذيبْ, (S, K, TA,) he pruned a tree by cutting off its مُذَب, meaning its straggling branches not in the choice, or best, part thereof: (S:) or he trimmed a palm-trunk (K, TA) by lopping off the تَشْذِيبُ ♦ الرِّيَاحِين (: tumps of the branches: (TA) [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: said of anything, signifies , شُذبَ عَنَّهُ Mgh :) and it was removed from it, namely, another thing. (TA.) _ See also 2, in two places.

2. سَنْب, inf. n. تَشْذِيبُ see above, in four places. — [Hence,] تَشْذِيبُ signifies also The shaping an arrow by the first operation: (AHn, K:) the second operation is termed بَنْدِيبُ (AHn.) — And شَنْبُهُ (Sh, TA,) inf. n. as above, (Sh, K,) He drove away him, or it, (Sh, K,• TA,) from a thing; (TA;) as also أَشْنُبُهُ nor. -, inf. n. عَنْدُ (Sh, TA:) and شَنْبُ أَنْهُ he repelled from him, or defended him. (S, K.) — And مَشْنُبُ الْمَالِيُّ (Kt, TA,) inf. n. as above, (K,) † I dispersed, or scattered, the property. (Kt, K,• TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَدّب also signifies He made long.]

تشذّبوا . They became dispersed, or scattered.
 (A, K.)

Pieces, or cuttings, of trees; (Aș, A'Obeyd, K;) n. un. with ā: (As, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (0, K;) pl. أَثْنُاتُ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Msb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. c., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذَبَةُ, (Ṣ,) [or rather as a coll. gen. n. of which the n. un. is with 5,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the

superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off (Mgh.) ___ Anything in a scattered, or dispersed, state. (Kt, TA.) -1 Somewhat remaining of herbage [&c.]: (S, A, O, K: [in the first and third of which is added app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten:"]) pl. as above, i. e. فِى الأَرْضِ شَذَبْ, (S, O, K.°) One says, أَشْنَابُ In the land is somewhat remaining of مِنْ كَلَاّ herbage. (A, TA.) And one says also, يقى عنده There remained in his possession يُشَدُّبُ مِنْ مَالٍ a remnant of property]. (A, TA.) And مَا بَقَى There remained not to إِلَّا شُذَبٌ مِنَ العُسكُرِ him save a relic of the army]. (A, TA.) __ Also † Household goods, or furniture and utensils, consisting of what are termed فُهَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A'Obeyd, O, K:) pl. as above. (K, TA.) And A dam; or thing constructed, or raised, to keep back the water of a torrent. (S, O, K.)

† A man mhose veins are رُجُلٌ شَذِبَ العُرُونِ apparent. '(Ṣ, Ķ.) — And شنب [app. شنب is syn. with عظب, meaning A man alighting, or abiding, in places of dried-up herbage, and in a vaterless desert. (TA in art. عظب.)

‡ Going, or being, away from his home, or place of settled abode. (S, K, TA.) __ ! Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.) نَّوُدُبُ: see مُشَدَّبُ, in three places.

A pruning-hook. (O,* K,* TA.)

A palm-trunk pared (S, O, TA) of its prichles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.]. __ ! Tall; (S, A;) as also شوذب 🕻 ; (Ş;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and + tall, and goodly in make; (A, K;) and so مُوَدُّبُ ; (Mgh, K;) as though pruned: (Mgh:) and the latter, applied to anything [meaning any animal], + tall, and excellent or of high breed or strong and light and swift: A'Obeyd says that the former signifies tercerively tall, and is applied in this sense to anything [i. c. a man and any animal]: Kt says, after explaining مُثَنَّبُتُ الهَال as it has been expl above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but IAmb says that Kt has made a mistake in asserting that this epithet signifies + tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Faik, it becomes taller, MF, TA,) and that he who is + conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning tall, and not very fleshy. (TA.)

below.]) - Hence, by way of comparison, (TA,) # Le interspersed his language شَدَّر كَلَامَهُ بشعْر with poetry]: but this is post-classical. (O, TA.) He rendered him notorious, or in شدّر به famous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شمّر به. (TA.)

5. تشدّر It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.) He turned back the extremity of تشذّر بالنُّوب_ the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (Ş, K.) And تشدّر بِالدُّنب He put the tail between his thighs, making it to cleave to his belly. (S, TA.) _ Hence, (TA,) تَشْذُر فَرُسَهُ He mounted his horse from bekind. (S, K.) _ Also, تشذّر He prepared himself for fight, (S, K, TA,) and for a charge, or an assault; he equipped, or accounted, himself for it. (TA.) ___ He threatened; (S, A, K;) and became angered: (K:) A'Obeyd says, I doubt not its being with 3; but some, he adds, say تشزّر, with j. (Ş.) [See a verse of Lebeed eited among the exs. of the preposition .] __ He was, or became, brish, lively, or sprightly. (K.) - He hastened to do a thing; (TS, K, TA;) or in a thing, or an affair. (So in some copies of the K.) ___ نَشْدُروا فِي الحَرْبِ. q. [app. as meaning They behared overbear ingly in war]: (Ş, K:) or تَشُدُّرُ significs the protracting of war. (KL.) __ تَشْذَرت النَّاقَةُ __ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The shecamel drew together her two sides, and raised her tail. (TA.) __ And تَشْنُر السَّوْطُ The whip inclined, and became in motion. (K.)

Pieces of gold that are picked up from the mine (S, A, K) without the melting, or smelting, (S, K,) of the ore: (S:) n. un. with 5: (S, K:) and pl. شُدُور. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (S, K:) or small things of gold, like the heads of auts, which are affixed to a [ring of the kind called] خُون : (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with قُنْرُ .(K.) شنر [app. قَالَم signifies [also, like رَتَشُدُّر, Brishness, liveliness, or sprightliness: and quichness in an affair. (Ham. p. 54.)

, They [dispersed, شِذَرَ مِذَرَ and شَذَرَ مَنْوَ or became dispersed, or] went, or went away, in every direction: (S, L, K:) it is not said of a is sometimes مذر in مذر is sometimes changed into پنر, or, accord. to some, بنر is the original, being from التَّبُذيرُ; but MF thinks that is the original, as it is only an imitative مذر sequent, in which no regard is had to the meaning of "dispersion." (TA.)

an : مِلْتُنَة A [garment of the kind called] تُودُرُ

TA;) i. e. A [garment of the kind called] אנג, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صدار, [which is said by some to be the same as the النب,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her نُوْب: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The of Persia and El-'Irak seems to be چادر generally what is commonly called in Egypt a "miláych," correctly "muláäh" (قَوْلُهُ), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an "izár." (See Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.)]

> مَيْذَارَةً A very jealous man; (K;) as also (TA.) شَبْذَارَةٌ and شُنْذَارَةٌ

> المُتَشَدَّر The lion: (K:) because of his briskness, or quickness to act, or readiness to leap.

شَذًا, aor. 2: see 4. Also He perfumed himself (تَطَيَّتُ) with mush, (K, TA,) which is termed شَذُوّ, or, as in copies of the M, شَذُوّ. (TA.) : شَذَّو . K, TA, inf. n. شَذَا بِالخَبَر And or, accord. to the Tckmileh, شدّى و بالخبر, there written with teshdeed; (TA;) \$ He knew the information, or story, and made it known, or understood. (K, TA.)

2: see the preceding paragraph.

4. اشنى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. آڏي: (Ṣ, Meb, TA:) and (TA) so .شَذُو TA,) or, أَشَدًا ♦, (TA,) or, شُذًا ♦ (TK [accord. to which the latter verb is trans.].) _ And إِشْذَاهُ عَنْهُ , (K,) inf. n. إِشْذَاهُ عَنْهُ , (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

Aunoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (S, Mab, K:) and evil, or mischief; (S, Mab;) as also إِنِّي لَأَخْشَى شَذَاةً فُلَانِ as in the saying ; شَذَاةً ا i. e. [Verily I fear, or dread,] the evil, or mischirf, of such a one. (TA.) _ Dog-flies; (S, Ķ;) which also sometimes light upon the camel: (Ṣ:) or flies in general: (Ḳ:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them : (TA :) n. un. ♦ مُثَدَّاةً. (Ş. [It is said in the Msb that شُذًا, of which the n. un. is شُذَاةً, is also with kesr (i. e. شُذًا); but in what sensc is not specified,]) One says of him who is vchelit. His flies kave ضرم شذاه ,mently hungry become vehemently hungry, or burning with hunger]. (\$,) — And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, 2. شَدْير , inf. n. سُدِّة, He divided the arabicized word; (Ṣ, Ķ;) from the Pers. مُدِّد ; النَّظْر , (Ķ in art, مَدُّد) __ And [app.

because of its pungency,] Salt: (Ṣ, Ķ:) said in and Ķ.) مُرْد , also signifies He inthe M to be pl. [but properly coll. gen. n.] of سُدُاهُ ♦, which signifies a piece of salt. (TA.). See also ._ Also Fragments of aloes-wood (S,* K,* TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) -And Sharpness, (S,) or strength, (Fr, T, K,) of pungency of odour; (Fr, T, S, K;) accord. to the M, of sweet odour. (TA.) __ See also مُنْذِاة ._ Also The extremity of anything: (TA:) and so شدًا (K and TA in art. شد) — And A sort of trees, (Ṣ, Ķ,) used for مُسَاوِيك [i. e. sticks with which the teeth are cleansed], (K,) growing in the Saráh (السّراة) and having gum. (TA.) = And A sort of ships or boats: (Lth, S, K:) n. un. signifies one of a شُذَاوَةٌ ♦ [tth, Ş:) [or] : شُذَاةٌ ♦ sort of small ships, or boats, like those called (Mab.) شَذَاوَاتْ and its pl. is [زَبْزَبْ [pl. of زَبْزَبْ

شدا: see the next preceding paragraph.

, so accord. to the K, but written in copies of the M with kesr [i.e. مُنْدُو , (TA,) Mush; (IAar, K, TA;) as also اثندًا ♦ (IJ, TA:) or the odour thereof: (As, T, Sgh, K:) or the colour thercof. (K.)

شدّو: see the next preceding paragraph.

in three places. Also Sharp- مُذَاةً ness. (TA.) _ And Strength, and boldness, of a man. (Lth, TA.) _ [Or] A remnant of strength: . شُذًا ♦ [.TA) and [coll. gen. n.] شَذُواتٌ (Ş, K :) pl. شُذُواتٌ (S, TA. [See also شُدًا, in art.) = As an epithet applied to a man, (TA,) Evil in disposition, (K, TA,) sharp in temperament, that annoys, or molests, or hurts, by his evil, or mischief: in is erro- الشَّيْءِ الخَلَقُ , some of the copies of the K, neously put for السَّىٰ الخُلْقِ. (TA.) == See ngain شُذًا, last sentence.

عَنَاوَةٌ: see شَنَا ast sentence.

1. شُرٌ (L, K,) see. pers. شُرُرْتُ, (Ṣ, Mạb, K, MF,) aor. يَشُرِّ; (L, Msb, MF;) and sec. pers. مُرْرَتُ, (S aecord. to some copies, L, Mab, K, MF,) aor. يَسُوَّة ; (L, Mab, K, MF;) and see. pers. (Ṣ aecord. to some copies, M, K, MF,) nor. يَشْرُ; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] مُثرُّ (S, K) and [of the first] (Ş, k,) مَشَوْرَةً (Ş, k,) and [of the second or third] مُثَرَّرُ (Ş, K,) and مُثَرَّةً also is an inf. n. [syn. with مُثَرَّةً (Ş;) He (a man) was, or became, evil, a wrongdoer, unjust, bud, corrupt, wicked, mischievous, vitious, or depraved. (S,* L, Msb, K,* &c.) The manner in which the K mentions عُرُّر with the two aors. only, omitting the most common يَشْرُ and يَشُرُّ aor., i.e. يُشَرِّ,] obviously demands consideration. (MF.) One says, شُرِتَ يَا رَجُلُ [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so شُرْرَتُ and شُرْرَتُ . (S accord. to different eopies,

creased in evil, wrongdoing, &c. (L.) It is said in a prov., كُلُّهُ تَكُبُو تَشَوُّ [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) ــ مُرَّهُ عد: see 4, last sentence. حمَّا مُرَّهُ بِلَيْ K,) aor. يَشُرُّ, (O, TA,) inf. n. يُشُرُّ, (O, K,) with damın, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss. (O, K, TA. [See also 4.]) One says, I said not مَا قُلْتُ ذَاكَ لِشُرِّكَ وَإِنَّمَا قُلْتُهُ لِغَيْرِ شُرِّكَ that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee: (S, TA:) or this has a different meaning, which see below, voce مُدُّد. (TA.) One says also, تُلْدُ تَبِلُّتُ عَطِيَّتَكُ لُمَّ رَٰدَدُتُهَا عَلَيْكَ مِنْ غَيْرِ شُرِّكِ وَلِا ضَرُكُ, meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]. رُشُوهُ فِي الشَّهِ مِن (S,) or رُشُوهُ فِي الشَّهِ (IAar, TA.) = Also (A,) [aor. and inf. n. as in the next sentence;] ْ وَاسْرَهُ لا A,) inf. n. تَشْرِيرْ; (\$;) and أَوْاسُرُهُ لا أَسْرَوْهُ لا and پُمْرَمُونَ ; (A;) He spread it (i. e. a garment, or piece of cloth, S, or some other thing, TA) in the sun: (S, A, TA:) this is the primary signification. (TA.) And [hence,] , (S, K,) aor. رَبُّرُ (S, K;) and اَشَرُهُ ♦ inf. n. مَثْرُ (S, K;) and اَشَرُهُ ♦ ... inf. n. , (K,) inf. n. as above; (TA;) and شَرَاهُ or شَرَاهُ without teshdced?]; (K;) He put it (i. e. [the preparation of eurd called] Li, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of eloth, and the like, K) upon a خَصَفَة, (S, K,) i. e. a mat, (TA,) or some other thing, (K,) to dry. (S, K.) And Ile sprinkled it; namely, salt. (R, MF.)

2. مُرَّره inf. n. تَشْرِير, He rendered him notorious, or infamous, among men. (Yz, K.) = See also 1, latter part, in two places.

3. مُشَارَةً , (K,) inf. n. مُشَارَةً , (Ṣ,) He acted with him in an evil manner; (K;) he treated him with enmity, or hostility: (L, TA:) he contended, or disputed, with him: (S, L, TA:) he did evil to him, obliging him to do the like in return. (L, TA.) [See also 3 in art. شرى: and see an ex. [.جار voce

4. اشرة He attributed, or imputed, to him evil, wronydoing, injustice, or the like: (S, K:) but some disallow this. (S. [See also 1.]) اَشُرُوهُ ـــ اللهِ They banished him, or drove him away, and caused him to be alone. (TA.) See also 1, latter part, in two places.__[Hence, app.,] اشرهٔ signifies also ! He manifested it, revealed it, published it, or made it known. (S, A, K.) Thus in a verse of Imra-el-Keys, where he says, يَوْ يُشِرُّونَ مَقْتَلَى + [that they might publish, or make known, my slaughter]; as related by As; but it is better with have said, أعِيذُكِ بِٱللهِ مِنْ نَفْسِ حَرَّى وَعَيْنِ شُرَّى اللهِ اللهِ اللهِ عَلَى الل

which is extr. with respect to form, but more commonly used than the former, meaning How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!] phrases which have the مَا خَيْرَهُ and مَا أَخْيَرَهُ [which have the contr. meaning]. (TA in art. عبر.)

8. اشتر, said of a camel, [and of any clovenhoofed animal,] i. q. اجتر, i. e. He ruminated, or chewed the cud: and being from one place of utterance. (IAth, TA.)

10. استشر He became possessor of a great herd, such as is termed إِشْرَارَة, of camels. (K.)

رَشُرْشُرَةٌ .R. Q. 1. شُرْشُرَةٌ , (A'Obeyd, K,) inf. n. شُرْشُرَةً (S,) He split it, or clave it: (A'Obeyd, S:) and cut it much, or in many pieces. (A'Obeyd, S, K.) — He bit it, and then shook it; namely, a thing. (O, K, TA. [In the CK, نَقْضُهُ is erro-The شُرْشَرْتُهُ الحَيَّةُ ... ([. نَفَضَهُ neously put for شرشرت الهَاشِيَةُ النَّبَاتَ ___ (L, K. • شرشر السَّكِينَ ـــ (K.) ترشر السَّكِينَ ـــ The cattle ate the herbage. He sharpened, (K,) or rubbed, (O,) the knife upon a stone, (O, K, TA,) so that its edge became rough. (O, TA.) ___ See also 1, latter part. ___ أَمْرَشُر, inf. n. as above, It (a bird) expanded and flapped its wings, without alighting; like رُفُرُفُ (.فرش .TA in art)

R. Q. 2. تَشُرْشُو It became separated, or scat-

رُدُّرُ (Ş, A, Mşb, Ķ, &c.) and مُرُّرُ (Kr, Ķ,) the شرة 🕈 former of which is the more chaste, (TA,) and (Hamp. 629) Evil, [moral and physical;](L, Msb;) wrongdoing, injustice, badness, corruptness, wichedness, mischievousness, vitiousness, or depravity: (Msb:) [and evil fortune, misfortune, wee, or unhappiness:] contr. of خَير (S, A, K:) pl. شُرُورٌ. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) (Msb, č), (Msb, TA, وَالخَيْرُ كُلُّهُ بِيَدَيْكَ وَالثَّرُّ نَيْسَ إِنَيْكَ meaning [And all good is in thy hands, and evil i. e.] rerongdomy, or injustice, or corruptness, is not imputable to Thee: (Msh, TA:) or evil is not a means of advancement in thy favour, or of obtaining thine approval: or evil speech does not ascend to Thee. (Nlı, L.) مُرِّد also signifies † Poverty. (K.) And † Fever. (K.) It is also an epithet, applied to a man, (Y00, S,) and so is مُرِيرً♦, (Akh, Ṣ, A, Mṣb, Ḳ,) meaning Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or deprared: (Yoo, Akh, S,* A, * Msb, K: *) [fem. of the former شَرَة, like as is fem. of its contr. خُبُرٌ, and شُرَى, fem. of is used in the same sense, as will be shown, أَشُورُ in what follows:] the pl. of مُرّ, (Yoo, Ṣ,) or of , (Yoo, Akh, Ṣ, Mṣb, Ḳ,) is أَشْرَارُ (Yoo, Akh, Ṣ, Meb, K,) and of the former شرًار; (Ḥam p. 514;) and you say قُوْمْ أَشِرًا [pl. of شَرّ or of أَشِرَاءً and (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Amir, (L,) is related to (S.) مَا أَشَرَهُ , and مَا أَشَرَهُ , [the latter of meaning [I charm thee by invoking God, against

A vice, fault, defect, blemish, or something amiss: (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدُدْتُ هُذَا عَلَيْكُ مِن I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا مَا قَلْتُ ذَاكُ لِشَرِكُ I said not that on account of a thing that thou disapprovest, &c.: (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.)

— See also مَدُرُ first sentence.

: see مُرَّفَ ; see مُرَّفَ , first sentence. — Also The inordinate desire, or eagerness, (Ṣ,) and sprightliness,
of youth: (Ṣ, Ķ:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire;
and sprightliness: (TA:) [and] sharpness, and
angriness. (Hur p. 35.) It is said in a trad.,

[Verily] إِنَّ لَهُذَا الْقُرْآنِ شُرَّةً ثُمَّ إِنَّ لِلنَّاسِ عَنْهُ فُتُورَةً

there is an eagerness for this Kur-án: then men
have a reariness of it]. (L.)

n. un. with ة: see what next follows.

شُوَارٌ (Ṣ, A, O, Mṣb, TA,) accord. to the K شُرَارٌ (Ṣ, A, O, Mṣb, (MF,) and أَشُرَارٌ (Ṣ, A, O, Mṣb, K,) which is a contraction of شُوَارٌ (Mṣb,) Sparks of fire: (Ṣ, O, Mṣb, K:) n. un. of each with ق. (Ṣ, A, O, Mṣb, K.) See an ex. voce شُوَّارٌ.

see شُريو ; see شُريو ; in three places. = Also The side of the sea, or of a great river; (AḤn, Ķ;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشَوَّةُ : (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) _ And (as some say, TA) A hind of tree that grows in the sea, or in a great river. (K, TA.)

dim. of شُرَيْو: see the latter, last sentence but one.

مَسُلَّة [large needle such as is termed] مَسُلِّة (K, TA) of iron. (TA.)

أَمُونَ Certain insects (K) resembling مُعُونَ [or gnats], (Ṣ, K,) which cover the face of a man, but do not bite; sometimes called الأَذَى: (Ṣ:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with 3. (K.)

مُرِّبَرِ (Ṣ, A, K) Abounding in شُرِّ [or evil or nrongilving &c.; very evil &c.]; applied to a man: (Ṣ, A:) pl. شَرِّبُرُونَ (K) and أَشْرَارُ, which latter is anomalous. (Ḥam. p. 699.)

َشُرْشُرٌ, (IAar, Ṣ, Ḳ,) or (so in the Ṣ, but in the Ḳ and "), شُرْشُرٌ (Ibn-Ziyád, Ṣ, Ḳ,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyad, AHn, K,) in the same manner as the فُطْب, but having no thorns that hurt any one: (Ibn-Ziyad, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAar and others among the plants of the desert: المُرْشُرُةُ is expl. in the K as though it were the name of another plant; but it is not so; for شَرْشُو is the pl. [or rather coll. gen. n.] thereof: it is a lierb smaller than the عُرْفُج, having a yellow flower, and twigs, or shoats, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبُ), like those of the هُرَاس. (TA.) شُوَلَةٌ شُرْضًو Roasted flesh-meat, of which the grease, or grary, drips; (Ṣ, K;) like شُنْتُلُ and رَشُواش. (TA.)

: see the next preceding paragraph.

('Ináyeh, and so in some copics of the K,) شُرِشُوَةً or مُرْشَرَةً , (so in other copies of the K, necord. to the TA,) sing. of شُرَاشُر, (K,) which significs The fringe-like extremities of a tail; (S,* K,* A, TA;) and of wings. (TA.) - Hence, metaphorically, [or syneedochically,] the pl. is used as signifying The mhole: and hence the saying, اَلْقَى عَلَيْه IIe betook himself altogether to it; as though, says As, by reason of his engerness, he threw himself altogether upon it: accord. to Esh-Shihab, it means he betook himself [to it], openly or secretly: or شَوَاشِر significs + the whole body; (K;) and أَجُرانَهُ and القي عليه شراشره and أَجُرانَهُ and أَجُرانَهُ provs. mentioned by Meyd, all signify the same Sapp. + he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جرم]: or the first of these means + he loved it so that he courted death, or destruction, (استَهَلَك) in his love of it: (TA:) or he loved it rith a love that he would not give up, because of his necessity: (Lth, TA:) or the desired it inordinately, or eagerly, and loved it. (A.) [See also رَوِّقُ Aecord. to difalso signifies + Burdens, شُرَاشُر [,Rurdens or weights; (S, K;) sing. شُرْشُرَةُ: (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of set, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

see the next preceding paragraph.

A piece of anything. (K.) See also . شُوْشُوْ

A certain bird, (K, TA,) of small size; said by As to be thus called by the people of El-Ilijáz; and by the Arabs of the desert, بَوْتَى [a mistranscription for إِرْقَتَى]: it is said to be dust-coloured; in elegance, like the عَمْنُون and to be a little larger than the عَمْنُور [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called ابو براقش!: (but see : برقش) and deseribes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

أَشَرُّ : see أَشَرُّ ; and its fem., شَرَّى: see أَشَرُ , latter half, in three places. فَرَى نَعَ is also applied to a woman as meaning A great inputer of vices, faults, or the like, to others. (AA, L.)

mhich [the preparation of curd called] اقطاً (Ṣ, Ṣ) and other things (Ṣ) are spread (Ṣ, Ṣ) to dry; (TA;) [as also مُصُرُّ or المُحَدِّة:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAar:) pl. اشارير or this pl. significs pieces of flesh-meat cut into strips and dried. (Ṣ:) or the sing. significs also flesh-meat cut into strips and dried. (Ḥ, TA.)—Also A great herd of camels: (Ḥ:) because scattered. (TA.)

or مُشَرُّد: see the next preceding paragraph.

الْمُشُوْمُو The lion: (Ṣgh, K:) from الْمُشُومُو " the biting " a thing " and then shaking " it. (Ṣgh, TA.)

شرب

1. شرب (Ṣ, A, K, &c.,) aor. -, (A, K,) inf. n. شرب and شرب (Ṣ, A, Mṣb, K, &c.) and شرب (Ṣ, A, K,) agreeably with three different readings of the Kur lvi. 55, (Ṣ, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaafar Ibn-Moḥammad, notwithstanding which the second form (with fet-ḥ) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-ḥ) is an inf. n., and the first is a simple subst., (AO, Ṣ, Mṣb, K,) and so is the third, (AO, Ṣ, K,) and

also a n. of place [and of time], (\$,) and رَسُواب, (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَابٌ, which is anomalous, (TA voce بين, q. v.,) He drank, (KL, PS, TK,) or he swallowed, syn. جرع, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly by sucking in, or sipping; and otherwise tropically; (Mab;) [generally, gulping it; for] you say, شَرِبَ البَاء فِي كُورة [He drank the water at once, or at a single draught]; and تشربه ال [He drank it leisurely, or gently, or slowly]: signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but] Es-Sarakustee says, one does not say of a bird مُرِبُ المَاء, but مُسَاه, but مُسَاه, but مُسْرِبُ المَاء Aboo-Dhu-eyb, describing clouds,

شَرِبْنَ بِمَا البَحْرِ ثُمْ تَوَقَّعَتْ

[which is evidently best rendered They drank of the water of the sea, then rose aloft, agreeably with what has been stated respecting - in the sense of مِن in p. 143, it is said that] the ب is redundant, or, as رَوِينَ is rendered trans. by means of , [though I do not think that this is the case unless _ be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِيْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شُرِبُ فِي إِنَاةٍ, meaning He drank out of a vessel; agreeably with an explanation of in the S and K, as meaning إِنَاءٌ يُشْرَبُ فِيهِ And one says, أِنَّى لَأُمْكُثُ اليَّوْمَيْنِ مَا أَشْرِبُهُمَا مَا مَّ , meaning أَشُرُبُ فِيهِمَا مَاءً [i. e. Verily I tarry the two شُرِبُ] ـــ (O.) days not drinking in them water]. in the conventional language of the physicians, as is indicated in the Mgh, voce بُنْج (q. v.), on the phrase شُرِبُ البُنْدَ, and as is shown in many instances in the K &c., means He took, i. e. swallowed, the medicine, whether fluid or solid. _ And in the present day, they say, شرب الدَّخَان, meaning He inhaled, properly imbibed, smoke of tobacco; or he smoked tobacco, or the tobacco.] ___ One says of seed-produce, or corn, when its culms have come forth, قَدِّ شُرِبَ الزِّرْعُ † [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الهَا،) has come into it, شُرِبَ قَصَبُ الزَّرْعِ † [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شُرِبَ السُّنْبُلُ [The ears of corn imbibed the farina; or] الدُّقيقُ became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدُ شَوِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or ♦ شُرّبُ as others relate it, means

I [And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And اُشُرِبُ means the same : for one says,] أَشْرِبُ الزَّرْمُ [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, i. e. ‡ [The seed-produce, or أَشْرِبُ الزَّرْعُ الدِّقِيقُ corn, was made to imbibe the farina, or] its alimentary substance. (TA.) - One also says, إِ أَكُلُ غَنَمِي وَشُرِبَهَا # [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. أَكُلُ فُلَانٌ مَالِي And [in like manner] أَكُلُ فُلَانٌ مَالِي ‡[Such a one fed upon, devoured, or consumed, my property]. (A.) And أُكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ I [Time wasted him, or wore him away; as though it fed upon him]. (A.) _ And مَا لَرُ fed upon him]. [lit. Thou hast made me to drink what I have not drunk,] meaning t thou hast charged against me, or accused me of doing, what I have not done; (Ṣ, A, K;) like أَكُلُّتني مَا لَمْ آكُلُ (S in art. شُربُ عنه also signifies He was, or became, satisfied with drinking: (TA:) and in is said of camels. (A'Obeyd, S, TA.) And He was, or became, thirsty; (K, TA;) thus having two contr. significations; (TA;) ة أَشْرَبُ ♦ Also, and الشَّرَبُ ♦ as also الشَّرَبُ ♦. (K, TA.) Also, and His camels were, or became, satisfied with drinking: and, i.e. both these verbs, his camels were, or became, thirsty: (K, TA:) or the former verb signifies, or significs also, (accord. to different copies of the K,) his camel was, or became, weah. (K, TA.) = شُرِبُ بِهِ and مُشْرِبُ بِهِ, Ite lied against him. (K.) شُرَبُ, aor. ، (O, K, TA,) inf. n. مُرب, (O, TA,) He understood: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شرب and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like -, aor. 2, inf. n. كُتُّب; and in the K, to be like كُتُّب.] One says, شَرَبَ مَا أُلْقِيَ إِلَيْهِ, i. e. He understood [what was told to him]. (TA.) And one says to a stupid person, أَحْلُبُ ثُرُّ آشُرُبُ Kneel thou; then understand. (O, TA. See also 1 in art. ...)

2. [شرّبه inf. n. تشريب , He made him to drink water &c.; and so, as is indicated in the S and K شُرِّبُتُ and as is well known, أَشْرَبُهُ and: and . أَشْرَبْتُهُ * I gave to drink the water; as also الهَاءَ ظَلِّ مَالِي يُؤَكُّلُ (TA.) ـــ [Hence,] one says, ظَلِّ مَالِي يُؤَكُّلُ lit. My cattle passed the day made to eat and made to drink,] i. e. + pasturing as they pleased. (S, TA.) And مَأْرُبَ مَالِي وَأَكَّلُهُ [lit. He made people to drink my property, and made them to eat it; or to drink the milk of my cattle, and to eat the flesh thereof;] i. e. + he fed people, (S,) or gave people to drink and to eat, (TA,) [of] my property, or cattle. (S, TA.) __ And He gave drink to the land † شَرْبِ الأَرْضُ وَالنَّخُلِّ and the palm-trees. (TA.) __ And شرب لُقْمَة بالدَّسَمِ † [He imbued, or soaked, a morsel, or

mouthful, with grease, or gravy]. (TA in art. رُوغِ). — And مُرْبَتُ القَرْبَةُ (A'Obeyd, Ṣ,) inf. n. رُسُوبِتُ, (A'Obeyd, Ḳ,) + I rendered the waterskin sweet; (Ḳ;) I put into the waterskin, it being new, clay and water, in order to render its savour sweet. (A'Obeyd, Ṣ.) — And مُرْبُ الزّرِعُ see 1, in the latter half of the paragraph.

3. مُشَارَبَهُ (Ṣ, A, K, TA,) inf. n. مُشَارَبَهُ and مُشَارَبَهُ (Ṣ, A, K, TA,) inf. n. مُرَابُ and مُشَارَبَهُ He drank with him; namely, a man. (TA.) — [And He watered his camels, &c. with his, i. e. with another's: or he drew water with him for the watering of camels &c.:] see an ex. of the latter inf. n. in a verse cited voce مُرِبُ

4: see 2, in two places. One says, آشرَيتُ I made the camels to drink الإبلَ حَتَّى شَرِبَتْ until they were satisfied with drinking; or I matered the camels, or gave them to drink, &c.]; (ق, TA;) [for] أَشْرَبُ is syn. with ... (K.) ... أُشْرِبَ Bee 5. And : الثُّوْبُ يُشْرَبُ الصِّبْعَ Bee 5. The garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And ! He saturated the colour [with dye] أَشْرُبُ اللَّوْنُ (K, TA.) And أُشْرِبَ لَوْنًا † It was intermixed with a colour; as also اشرَابُ (TA.) And The white was suffused, or أُشْرِبُ الْأَبْيَضُ حَمْرَةً أَشُرِبُ ,tinged over, with redness. (S, TA.)_[Hence is also said of a sound, as meaning † It was mixed with another sound; as appears from the words المُتُوتِ فِي الغَيرِمِيَّا لَا إِشْرَابِ المُتَوْتِ فِي الغَيرِمِيَّا لَا إِشْرَابِ المُتَوْتِ فِي t [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. see 1, latter : أَشُرِبُ الزَّرْعُ [Hence also,] (.همس أُشْرِبَ فَى فَلْبِهِ حُبْهُ أَشْرِبَ فَى فَلْبِهِ حُبْهُ half. __ And مُبَّ فَكْرِبَ أَشْرِبَ فَى فَلْبِهِ حُبْهُ أَشْرِبَ فَكَرْبَ فَلَانِ (K,) or فَكَرْنَة (A,) ‡ [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], , ﴿\$) ,حُبَّ العِجْلِ for ,وَأَشْرِبُوا فِي قُلُوبِيِمُ ٱلْعِجْلَ TA,) i. e. + And they were made to imbibe [into their hearts] the love of the calf. (Zj, TA.) ___ رَفَعَ يَدَهُ فَأَشَّرَبَهَا الهَوَآءَ ثُمَّرَ قَالَ بِهَا عَلَى قَذَالِهِ And [He raised his hand, and made the air to snallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the bach of his head]. (A, TA.) ... And : أَشْرَبُتْنِي مَا لَيْرُ أَشْرَبُ see 1, latter half. _ And one says to his she-camel, وَرُشُوبَتُك إ الحبَّالُ I will assuredly put upon theo the ropes, or cords], and العقَالُ [the cord, or rope, with which the fore shank and the arm are bound means ! He put the اشربه (A.) [Or] rope, or cord, upon his neck; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and اشرب الخَيْل he put the ropes, or cords, upon the necks of the horses. (K.) And IIe tied his camels, every one to بالله

another. (K, TA.) ه اشرب as an intrans. verb: see 1, last quarter, in two places. — Also He (a man, TA) attained to the time for the drinking of his camels. (K, TA.) عند به عند الشرب به see 1, near the end of the paragraph.

5: see 1, first sentence. - Hence one says, (Mgh,) بَشَرِّب الثَّوْبُ العَرَقَ (Mgh,) بَشَرِّب الثَّوْبُ العَرَقَ (Mgh,) المبغ, (A, Mgh, L,) t The garment, or piece of cloth, imbibed, or absorbed, (S, A, Mgh, L, K,) the sweat, (S, Mgh, K,) and the dye; (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثوب [app. ﴿ يُشْرَبُ (like as one says يَشْرَبُ مُعْرَبُ مُعْرَبُ مُعْرَبُ مُعْرَبُ مُعْرَبُ مُعْرَبُ مُعْرَبُ paragraph,) meaning + The garment, or piece of cloth, is made to imbibe, or absorb, the dye]. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرّب الصّبغُ في الثّوب, meaning ! The dye pervaded the garment, or piece of cloth: (K, TA:) and الصِّبْغُ يَتَشُرُّبُ الثُّوبُ 1 [The dye pervades the garment, or piece of cloth]. (TA.) [See also the explanation of a

10. استشرب أونّه + His, or its, colour became intense. (K.) And استشربت القُوْسُ حُبُرةً + The bow became intensely red: such is the case when it is made of the [tree called] شُرْيَان (AḤn, (TA.)

11. اشْرَابُ: see 4, near the beginning.

رِاشْرِئْبَابْ ، Q. Q. 4. اشْرَأْبُ ، (Ş, A, O, K,) inf. n. إشْرَأْبُ (S, O,) I He raised his head like the camel that has satisfied his thirst on the occasion of drinking: (A:) or he stretched forth his neck to looh: (S, A, O, K:) not improbably, from الشُّرْبُ in its well known sense, as though he did so when preparing to driuk: (O:) or, as is said in the L, from غُرْنَة as syn. with غُرُنَة : (TA:) you say, (K,) or both; (TA;) إِنَّهُ (Ş, A,) or إِنَّابٌ لَهُ [the former of which may be rendered IIe raised his head at it, or he stretched forth his nech at it to looh; or, as also the latter, he stretched forth his nech to look at it;] namely, a thing: (S:) or originally means he stretched forth his nech in preparing to drink water: and then, in consequence of frequency of usage, he raised his head, and stretched forth his neck, in looking; and hence is trans. by means of : (Har p. 152:) or he raised, or exalted, himself. (K, • TA.) occurring in a trad., means ! They will raise their heads at his voice to look at him. in ,اشْرَأْبُ النَّفَاتُ وَٱرْتَدَّتِ العَرَبُ TA.) And إِشْرَأْبُ النَّفَاتُ وَٱرْتَدَّتِ العَرَبُ another trad., means ! Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion]. (TA.)

an inf. n. of غُرِبُ [q. v.]. (Ṣ, A, Mṣb, Ķ, Whither thou hast sent mc, O Prince of the &c.) And a pl., (Ṣ, Mṣb,) or [rather] a quasiple n., (ISd, TA,) of عُرِبُ, q. v. (Ṣ, ISd, Mṣb, it is applied to A draught of wine. (EM p. 87.)

TA.) [Golius assigns to it also the meaning of "Linum tenue," as on the authority of Meyd.]

غُربُ an inf. n. of شُربُ [q. v.]; (Ṣ, A, Mṣb, Ḳ, &c.;) like أَشُربُ : (Ṣ, A, Ḳ:) or a simple subst. [signifying The act of drinking]; (AO, Ṣ, Mṣb, Ḳ;) as also أَشُوكُ شُربُ . (AO, Ṣ, Ḳ.) In the phrase أَشُوكَ شُربُ [which may be regarded as virtually syn. with شُربُ or as similar to this latter but intensive in signification]. (Ḥam p. 194.)

غرب: see the next preceding paragraph, in two places. __ Also Water, (K, TA,) itself; so some say; (TA;) as also أمشُرَبُ (K, accord to the TA,) with kesr, (TA,) or أُمشُرُبُ (so in the CK and in my MS. copy of the K,) i. e. water that one drinks; so says AZ: pl. of the former And A] [.شَرَابُ TA.) [See also] ..أشُرَابُ draught of milk: see an ex. in a verse cited in art. سلف, conj. 4.] _ And A share, or portion that falls to one's lot, of water: (S, Mgh, Msb, K:) or so شُرْبُ مِنْ مَامً (ISk, TA.) It is said in a prov., آخرها أقلبا شربًا [The last of them is the one of them that has the least share of water]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (Ş. [See also Freytag's Arab. Prov. i. 61.]) ... As a law-term, it means The use of water [or the right to use it] for the watering of sown-fields and of beasts. (Mgh.) - Also A wateringplace; syn. عورد: (AZ, K:) pl. as above. (TA.) And + A time of drinking: (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

أَرُبُّ : see مُرَبَّ in two places.

A single act of drinking. (S.) - And A single draught, or the quantity that is drunk at once, of water. (S.) It is said in a prov., [Excellent, or most excellent] نعمَ معلَقُ الشَّرْبَةِ هٰذَا is the traveller's drinking-cup, or bowl, that will معَنَّى kold a single draught, namely, this!]: the is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Mcyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Mcyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شَرْبَةُ أَبِي الجُهْرِ [The draught of Abu-l-Jahm] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khalcefeh El-Mansoor El-'Abbasee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khalecfch whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) _ In the Mo'allakah of Tarafeh, it is applied to A draught of wine. (EM p. 87.) . [In the conventional language of the play-

such as is drunk and also such as is eaten.] عدم Also A palm-tree that grows from the date stone: (K:) pl. شَرَبَاتْ. (TA. [It seems to be there added that شَرَائِثُ and شَرَائِثُ are also its pls.: the former may be like مُرَائِثُ pl. of عَدَائِزُ the latter is app. a mistranscription, and should perhaps be مُرَائِبُ, for شَرَائِبُ; like مُرَائِبُ for مُرَائِبُ, c.])

of water that satisfies thirst. (Ṣ, Ķ.) The quantity of water that satisfies thirst. (Ṣ, Ķ.) فَانَ أَنْ أَنْ أَنْ أَلُهُ عَلَى أَنْ أَلُهُ اللهِ أَنْ أَنْ أَلُهُ اللهِ أَنْ أَلُهُ اللهُ اللهُ

[The act, or habit, of] much drinking. (K.) One says, إِنَّهُ لَنُو شَرَبَة, meaning Verily he is one who drinks much. (AA, AḤn, TA.) It is also allowable as a pl. of غارب [q.v.]. (Msb.) = Also A small trough, (S, K, TA,) made, (\$,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other hind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby : (S, TA :) pl. *شَرُب [or ruther this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] رُوْ وَبْرَةَ . (Ṣ.) __ And i. q. كُرُو وَبْرَة , (Ḳ, TA,) which is syn. with مُسْقَاةً (TA:) [from a comparison of the explanations of all of these words, it seems to mean A channel of water for the irrigation of a plot, or tract, of sown land: or, if the explanation مسقاة, in the TA, be conjectural, the meaning may be a portion of such land, having a raised border to retain the water admitted upon and [coll. gen. n.] 🐧 شَرَبًاتٌ and [coll. gen. n.] above]. (TA.) = Also Thirst. (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرَبَةُ الْيَوْمَ He has not ceased to have thirst to-day. (Lh, TA.) And The camels came thirsty. (T, O.) الإبِلُ وَبِهَا شَرْبَةً Food wherewith one has not طَعَامٌ ذُو شُرَبَّة sufficient water to satisfy thirst. (O, TA.) Acsignifies The thirst of cattle شُرَيّة ,cord. to the L ofter the being satisfied with fresh pasture; because this invites to drink. (TA.) __ And Vehemence of heat. (K.) One says, يوم ذو شربة A day of vehement heat, in which is drunk more water than at other times. (TA.)

One who drinks much; (ISk, Ṣ, Ķ;) as also أَرُبُلُ and أَكُنَةُ شُرَيَةُ (Ṣ.) One says رَجُلُ A man who cats and drinks much. (ISk, Ṣ.)

مُرُبُبُ, applied to herbage, i. q. غَمُنَى ; (O, K;) i. e. Tangled and dense, one part above another. (O.)

بَرْيَةُ, [said to be] the only word of this form except جَرَبَةً, (K,) [but to this should be added بَعْنَةً, inf. n. of بَعْنَةً A way, mode, or manner,

Such a one ceased مَا زَالَ فُلَانٌ عَلَى شَرَبَّةٍ وَاحِدَةٍ not to be [employed] upon one affair. (S, O.) == And A tract of land, (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) _ [And] The side of a valley. (Mgh.)

A beverage, or drink, (Mgh, L, Msb, K,) of any of the liquids, (Mgh, Msh,) or of anything that is not chewed, (L,) or of whatever hind and in whatever state it be; thus in a copy of the K: and شَرِيبٌ * are شَرَابٌ and شَرَابٌ and ♦ مُرُوبٍ, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of is أَشْرِبَةُ is أَشْرِبَةُ (Mgh, TA;) or it has no pl., as is said in the K in art. نبر [accord. to one or more of the copies; but see , where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is سُرَابٌ, with the unpointed ...]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Wine, and] such beverage as is furbidden. (Mgh.) [Also Sirup : pl. شُرَابات: so in the language of the present day.]

and أَرُوبُ are syn. with شُرُوبُ, q. v.: or both signify Water inferior to the عَذْب [or smeet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, S:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Msb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKtt, TA:) or the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, signify water in which are شِرِيبٌ ♦ and شَرِيبٌ bitterness and saltness, but not abstained from as are syn.: and مُعَيِّر and مَاءٌ شُرُوبُ are syn.: and is syn. with : شَرُوبٌ this last word is used alike as mase, and fem, and sing, and pl. (TA.) It is said in a prov., originally in a trad., الله عند عند من عند موب أَنْفَعُ مِنْ عَنْدٍ مُوبِ أَنْفَعُ مِنْ عَنْدٍ مُوبِ أَنْفُعُ مِنْ عَنْدٍ مُوبِ أَنْفُعُ مِنْ عَنْدٍ مُوبِ أَنْفُعُ مِنْ عَنْدٍ مُوبِ (Expl. in art. مُرُوبٌ Also, شُرُوبٌ (TA.) _ (وَبُا rehemently. (TA.) See also شُرَبُ and شَرَبُ . and And † A she-camel desiring the stallion. (K.)

شُروبٌ: see شُرَابٌ: and شُروبٌ; the latter in five places. = Also One who drinks with another: (S, K:) and one who waters his camels with those of another: of the measure فعيل in the sense of the measure مُفَاعِلُ: (Ṣ:) and one who draws nuter, or is given to drink, with another. (IAar, K.) You say, هُو شَرِيبي [He is my companion in strinking; or in watering his camels with mine: &c.]. (TA.) And a rájiz says,

رُبُّ شَرِيبٍ لَكَ ذِي حُسَاسِ شرَابُهُ * كَالحَرِّ بالمَوَاسي

of being, or acting &c. (\$, 0, K.) One says, [Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors]: i. c., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

> is expl. in the S as meaning A sheep, or goat, which one drives back, or brings back, from the mater, when the sheep, or goats, are satisfied with drinking, and which they follow: but in some of the copies is a marginal note stating that .س with the unpointed سَرِيبَة, with the unpointed

A cup-bearer : or a butler : and a seller of wine or of sirup. (MA.)

q. v.; as such اشْرَأْتِ a subst. (K) from شُرَأْبِيبَةً signifying & A raising of the head like the camel that has satisfied his thirst on the occasion of drinking : &c.] : (Ṣ, K, TA :) like مُلْمَأْنينَة [from [اطْمَأَنَّ]. (K, TA.)

and what here next follows. شُرَبَةُ see [i. e. drink, or winc] شَرَابِ Addicted to (Ṣ, K, TA;) like مُرَّابُ (Ṣ;) as also مُرَّابُ and . شُرُوبٌ and الله شَرُوبُ (TA.) = See also شُرُوبٌ الله

ا شرابة A tassel: so in the language of the present day : probably post-classical : pl. مُرَاريبُ.]

شَارِبُونَ Drinking, or a drinker: pl. شَارِبُونَ (Msb) and أَشُرُكُ , like as نَعْتُ is of سُعْتُ , (S, Mab,) or, accord. to ISd, (TA,) مُرْبُ, which signifies people drinking, (K, TA,) and assembling for drinking, is a quasi.-pl. n. of مارب, being like and رَجُلُ and رُجُوبٌ, which is said by IAar [and in the S] to be pl. of شُرِب, is pl. of also شَرَبَةٌ (; TA) ; شَاهِدٌ is of شُهُودٌ , (TA) مَثَارِبُ is allowable as a pl. of شَارِبُ, like as أَعُفِرَةً is pl. of أَشُرُبُ (Msb;) and أَشُرُبُ is pl. of بَافِر , or it may be an anomalous pl. of شارب: (MF:) the pl. شُرُوب occurs in the saying of El-Aasha,

هُوَ الوَاهِبُ المُسْيِعَاتِ الشُّرُو بُ بَيْنَ الحَريرِ وَبَيْنَ الْكُتُنْ

[He is the giver of female singers to the drinkers, some clud in silh and some in linen]. (S.) _ Sec also شَرِيبُ. __ [Hence, The mustache; i. e.] the defluent hair over the mouth; (Msb;) or so شُوَارِبُ, (Lḥ, A, Ķ,) which is the pl., (Lḥ, Ṣ, Mgb,) as though the sing. applied to every distinct part: (Lh:) the two [halves] are called غاربان: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHat (Msb, TA) and AAF, (TA,) the dual is is scarcely ever, or never, used; but accord to AO, the Kilábees say خَارِبَان, with regard to the two extremities: (Msb, TA:) and the pl., (A, K,) or, accord to the T &c., the dual, (TA,) signifies the long portions [of the hair] on the two sides of the سَبُلَة [q. v,]: (T, A, K, TA:) or (K,

altogether, (A, K, TA,) as some say; but this is not correct. (TA.) One says, طُرُّ شَارِبُ الغُلَامِ (The mustache of the buy, or young man, grew forth]. (S.) — And hence, as being likened to the two long portions of the خَارِبَان the سَبَلَة of the sword, (T, TA,) i. e. \$ Two long projections at the lower part of the hilt, (A, K, TA,) [extending from the guard,] one on one side and the other on the other side of the or leathern covering غاشية of the scabbard] being beneath them: so says ISh. also signifies ! The عُرُوق [or ducts] of the عُرُوق [or windpipe]: (A:) or cortain ducts (عُرُوق) in the حُلُق [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the mater [or saliva?] (S, K, TA) in the منت [i. e. fauces or throat] (S) or in the nech: (K, TA:) от certain ducts (غروق) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part or aorta], having وُتَين thereof [adhering] to the tubes from which the voice issues, and in which chohing takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the lecternal jugular veius], where the veterinary surgeon draws blood by cutting the اوداع: the sing. seems by implication to be غُارِبُ. (TA.) Hence the plirase جِمَارٌ صَيْحَبُ الشَّوَارِبِ + An ass that brays vehemently. (Ṣ, TA.) And تَصْخَبُ الشَّوَارِبِ [A man] having a disagreeable rvice: thus likened to an ass. (A, TA.) __ Accord. to IAar, التوارب significs [also] مُجَارِي الهَاَّ، فِي العَيْنِ, which AM supposes to mean The channels of mater in the spring, or source; not in the eye. (L, TA.) ___ means † Ears of corn hecoming, or being, pervaded by the farina: (A, TA:) or, in which the grain has hardened, and nearly come to maturity. (TA.) = Also + Weakuess, or feebleness, in any animal: (K, TA:) or a strain نِعْمَر البَعِيرُ هَٰذَا لَوْ لا ,thereof; as in the saying (عِرْق) † أَنَّ فِيهِ شَارِبُ خُورٍ † [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakwess or feebleness]. (TA.)

made such by the شَارِبٌ a subst. from شَارِبَةٌ affix 5,] A people, or party, dwelling upon the side (صُفّة, in some copies of the K صُفّة, of a river, (S,* A, K,) and to whom belongs the water thereof. (S.)

see the latter. شُرْبَةُ as syn. with إِشْرَابٌ

is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the quarter (e,s) whence one drinks: (S, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and (Ṣ, Mṣb, K, TA,) not, as is implied in the K, مَشْرَبُة also, (TA,) signifies [the same, as is indicated in the A; or] a place whence people drink; (Mab, TA;) i. q. مُشْرَعُهُ ; (K;) or like a and هُذَا مُشْرَبُ القُوْمِ (S, TA.) One says, مُشْرَعُةُ and [This is the people's, or party's, drinkingplace, or place whence they drink]. (A.) And it مُلَّعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ * is said in a trad., أَخُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ (S, TA,) i. c. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA.) _ Sec also شرب.

A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and sec also مُشَرَّبُ.]

A man whose camels have drunk [until satisfied with drinking : see أَشُرُبُ near the end of the first paragraph]. (TA.) And A man whose camels are thirsty, or who is himself is a saying اِسْقِنِي فَإِنَّنِي مُشْرِبٌ is a saying mentioned by IAnr, and expl. by him as meaning it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.)

شُرُوبٌ and see also شُرُبُ .

in three places. _ Hence, مُشْرَبُ sec مُشْرَبُة (A, TA,) An upper chamber; syn. غُرْفَة; (Ş, A, Meh, K, TA;) and عَلَيْة ; (S,* K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also ومُشْرَبَّهُ \$ (Ş, رَعُلَالِيّ Mạb, K, TA :) pl. مُشَارِبُ, (TA,) syn. with عَلَالِيّ (S,) and مَشْرَبَات (TA.) _ And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) A one [i. c. roofed restibute or the like]: (K, TA:) or the like of a oin the front of a غُرْفَة [expl. above]. (TA.) _ Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) Soft, or plain, land, in which is always herbage, (K, TA,) i. c. green and juicy herbage. (TA.) _ Sce also . = [Also A cause of drinking: a word of the class of &c.] One says طُعَامُ مَشْرَبَةُ Food [that is a cause of drinking, or] upon which one drinks much nvater: (T, TA:) or طُعَامُ ذُو مَشْرَبَة food upon which the eater drinks. (A.)

: see the next preceding paragraph.

is مَشْرَبُةٌ * Ş, A, K,) and MF says that),مشْرَبُةُ allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Mab, I do not find it,] (TA,) A drinkingvessel. (S, A, K.)

A man whose complexion is much مُشَوَّبُ حَمْرَةً tinged over [or much intermixed] with redness. is an cpithet مُشَرِّبَة ... [.مُشْرَبُ applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of they are زَاى and: مُجْهُورَة [those that are termed] and Lumsden (in his Ar. : ضَار and ذَال and ظَاهُ Gr. p. 47) states that is belongs to the same class, likewise: and, as some say, نُون when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

1. څرځ: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. عربه: sec 4. __Also, (S, A, O, TA,) [aor. a], [ao gether bricks (لَبن), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so مرج البي (O, Mgh, Msh,) with teshdeed, (Msb,) inf. n. تَشْرِيخ. (O, Mgl.) _ And He collected together, (O, K,) or put together, or joined, (L,) any thing or things, one part to another, or one thing to another; (O, L;) as also (L.) _ [And app. He wave palm-leaves : sce شَرِيطٌ, below; and sec also شريجَة And He mixed (A, O, K) beverage, or wine: and in he mixel honey &c. with سَرِّج لا he mixel honey &c. with water. (O.) __ And مُرَجَهُ فِي الأَمْرِ , aor. - , (TK,) inf. n. as above, (K, TK,) He was, or became, a partner, or sharer, (K, TK,) with him in the affair. (TK.) = Also, (O,) inf. n. as above, (N.) He lied; (O, K;) like سَرَجَ and مَدْتَجُ (O.) ر (O, TA,) with kesr to the ر (O,) He was, or became, beautifully fut. (O, TA.)

2. شَرِيعٌ : sec above, in three places. __ Also, said of pasture, or herbage, It caused the flesh of an animal to be intermixed with fut. (L.) And مُرِحَّة, said of the flesh of an animal, It reas intermixed with fat : (S, O:) or was made to be of two colours by reason of the fut and the flesh : (TA:) and بالشُّعْمِ it (the flesh) became intermixed with fat. (\$, 0, And تَشْرِيجُ also signifies The sewing with stitches far apart. (S, O, K.) _ See also 4.

3. مَشَارَجَة The being like, one to another. (O K.) One says, شارجه He was like to him; or it, to it : and Life They two were like, each to the other. (TK.)

4. ماشرج (AZ, S, A, O, Msb,) inf. n. إأشراج; (K;) and أَشْرِيخُ (AZ, O,) inf. n. ثَشْرِيخُ (K;) and أَشْرِيخُ (AZ, O,) inf. n. ثُرُجُ (K;) *He* closed, or made fast, the [lenthern receptacle called] خَرِيطَة (AZ, O, K) or عَبَيَة, (Ṣ, A, O, Mab,) by inserting its أَشُواج [or loops] one into another. (S, A, O, Msb.) _ [Hence,] اشرج 1 [He closed his bosom upon it]. (A, TA.)

5: sec 2.

7. انشرج , (K,) or انشرج, said of a bow, (ISk, S, O,) It split. (ISk, S, O, K.)

A place in which water flows from a [stony tract such as is termed] to a soft, or plain, tract; (S, K;) as also شُرْجُهُ (TA:) or the latter signifies [simply] a place in which water flows; and some clide the ō, saying شُرَجُ (Msb:) pl. شراخ (Ṣ, Mgh, Msh, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شُرْجَة ,) and شُرُوج . (S, K.) = Also A party, or distinct body or in two halves; also called فلف : accord. to Lh, a

class [of men]. (S, K.) One says, أُصَبَحُوا فِي i. c. [They became, in this affair,] two parties. (S.) And it is said in a trad., أُصْبَحُ النَّاسُ شُرْجَيْنِ فِي السَّفَرِ [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) And The like of another; (S, K;) as also بُرِيخ (O, K:) tho latter from the same word as meaning "a piece of wood [or a branch] that is split into two halves;" cach of which is the شریح of the other.
(O.) One says, اَشُرُحُ هُذَا شُرُحُ هُذَا This is the like of this. (S.) _ And A sort, or species. (S, K.) One says, They two are one sort, or species. (S.) _ And شُرْجَان Any two different signifies [the same, شريجًان ♥ [and] شريجًان • i. c.] two different colours (K, TA) of anything; or, accord. to IAar, two mixed colours, not black and white: (TA:) and this latter, also, the two ines of the نيران [or two ornamental borders] of a [gurment of the kind called] برد, (O, K,) and of which is اخضر [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) __ And الشَّرْجُ like فَنْسِ like فَنْسِ be confounded with الشَّرَجُ , signifies The [perinaum, or] part between the anus and the testicles. (IĶij, TA.)

The loops (S, Mgh, O, Msh, K) of the [leathern receptacle called] عيبة, (Ş, Mgh, O, Msh,) and of the [tent called] خُيبَة, (O, TA,) and the like, and of the مُصَحَف [or copy of the Ķur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bng &c.: sec 4:] سائرُاء (Ṣ, Mṣb.) [And it seems also, from what here follows, to signify A single loop.] - + The anus: (Msb, TA:) or hence شَرَجُ الدُّبُرِ signifies + the anus. (Mgh.) - And + The rulva of a woman: (O, K:) pl. as above. (TA.) _ And شَرْجُ الدَّرَاهِمِ [The purse far money]. (M and K in art. in the CK, شرح.) = Also A place of expanding of a valley: (S, O, K:) pl. as above. (S.) - And The Milley Way in the sky: (S:) or so الشَّرَجُ. (K.) = Also A splitting, or cracking, (انْشْقَاقْ), S, and so in some copies of the K, or شَقَاق, so in other copies of the K and in the O,) in a bow. (S, O, K.) - And in a beast, The having one of the two testicles larger than the other. (S, O, K.)

شَرِجَة: sec شُرِجَة. ... Also A hollow slug in the ground, in which a piece of skin is spread, and from which camels are watered, (O, K,) water being poured upon the skin. (O.)

A branch, or rod, that is split into two halves : and مُريجَة , a baw that is made thereof : (S, O, K :) or the former, a branch, or rod, from which are split two bones: and either of the bones thus made: or a split bow: pl. شَرَائِبُ : accord. to AA, a bow that is split from a branch, or vod,

bow in which is a splitting (a, used as an inf. n.), and [such as is] a شق, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شريح being used by him as an epithet: and some say that vignifies a bow that is not [made] from a sound, or whole, branch; like فلق. (TA.) __ Also An arrow used in the game called الميسر belonging to the person who _ See also شَرْع , in three places. ____ is a tropical saying [app. meaning 1 Man is between the two different conditions of grief and happiness]. (A, TA.)

A thing (Ş, Mgh, Mşb, K) that is moven (S, Mgh, Msb) of palm-leaves (S, Mgh, Meb, K) and the like, (Meb,) in which are carried melons and other things (\$, Mgh, Msb, لله of the like hind: (S, Mgh, K:) pl. شَرَائِج. (Msb.) __ A door, (Mgh.) or a thing like a door, (Msb,) made of reeds, or canes, for a shop (Mgh, Mab.) _ A cage, or coop, (جديلة) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA. [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning "Zona ex arundine facta, qua utuntur in balneo."]) __ And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called Log. (O.) - [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, ("ligamentum") of a book.] _ See also جُرِيج

شيرَج, (Mab, TA,) or شيرَج, (so in my copy of the Mgh,) or the latter is not allowable, (Msb, TA,) vulgarly pronounced سيرج, [q. v.,] with and kesr, (TA,) an arabicized word, (Mgh, Mab, TA,) from [the Pers.] شيره, (Mgh, Mab,) Oil of sesame, or sesamum: (Msb, TA:) and white oil (Mgh, Msb, TA) is sometimes thus called: (Msb, TA:) and expressed juice (عصير), (Mgh, Msh, TA,) or [beverage of the hind called] نبيد, (Mgh,) before it alters; (Mgh, Msb, TA;) as being likened to oil of sesame because of its clearness. (Msb, TA.)

A beast having one of his testicles larger than the other. (S, Mgh, K.) - A man having one testicle. (A, TA.)

An arrow having cracks. (Preytag, from the Deewan of the Hudhalees.)]

in the CK, erroneously, فَتَهَاتُ مُتَشَارِجَاتُ Young women equals in age. (O, K.)

1. مُرَحٌ, aor. عْ, (Ķ,) inf. n. مُرَحٌ, (Ṣ, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) -[Hence,] one says, مُرْحَ أَمْرَهُ He showed, dis-

or case. (A, TA.) And شَرْحَ مُسْأَلَةُ (A, TA) إِ He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شُرِّحَ الغَامِضُ + He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (Ş, O.) And شَرْحُ الصَّدِيثُ, inf. n. as above, + He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Msb.) __ And مُرَح, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) - ! He defloured a virgin: (O, K, TA:) or the compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L) __ He widened, or dilated, a thing. (K.) _ Hence, (TA,) مُرْحَ الله صَدْرة, (Ṣ, A, Mgh, O, Mṣb, TA,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) + God dilated his bosom, (Mgh, O, Msb, TA,) لقبول الخير [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لأسلام (Mgh, Mab, TA) for the acceptance, or favourable acceptance, [of El-Islam, or] of the truth, (Msb, TA,) as in the Kur [xxxix. 23]. (TA. [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.]) [And hence, an objective complement being app. understood,] فَكُونَ يَشْرُحُ Such a one manifests desire for the إلَى الدُّنيَّا things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O, L.) And What aileth me إِمَا لِي أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيبَةٍ that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) _ Also He cut; and so أشرح (K.) You say, مُرَّحُ اللَّهُ (A, O, Msb, TA,) inf. n. as above; (O;) and مُرّحهُ (A, O, Msb, TA,) inf. n. تَــُريــخ; (Ṣ, O, TA;) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Msb:) or the former, he cut the flesh-meat from the joint or limb: or both signify he cut the fleshmeat upon the bone: (L, TA:) or شُرْحُ اللَّهِ signifies تُشْرِيحُهُ and so وتُصْفِيفُهُ: (O:) or is a kind of تُشْرِيح ; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) __ Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) __ And also signifies The act of heeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see 1; تَارِحْ se also شِرَاحَةُ (see 1 in art. خفر, fourth sentence;) each an inf. n., of which the verb is ...]

discourse. (KL.) __ See also 1, latter half, in four places. __ [Also The dissecting, or anatomizing, a body.]

7. انشرح صدره (Ṣ, A, O) His bosom became dilated, (O,) [with joy or the like, or] للاسكار م for the acceptance, or favourable acceptance, of El-Islám]. (S.)

10. استشر He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شرح. (O.)

inf. n. of 1. (S, O, &c.) _ [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a ata, which is a commentary only on particular words and passages : pl. مُرُوح .]

شَرْحَةُ مِنَ الظّبَارِ ... شَرِيحَةُ Bee شُرْحَةُ الظّبَارِ ... شُرِيحَةُ Flesh-meat of gazelles cut in the manner termed [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مُقَدَّد [which means cut into strips and then dried by exposure to the sun]. (ISh, O, K, TA.)

The discovery, disclosure, or explanation, of an affair or a case: so in the prov., وَنَجَاحُ مَعَ The accomplishment of one's want is with الشراح the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: is من, thus expl. by As. (Meyd. [In the TA put in the place of ... See a similar prov. voce

i. e. مشروح ۲ , applied to flesh-meat, i. q. Cut into oblong slices]. (O.) - See also in two places.

The vulva of a woman; (O, K;) and (K) so المُرْبَعُ (A, Mgh, K:) or a proper name for the vulva of a woman; like as is a proper name for "the penis." (TA in urt. the place of الحر.])

A cut piece of flesh-meat, (S, A, O, K,) as also أَشُرُوح and أَشُرَحُهُ and مُشْرُوح أَنْ (K,) such as is [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (Ṣ, O;) as also أشريت (Ṣ:) pl. of the first شَرَاثِتُع. (A.)

[An expositor, explainer, or interpreter, of a book or the like. __ And] A heeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds $(O, K, TA) \mathcal{J}_c. (O, TA.)$

[Hence,] one says, مُثْرَتْ الْعَرْةُ الْمُوهُ اللهُ اللهُ

شرخ

1. شَرْخُ (Ṣ, A, L, K,) aor. -, (L,) inf. n. شَرْخُ (Ṣ, K) and مُرُوخُ (L, K,) said of the نَاب [or tush] of a camel, It clave the flesh, (Ṣ, A, L, K,) and came firth. (L.) — And مَرْخُ أَنْ inf. n. شُرُوخُ (Ṣ, L) and مُرْدُ لُهُ (L,) said of a boy, He became a youth, or young man, such as is termed مُدَارِخُ (Ṣ, L.)

The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) شَرْخًا اللُّوق [Hencc,] ,شَرْخًا اللُّوق [ISh, S, A, TA,) or السهم, (Msb, TA,) both alike in meaning, (TA,) The زُنَهَتَان, (ISh, A, Mab, TA,) or two cityes or extremities [or cusps], (S, TA,) of the arrow, (ISh, TA,) [i. e.] of the notch of the arrow, (\$, A, Mab, TA,) between which is the place of the bow-string. (ISh, S, A, Msh, TA.) And in like manner, (Ṣ,) شَرْخًا الرَّحْلِ signifies The آخِرة and of the camel's saidle; (S, L, Mab;) the two extremities of the camel's saddle; or, as some say, [more precisely,] its two [upright] pieces of wood, [corresponding to the effect of the horse's saddle, rising from it] behind and before [or at the fore and himl parts]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فَلَانْ بَيْنَ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see الرَّحْل voce الْجُرَةُ الرَّحْلِ. (A, TA.) _ The ناب [or tush] of a camel. (L.) _ A smord-blade (نصل) that has not yet been tempered (لَّهُ يُسُقُ بَعُدُ), nor had its hilt affixed to it: (Ṣ, Ķ:) pl. شُرُوخُ (Ṣ.) __ The origin, source, er rout, syn. عَرَقُ and عَرَقُ, (L, K,) of anything; like مَنْظُ. (L.) _ The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Mab, K;) the prime and best part or period of youth, (A,) and its beauty and bright-youth, or young man, such as is termed غُلْبَ; and youths, or young men; originally an inf. n., and [therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of 🕈 عُالِث in the sense of عُالِخ, (Ṣ, L, Ķ,) or [rather] a quasi-pl. n., (L,) like as is of رصاحب, (S,) [i. c.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeyd, L:) it has also for pls. شُرُوخُ and شُرُوخُ : (L:) and is an expression used in an intensive sense. (L, K.) __ The offspring of a man: (K, TA:) or the sperma by which offspring is produced, (TA.) _ The increase, or offspring, or

brood, syn. نتاج (AO, Ṣ, L, Mṣb, Ṣ,) of camels, (Mṣb,) [i. c.] consisting of the young ones of camels, (Ṣ, Ṣ,) in any year, (Ṣ, Mṣb, Ṣ,) or of camels &c., of one year, while they continue small.

(L.) One says, مَذَا مَنْ شَرْخَ فُلَان This is of the increase (نتاج) [of the camels &c.] of such a one.

(AO, L.) — An equal in age, a contemporary in birth; (Ṣ, A, Ṣ;) an equal, a match, fellow, peer, or compeer; pl. شُرُوخ (Ṣ, Ṣ.) You say, مَذَا لَهُ الْمُعْلَى اللهُ اللهُ

غارخ: see the next preceding paragraph. You say مَبِى شَارِخ, meaning A young boy. (A.)

شرد

1. مُرُود , aor. 4, inf. n. مُرُود (Ṣ, L, Mşb, Ķ) and شراد, (S, L, K,) or the latter is a simple subst., (Mab,) and شُرْدُ (K) and شُرَادُ (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) He took fright, or shied, and fled, or ran away at random; or became refractory, and ment away at random, or ran away, or broke luese, and went hither and thither by reason of his sprightlines; syn. نَفُر, (S, L, Mab, K,) and نَدّ: (Msb:) and [simply] he fled, or ran away; said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, أَمَا يَشْرُدُ بِكَ بَعِيرُكُ إِلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْكُ إ not thy camel take fright and run away with thec?], addressed by him to Khowwat, who answered, أَمَا مُنْذُ قَيْدُهُ الإسْلَامُ فَلَا إِلَهُ المُنْدُ فَيْدًا إِلَيْهُ الإسْلَامُ فَلَا period since El-Islam shackled him, no], mentioned in the A, points to a story related of Kliowwat Ibn-Jubcyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. انحى], is incorrect. (IAth, L.) You say also, شَرَدَ عَنَّى فُلَانُ Such a one fled, or went away or aside or apart or to a dissaid of شَرَدُ [Or] . نَفُرَ (A.) [Or] نَفُرَ said of a man, inf. n. , means He departed, driven away. (L.) And you say, شُرَدَ عَلَى ٱلله , meaning He departed from obedience to God, and seceded, or separated himself from the community [of the

2. شرید , (L, Msb,) inf. n. شرید , (S, L, Msb, K,) He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]: (Msb:) or he drove him away, or expelled him; (S, L, K; as also income in a and income in the like: see 1]; (Msb:) as also income in the like:

[I drove him away from me]. (A.) And signifies also The act of dispersing, or scattering. (K.) [Hence,] شرد بهر من من منفه, in the Kur [viii. 50], means Disperse thou, or scatter thon, by them, those [who shall come] after them: (Ş, L:) or terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them: (L:) [for] مرد به المالة (inf. n. as above, TA) signifies IIc rendered him notorious by exposing his vices or faults. (L, K.)

4 اشرون IIe made him to he driven away, or expelled, (L, K,) and not received into a place of refuge, covert, or ludging. (L.) See also 2.

5. تَشُرَّدُ التَّوْمُ The people, or party, went away, or departed. (L.)

شَارِدُ عود شَرَدُ

an inf. n. of شُرَدُ [q. v.]: (Ṣ, L, Ķ:) or a simple subst. from شَرَدُ [and as such signifying A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition theretu]. (Msb.) You say, of a camel, به شَرَادُ [He has a disposition to take fright, or shy, &c.]. (A.)

in five places. شُرُودٌ : قَدُرُودٌ

or, accord. to Aboo-Bekr, when following مريد or, accord. to Aboo-Bekr, when following مريد , it signifies fleeing, or running away: or, as As says, alone, or solitary. (TA.) — Also A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدُ is a syn. [or rather fem.] of شَرِيدُةُ is its reg. pl.]. (L.)

and مُرُودُ \$, (Ş, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.: (S, L, K:) [or] the latter [signifies mont to take fright, or shy, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with جَرُدُ ♥ (A, L) and مُرَدُ \$, (Ş, L, K,) [or rather this is a quasi-pl. n.,] like as is مَارِدَةُ is of خَدَمْ; (Ṣ, Ķ;) [and the pl. of خَدَمْ and the pl. of * شُرُودٌ is مُرُودٌ and the pl. of * شُوَارِدُ and شُرَّدُ قَوْسٌ شُرُودٌ * is of إَبُورُ (S, L, K.) You say أَبُورُ نَا أَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّه A horse, or mare, refractory towards the rider: and V نَافَةُ شُرُودُ A she-camel that runs away, or breaks loose and goes hither and thither by reason قَافِيَةٌ شُرُودٌ ♥ [Hence,] السية شُرُودٌ ♦ (L.) [Hence,] A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.) __ And قُوَافِ شُوَارِدُ (S in قَانِيةٌ K ibid.) [pls. of) قَوَافِ شُرَّدُ art. (ابد [غَارِدُة] Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn, أوابد (Ş and K ibid.) And [in like manner] رَنَفْظَةٌ شَارِدَةُ

in lexicology, signifies + A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also وَحُشِيَّةُ and وَحُشِيَّةً opposed to نُوع (Mz, 13th لفظة فَصِيحَةُ (.نوع

see the art. here following.

A party, or company, (طَائفَةً), of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so on the authority of , with the unpointed , شردمة AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) __ A piece, or portion, (S, K,) of a thing, (Ṣ,) of a quince &c.: pl. شُرَاؤُم and مُوَادِمُ (كِنْ شَرَادِمُ [Hence,] مُعَوَادِمُ (S,) or ثْمَابْ شُرَادُمْ, (Ķ,) A garment, or garments, old and worn out, (S, K,) much rent. (K.)

1. شُرِسٌ, aor. -, (Msb, TA,) inf. n. شُرِسٌ (Msb, TA, TK) and شُرَاسَة and شَرَاسَة (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) He was, or became, evil in disposition, or illnatured, (S,* A, Mab, K, TA, and very perverse or cross or repugnant, (\$, * A, * K, * TA,) and averse. (TA.) (TA;) رَشَرِسٌ Msb, TA,) inf. n. شَرِسٌ نَفْسُهُ And and شُرُسَتْ , (Mah, TA,) inf. n. شُرُسَتْ ; (TA;) [His mind was, or became, evil in disposition, &c. :] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two Verla. (TA.) _ And شُرس He showed, or manifested, or he made himself an object of, love, or affection, to men. (IAar, O, K.) [Thus it has two contr. meanings.] = Also, شَرِسَ, He kept continually, or constantly, to the pasturing upon the trees called شرس. (IAar, O, K.) = And (AZ, ÁḤn, O, Ķ,•) aor. -, (AZ, O, K,) or, as written by El-Umawee and AHn, -, (TA,) inf. n. شراسة, The cattle ate vehemently : (AZ, AHn, O, K:) thus expl. without the particularizing of the شرس [as the pasture eaten]. (TA.) = And شُرْسَهُ, (Ibn-'Abbad, O,) inf. n. شُوسٌ, (K,). He pained him, or distressed him, (Ibn-'Abbad, O, K,*) namely, his companion, (K,) with speech, (Ibn-'Abbad, O,) [i. e.,] with rough speech. (K.)

(A, O, K) and شِرَاسٌ . (A, TA,) inf. n. شارسةً مُشَارَسَة, (O, K,) He treated him, or behaved towards him, or dealt with him, with hardness, (A, O, * K, * TA,) or harshness, or illnature. (A, TA.)

6. تشارسوا They treated one another [with

trariety, or perverseness. (TA.)

(Ş, [both شَرِسٌ ♦ Ş, O, TA,) and أَمْرِسٌ • Ş, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and أَشُرُاسٌ (TA,) A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the feel. (TA.) And ارض , (O, K, TA, شُرَاسٌ ♦ and بَشَرَاسِ ♦ and بَشُرَسَانَه ♦ [the last written by Freytag شرّاس,]) Land that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough. (TA.)

Such as are small, of thorny trees; (Mgh, K;) as also أَشُرُسُ (K;) the latter word thus expl. by AHn: (O:) or the sois of the mountain, which are the small hind of thorny trees, (S, O, TA, *) having yellow thorns, or, as some say, such as have slender thorns, growing in depressed tracts, and in the descrts (الصَّعَارَى) but not in the plain, or soft, tracts of valleys; (TA;) such as the مُبْرَمُ and حَاجِ (Ṣ, O) and أَشْرَسُ (Ṣ, O). أَشْرَسُ See also أَشْرَسُ (O. [See مُثْكَاعَى

see next preceding paragraph.

(A, O, شَرِيسٌ ♦ Ş, A, O, Mşb, Ķ) شَرِيسٌ K) and اَشْرَسُ (S, O, K) A man (S, O) evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, شَرِيسَةٌ ا and شَرِسَةُ And شَرِسَةُ (TA:) and شَرِسَةً [both fem.] abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also أنْشُ شُرِيسَةُ A mind evil in disposition, &c. (A, TA.) And ♥ نَاقَةُ شَرِيسٌ, (TA,) or زَاتَ شَرِيسِ, (O,) or the latter also, (TA,) i. q. [A she-camel evil in disposition, &c.]. (O.) See also شُرِسُ الأَكْلِ ... أَثْرَسُ, (O, K,) or, accord. to AḤn, شُرِيسٌ ۗ الأُكُلِ, (TA,) Vehement in respect of eating. (AHn, O, K.) - See also [(أَرْضُ) A land شَرِيسَةٌ اللهِ and شَرِسَةٌ 🛥 .شَرْسٌ i. e. the trees thus, شرس abounding with called]; (TA;) [and] أرض مُشْرِسَةٌ * a land abounding with شرس. (Yaakoob, S.)

in two places. شَرَاسٌ

.شَرْسُ see : شَرَاسِ

. أَشُرَسُ in six places : and شَرِسٌ . قُورِسٌ

The الأَشْرَسُ (O,) فَرِسُ . Hence ; الشَّرِيسُ ♦ O,) or ألشَّرِسُ ♦ lion; (O, K;) as also; (K;) because of his evil disposition. (O.) ___ And Bold, or daring, in fight: (O, K:) or this is a mistranscription for أَشُونَسُ, mentioned in the T as having this meaning. (TA.) ___ Also i. q. أَفَظَ [More, and most, evil in disposition or illnatured عَثَرَ بِأَشْرَسِ الدَّهْرِ ... (.فظ .TA in art. عَثَرَ بِأَشْرَسِ الدَّهْرِ meaning + [He stumbled upon, or chanced to meet with,] hardship, calamity, or adversity: a prov. hardness, or harshness, or illnature, (see 3,) or] (O, K. [In Meyd (and so in Freytag's Arab.

with enmity, or hostility, (S, O, K,) and con- Prov., ii. 96,) عَثُونًا بِشُوسِ ♦ الدَّهُورِ, and expl. as lit. meaning the trees called ______.]) ___ See also

> Whose camels pasture upon the [trees . شُرِسُ sce : أُرْضُ مُشْرِسَةً ... (Ṣ.) . شِرْسَ : sce

شرسف

Badness of natural disposition; illnature. (Ibn-'Abbad, O, K.)

or cartiluge] attached to مُضْرُوف The شُرسُوفْ each rib; (S, O, K;) like the غضروف of the scapula: (\$, 0:) or the extremity of the rib, projecting over the belly: (S, O, K:) or the head of the rib, next the belly: (IAar, O:) or a rib having a غُضْرُوف [or cartilage] at its extremity: (ISd, TA:) pl. شُرَاسِيفُ (Ş, O.) عبه A camel shackled. (IAar, O, K.) - And A camel hocked. or hamstrung, in one of his legs. (IAar, O, K.) _ And A captive having his arms bound behind his back. (IAar, O.) Calamity, or misfortune: and the commencement of hardship. (K.) One says, أَصَابَتِ النَّاسَ الشَّرَاسِيفُ The commencements of hardships befell the people. (IF, O.)

A sheep, or goat, having in its sides شَاةً مُشُرْسَفَةً a whiteness covering the شُرَاسيف [pl. of] مِثَاكِلَةُ [pl. of شُوَاكِل Lth, O, K) and the شُوَاكِل [pl. of q. v.]. (Lth, O.)

1. أَرَطُ عَلَيْهِ كَذَا , (Ṣ, Mạb, Ķ,) aor. - and ، اشترط لا عليه Meb;) and ; شُرطٌ (Ṣ, Meh,) inf. n. اشترط لا ; (Ṣ,* Mṣb,* K,*TA;) both signify the same; (Ṣ, Mṣb, Ķ;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) He imposed a thing as شَرَطُ عَلَيْهِ فِي البَيْعِ obligatory upon him in the sale, and took it upon himself as such. (TK.) مرط , aor. - and 4, (S, Msb, K,) inf. n. شُرُطٌ, (Msb, K,) IIc (a cupper) scarified; syn. شَرِّطٌ ♦ (Ṣ, Ķ;) as also, شَرَطٌ , inf. n. , and TA.•) [Hence, بنزع .JK in art تَشْرِيطُ and from the verb in the sense first mentioned, the saying,] رُبُّ شَرْطِ شَارِطٍ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) -- He slit the ear of a camel. (TA.) -He slit, and then twisted, [or wove together, (see He fell into شَرطَ == (TA.) palm-leaves. (TA.), a momentous, or formidable, case. (O, K.)

2: see the next preceding paragraph.

3. مُشَارَطَةُ , (TA,) He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the شَارَطَ is like تشارط لا عَلَيْه other. (O, L, Kू.) And [app. meaning He made a condition, or conditions, with another, or others; or they (a party of persons) made a condition, or conditions, together; against him]. (TA.)

He marked himself, and prepared himself, (Ş, K,) الأَمْر كَنَا (K) or إِنَّمْر كَنَا [for such an affair]. (S.) — He (a courageous man) marked himself for death. (TA.) ___ اشرط نَفْسَهُ ile put forward, or offered, himself and his property in this affair. (TA.) He made known that his camels were اشرط إبله اشرط طَائِفَةً مِنْ إِبِلِهِ وَغَنِّمِهِ And اشرط طَائِفَةً مِنْ إِبِلِهِ وَغَنِّمِهِ He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اشرط من إبله, (Ş, K,) and غنيه, (S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) I prepared such a one أَشْرَطُتُ فُلَانًا لِعَمَلِ كَذَا for such a work, or such an agency or employment, and made him to have the charge, or management, therenf. (AA.) ـــ أَرْسُولَ ـــ الْمُسُولَ ـــ He hastened to him the messenger, (K, TA,) and sent him forward: from isignifying the " beginnings " of things. (TA.) عنوط بها and ليها, He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. (TA.) [It is not said to what the pronoun refers.]

5. تشرط في عَبَله He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.)

6: see 3.

8: see 1, first signification. — [اَشَرُوطُ] It was made conditional, or a condition. And Hc, or it, was made to be conditionally intended, in, or by, a saying, دُونَ غَيْرِه exclusively of any other.]

10. استشرط المال The camels, or the like, became in a had state after having been in a good state. (Ṣgh, Ķ.) [Sec مُرُطُّ

[A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and signifies the same: (Ṣ, Msb, K:) pl. of the former, شُرُوطُ: (Ṣ, Msb, Ķ:) and of the latter, لَا يَجُوزُ ,Męb, TA.) It is said in a trad. شُرَائِطُ Two conditions in a sale are not شَرْطَانِ فِي بَيْعٍ allowable]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs." (TA.) الشَّرْطُ أَمْلُكُ عَلَيْكَ أَمْ لَكَ ,And it is said in a prov. (TA) The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. :) relating to the keeping of conditions between brothers. (Sgh, TA.) مُرَفًا also relates to other things beside sales and the like: for instance, you say, شُرْطُ الهَصْدَرِ كُذَا وَكُذَا meaning What is required to justify the application of the term مصدر is such a thing, and such a thing.] شرطا نبر The two banks of a river.

the verse of Hassan Ibn-Thabit cited above, leading in different directions. (TA.) = See also الأشراط is said to mean The guards, or watchmen, and the lowest or basest or meanest sort of people:

A sign, token, or mark, (Ṣ, Mṣb, Ķ,) which men appoint between them; (TA;) as also أَشُرَاطُ : (TA:) pl. of the former, أَشُرَاطُ : (Mgb, The signs أَشْرَاطُ السَّاعَة (Mab,) مَثْرَاطُ السَّاعَة of the resurrection, or of the time thereof; (S, Mşb, TA;) mentioned in the Kur [xlvii. 20]: or the small events prior thereto, which men deny: (El-Khattabee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) _ [Hence also,] الشَّرْطَان The two stars [a and \beta] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called النَّاطِّ ; (Kzw;) [and the other, إالنَّاطِّ the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs recken with those two, saying that it (namely this mansion, K) consists of three stars, and calling them الأشرَاطُ: (S, K:) IAar mentions an instance of the use of the sing., but the dual is more approved, and more; السُّرَطُ commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. Hassun [. نزل .in art مَنَازِلُ القَّهُر Sce الزل .in art Ibn-Thábit says,

> فِي نَدَامَى بِيضِ الوُجُومِ كِرَامِ نُبَّهُوا بَعْدَ هَجْعَةِ الأَشْرَاطِ

meaning [Among fair-faced, generous cup-companions, rowed from sleep after] the setting of the اشراط: though another meaning, which see below, has been assigned to the last word. (Sgh.) also signifies † The شَرَطٌ And hence, (ISd, Z,) beginning of a thing; (ISd, Z, K;) as also : (Ibn-'Abbad, K:) pl. of the former, which is applied to the beginnings of any, أَشْرَاطُ are the شَرَطَان are the first asterism of the spring: (ISd, Z:) the pl. of in the sense herc expl. is مشراط ♥ Hence, accord. to some, أَشْرَاطُ السَّاعَة, expl. above. (TA.) = The refuse, (S, Meb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mab,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing. : also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the as in the K, [without restriction شَرَطُ اللَّهُ same, not of its application,] low, base, vile, or mean; (K,* TA;) and so أَشْرَاطُ (TA:) pl. أَشْرَاطُ , (Ş, K,) الغَنَرُ ,(S, TA.) You say . أَثَارِيطُ and pl. pl. الْغَنَرُ Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) شَرَطُ (; And مُرَطُ is also applied to men ; (Ş, TA) شُرَطُ signifying The refuse, or lowest or basest or meanest sort, of mankind or people. (TA.) In

مُوطَة A single act of scarifying; a scarification. (Msb.)

A thing which one has made a condition. (Ṣgh, Ķ.) You say, خُذْ شُرْطَتَكَ Take thou that which thou hast made a condition. (Sgh, K.) Also, and مُرْطَةُ (Mgh,) or شُرُطُةً (K,) which is the pl. (Mgh, K) of the former, (K,) The choice men of the army: (Mgh:) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army;] they are the Sultan's choice men of the army; and the term is applied in a trad. to a party making it a شُرْطَةُ condition to die, and not return, unless victorious: which is a بشُرُطُة ♦ TA:) or this appellation, and rare form, are applied to a body of soldiers; and the pl. is شُرط: and the pl. is applied to the aids [here app. meaning guards]) of the Sultán: (Msb:) شُرْطَة, also, is applied to a wellhnown body of the aids (اعوان) [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police] ; (K;) pl. شُرُطُّ : (TA:) the شُرُطَة (K,) are so, شُرُطَة (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Mab, K) to the enemies: (Mab:) or the شُرَط are so called because they were prepared: (AO, Ş:) or as being likened to the شُرَط, or "refuse," of goats; because they were low persons: (Msb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the فُرُط is called مُرُطُقُ (S, Mab) and أَرُطُقُ (S:) or and أَرْطِى are applied to a single person ، شُرْطَةُ is a rel. n. from شُرْطِتَى اللهِ بَا شُرْطَة of the شُرْطَة اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَ not from شُرَطَةً from شُرَطِيًّ not from صَاحِبُ الشَّرْطَة (Mgh.) because this is a pl. (Mgh.) مُرَطُّ signifies The governor, or prefect, (Mgh, Mgb,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رِدْف.]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] __ Also The best, best part, or choice, of anything; as also * شُريطُةُ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

in two places. شُرْطَةً

Of, or relating to, [the asterism called]

latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رُوْضُةً meaning [A garden, or meadow, &c.,] أشراطية ♥ . (Ṣ. شَرَطَان of the نُو، [q. v.] وأبد rained upon by the TA.) In the A we find * نُوُهُ شِرَاطِيٌ but probably it should be شُرَطِيُّ. (TA.)

and شُرطَةً see شُرطَةً, in five places.

A rope, or cord, of twisted palm-leaves : (S, Msb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palmleaves twisted together, with which is woven , as in the K, or, as in the O, accord. to the TA, يَشْوَح, [app. a mistake for مِثْرَع,]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called دسار: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mgh in art. فيط :) or a rope of any kind : pl. شُرَانُطُ and مُرْطَ (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flut lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) __ Also The [sort of bashet, or small box, called] عَتِيدَة in which a moman puts her perfumes (IAn, O, K) and her utensils or apparatus. (IAar, O.) And The [sort of receptacle called] age [q. v.]. (IAar, O.)

مُرْطَة sec أَشْرُطَة and see also شُرْطَة, last sentence. R Also A she-camel having her ear slit : (K, TA :) of the measure فعيلة in the sense of the measure Josep. (TA.) _ And A sheep or goat having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the [veins called] أُودُاج , and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is torbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

. شَرَطِي see : شِرَاطِي

شرواط, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbad, O,) or to a hecamel, (K,) swift: (Ibn-'Abbad, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, §,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without 3. (L.)

Sheep, or goats, are the vilest الغَنَدُ أَشُرَطُ البَال sort of beasts that one possesses: an instance of a

extr.: (K, TA:) this is from the "Islah el-Alfadh" of ISk: but in some of the copies of that work, we find أَشْرَاط in the place of أَشْرَاط (ISd, TA.) See شُرَطً

in two places, شُرَطِيٌّ fem. with ة : see : أَشْرَاطلَّي

A lancet (S, K, TA) with which the cupper scarifies; (TA;) as also مشراط (S, K, TA.)

and see : مِشْرَطٌ see : مَشَارِيطُ . [pl. : مشراطً He أَخَذَ لِلْأُمْرِ مَشَارِيطُهُ بِي in two places. - شَرَطُ took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbad, K.)

شرع 1. مُشَرَعَتِ الدُّوَاتُ فِي الهَاّءِ, (Ṣ, Ḳ,) aor. - , (Ṣ,) inf. n. شُرُوع and مُشْرُوع, [the latter of which is the more common,] and مُشْرُوع (TA, [there said to be syn. with شُرُوعٌ, like as مُيسُورٌ is with The beasts entered into the mater, (S, K, TA,) and drank of it : (TA:) and شُرَع, aor. as above, and so the inf. ns., he (one coming to water to drink) took the mater with his mouth: (TA:) or inf. ns. as above, I drank the water with my hands: or I entered into the water: and شُرَعُ المَالُ the cattle came to the water if not a شَرَّعَتِ الدَّابَةُ and شَرَّعَتِ الدَّابَةُ mistranscription for شرعت the beast was, or became, at the watering-place. (TA.) __ [Hence,] رُمُورِ (Ṣ, Mṣb, Ķ,) aor. as above, (Mṣb,) inf. n. غُرُوع, (Ṣ, Mạh, K,) He entered into the affair; (S, K;) he entered upon, began, or com-inf. n. شُرُوع , The door, or entrance, communicated with the road. (Mab.) And شُرَعُ الْمُنْزِلُ The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (Ş, K, TA.) ـــ ثَرَعَ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شُرَعُت, said of spears.) See also شرع. And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAar, Mgh, TA.) [,شرع الهَالَ عي aor. as above, [inf. n., app., شُرَعَ الهَالَ He brought the cattle to the matering-place; as also اشرعه ا: (Msb:) and the former is trans. in this sense by means of ب: (Ḥar p. 21:) or (TA) and المرّع, inf. n. of the latter بُريع, (Ş, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, he made his she-camel to اشرع لا نَاقَتُهُ TA: *) and enter into the watering-place : (TA :) or تُشْرِيعُ * signifies the bringing camels to the wateringplace to drink without requiring in doing so to draw with the pulley and its appertenances nor to give them to drink in a watering-trough or

the noun of superiority without a verb; which is الشَّقَى التَّشْرِيعُ اللَّهُ and the شُرَطَان and the شُرَطَان sa also الشُّوعِ (S, K) watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) ــ شَرَعَ البَابَ إِلَى الطَّرِيقِ ــ IIc made the door, or entrance, to communicate with the road : (Mab:) and اشرعه الى الطريق (Ṣ, Mab, K, TA) signifies the same; (Mab, TA;) or he opened it (i. e. the door, or cutrance,) to the road. (S, اشرع الجَنَاح إِلَى الطُّرِيقِ Mab, K, TA.) And He put the جناح [meaning projecting roof] to-wards the road. (Msb.) — And شرع (K) and أشرع (S, K, TA) and شرع (TA) He directed (Ṣ, K, TA) a spear, (Ṣ, TĀ,) or spears, (K,) and a sword, (TA,) نَحْوَهُ (Ṣ) or نَحُوهُ (TA) [i. e. towards him]: or اشرع signifies he inclined a spear. (Msb.) __ And مُرَعَ , (Mgh, Msh, TA,) aor. as above, (Mab,) inf. n. شُرْع, (TA,) He made apparent, manifest, or plain, (Mgh, Msb, TA,) a road; (Mgh, TA;) as also اشرع , and • K, TA:) and in like man, شرّع ♦: نَشْرِيعُ ner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of نَرْعَ is from (which see in what follows]. (TA.) God made apparent, شُرَعُ ٱللهُ لَنَا كُذَا manifest, or plain, to us, such a thing. (Msb.) And شُرَعَ فُلَانً Such a one made apparent, manifest, or plain, the truth, or right. (TA.) _ And i. e. He instituted, established, أَسُنَّ . q. شَرْعَ لَهُمْ or prescribed, for them, or to them, a religious ordinance, a law, &c.]: (S, K:) whence [accord. رشَرَعُ الإهَابُ ... (TA.) .شِرْعَةُ and شُرِيعَةً (TA.) (S,) He stripped, شُرَع, (S,) off the hide: (S, K:) or, accord to Yankoob, as heard by him from Umm-El-Homáris El-Bekrecych, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) IIe loosed, or undid, the rope, or شَرَعُ الحَبْلَ _ cord, or the slip-knot thereof, (أنشَطَهُ,) [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halces (قُطْرَيْه) into the loop. (O, K.) - And IIe raised, or elevated, the thing شَرَعَ الشَّيْء much ; (K;) as also اشرعهُ ♦ (TA.)

2: see 1, in six places. = مُرّع السِّفِينَة , inf. n. to the رُمْراع) to the بَشْرِيعْ, He made, or put, a sail ship, or boat. (TA.)

4: see 1, former half, in two places. -[Hence,] one says, أَلَى المِطْهَرَة † He put his hand [to and] into the only [or vessel for purification]. (TA.) And it is said in a trad. رَفُو (respecting the [ablution termed] حُتَّى ,(وُضُو ، meaning Until, or so that, he أَشْرُعَ فِي الْعَضْدِ made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical and inverted; for المراع العَضُدُ في الها، [-حتى اشرع العُضُد في الها، † The man sufficed me; or gave me what sufficed me: and الشرعنى الشيء الشيء † The thing sufficed me. (TA.) — And الشرع الإبل said of a plant, or of herbage, [npp. for أَشْرَعُ الإبل † It became full-grown, and satiated the camels. (TA.) — See, again, 1, latter half, in six places.

8. فُلَانْ يَشْتَرِعُ شِرْعَتَهُ [meaning Such a one originates, or embraces, or follows, his way of religion] is similar to the phrases مُثْتَطُرُ فَطُرْتُهُ and مُثْتَهُ الدِّينِ and مُثَنَّهُ and مُثْتَهُ الدِّينِ (TA.)

, originally an inf. n. : ___ then applied as a name for A manifest, a plain, or an open, track, or road, or way: and then, metaphorically, to The divine way of religion; so says Er-Rághib; (TA;) syn. with شُرِيعَة, q. v. (Msb.) __ In the مررت saying مَرَرْتُ بِرَجُلِ شَرْعكَ (so in the K,) or هُ مِنْ رَجُلٍ شَرْعُكَ مِنْ رَجُلٍ (so in the S and O, [for of ع with kesr and with damm to the ع of شرعك], (TA,) i. c. [I passed by a man] sufficing thee [as a man], (S, O, K,) the meaning is, of the sort to which thou directest thyself and which thou seehest (ثَشُوعُ * فيه وَتَطَلَّبُهُ): (Ş, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an هَذَانِ and] شَرْعَكَ هَذَا, You say) شَرْعَكَ هَذَا and [) i. c. Sufficient for thee [is this and are these two and are these]. (S: and the like is said in the Mgh.) And it is said in a prov.,

شَرْعُكَ مَا بَلَّغَكَ الهَـحَلَّا

thus correctly, for it is a hemistich; not like in the S and K; (TA;) i. e. Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairest: (K, TA:) applied to the case of being content with little. (S, K.) — See also , in two places. — And see

in the CK, erroneously, شُرْع,] The like of a thing; as also شرعة : (K,TA:) [but the former is masc. and * the latter is fem.; for] one says, هٰذِهِ This is the like of this; and so هٰذَا شِرْعُ هٰذَا these two are likes. هُذَانِ شِرْعَانِ and : شِرْعَةُ لَا هَٰذِهِ (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to in another sense; as is shown by شُرْعَةُ exs. in the O and TA.] - Also The chords of the عود (O, K, TA,) which is the [Persian] عود [or lute]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. شرعة. And hence, as being likened of a شراك [thong called] شراك of a sandal. (O, K, TA.) It is related in a trad. that إِنِّي أُحِبُّ الجَمَالَ حَتَّى فِي شِرْعِ نَعْلِي ,a man said, (O, TA) i. e. I [Verily I love elegance, even] in the شواك of my sandal. (TA.)

see شَرِيعَةُ One says, النَّاسُ فِي هٰذَا , meaning † A man having the

contraction of the former, (Msb., K.,) the latter a contraction of the former, (Msb.) allowed by Kr and Kz, but disallowed by Yaakoob, (IDrst, TA.) The people are in this affair equals: (Ṣ, Msb., K:) in this sense, used alike as sing. and pl. and fem. (Ṣ, TA) and masc.: (TA:) [of pl. and fem. (Ṣ, TA) and masc.: (TA:) [of and fem. (Ṣ, TA) and masc.: (TA:) [of and fem. (Ṣ, TA) and masc.: (TA:) [of and and fem. (TA:) [of affair (aica and fem. (TA.) (TA.)

see the next paragraph, in two places.

شرعة: see شَرِعة, in two places. __ Also A custom. (TA.) _ See also برع, first sentence, in three places. == Also A snare for the birds called قَطًا, (Lth, O, K, TA,) with which to capture them, (O, TA,) made of sinews: (Lth, O, TA:) pl. شَرْعَةُ (O.) __ Also, (S, O, K,) and أَشْرَعُهُ • (K,) A string, or chord: (S, O, K, TA:) or such as is slender: or while continuing stretched upon the bow; (TA;) and so أشراع (Lth, O, K;) or upon the lute; and so شَوَاعُ (TA:) the pl. [or rather coll. gen. n.] (of مُرْعَةً \$, S, O, [i. e. of this n. un. meaning the "chord of a lute," as is shown by exs. in the O and TA,]) is مُرْعُ (Ş, O, K) and (that of المُرْعُ لا , TA) أَرُعُ (O, K, TA,) like as تَهْرُ is of تَهْرُو (O, TA,) and [the pl. properly so termed] (of مُرْعَ , S, O) شِرْعَ, and pl. pl. شِرَاعً (Ṣ, O, K:) and the pl. of شَرَاعٌ as a sing. syn. with شُرُعٌ is شُرْعٌ (TA.)

i. q. مَعْنَفُهُ i. q. مَعْنَفُهُ ii. e. A roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: pl. أَشْرَاعُ (O, K.)

آمُوعَی Of, or relating to, the religion or law.

— And Accordant to the religion or law; legal, or legitimate.]

A plant, or herbage, full-grown, (O, K, TA,) that satiates the camels. (TA.)

nose extended, and long. (TA. [See أَشْرَعُ]) — See also شُرْعَة, in three places.

man. (O, TA.) — Also Good, or excellent, flax. (K.) — And The لفي [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (عُوْلُ) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith. (TA.)

شَرَاعَةُ Courage; (O, K;) as an attribute of a man. (O.)

مَشْرُعَةً * and شَرِيعَةً (S, O, Mşb, K) and * مَشْرُعَةً * Mşb, K) and (Mşb, K) and (TA) مَشْرَعْ and شَرَاع لَم (TA) A watering-place; a resort of drinkers [both men and beasts]; (S, O, K, TA;) a place to which men come to drink therefrom and to draw water, (Msb, TA,) and into which they sometimes make their beasts to enter, to drink: (TA:) but the term ♥مشرعة, (Az, Meb,) or شریعة, (TA,) is not applied by the Arabs to any but [a watering-place] such as is permanent, and apparent to the eye, (Az, Msb, TA,) like the water of rivers, (Msb,) not water from which one draws with the well-rope: (Az, Mab, TA:) the pl. of شَرَائعُ is شَرَائعُ and that of v مُشَارِعُ وَ (or of both) is مُشْرَعُ v which is also expl. as meaning gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water: (TA:) and [in like manner it is said that] شريعة signifies a place of descent to water: (Lth, TA:) or a way to water. (Bd in v. 52.) __ And hence, (Lth, Kr, Msb, TA, and Bd ubi supra,) الشَّرِيعَة (Lth, Kr, S, Mab, K, &c.,) as also الشَّرْعُ لا (Msb, K, &c.,) and الشَّرْعَةُ لا as also (Mab,) signifies likewise الدين; (Mab, and Bd ubi suprà;) because it is a way to the means of eternal life; (Bd ibid.;) or because of its manifestness; (Msb;) [i. e.] The religious law of God; (Lth, Kr, S, O, K, TA;) consisting of such ordinances as those of fasting and prayer and pilgrimage (Lth, Kr, TA) and the giving of the poorrate (Kr, TA) and marriage, (Lth, TA,) and other acts (Lth, Kr, TA) of picty, or of obedience to God, or of duty to Him and to men: (Kr, TA:) pl. as above. (Msb.) شُرِيعَةُ signifies also [A law, an ordinance, or a statute: and] a religion, or way of belief and practice in respect of religion: (Fr, TA:) and a way of belief or conduct that is manifest (Ibn-'Arafeh, Mgh, K) and right (Ibn-'Arafch, K) in religion; (Mgh;) (K.) شرعة ♦ and so

and a spear, of Shurāa, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAar says that it may be a reg. rel. n. from أَرُاعُلُ , or an irreg. rel. n. from some other name of which the radical latters are شراع : and [SM says also that,] applied to a spear, it signifies long: (TA:) or thus applied, has this meaning, a rel. n. [from شراعية * (S, O.) شراعية * (S, O.) شراعية * (TA:) أشراعية * (S, O.) أشراعية * (TA:) أشراعية * (S, O.)

CK without teshdeed], applied to a she-camel, signify † Long-neched; (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the of the ship or boat, because of the height thereof. (O.)

and its fem., with 5: see the next preceding paragraph.

مُرَّاع A seller of the flax called شَرَّاع . (I Aar, K.)

شُرَّع Entering into water [to drinh]: pl. شَرَّع and شُرُوع: (KL:) these pls. are applied in this sense to camels. (S, K.) _ [Hence,] Entering into an affair (فِي أَمْرِ). (Az, TA.) See شَرَعُ And sing. of مُتَّانُ شُرَّع in the phrase حيتَّانُ شُرَّع, (TA,) which means Fishes lowering their heads to drink: (Aboo-Leylà, TA:) or raising their heads: (K, TA:) or directing themselves, or repairing, (شَارِعَاتُ), from the deep water to the bank, or side: (Ṣ, TA:) and عيتان شُرُوع signifies the same: (TA:) or شُرَّعًا in the Kur vii. 163, referring to fish, means appearing upon the surface of the water. (Bd, Jel.*) - Also, applied to a place of alighting, or an abode, (مُنزل) Situate upon a road that is a thoroughfare: and شَارِعَة applied to a house (¿i,) signifies the same; (K;) or having its door [openiny] upon such a road; (TA;) or near to the road and to the people [or passengers]: (Mgh, TA:) and دُورْ شَارِعَة houses having their doors opening into the streets: or دور شوارع, as expl. by IDrd, houses upon one open حَانَتِ الأَبُوابُ (TA.) It is said in a trad., كَانَتِ الأَبُوابُ The doors were opening towards شَارِعَةَ إِلَى الْهَسْجِدِ the mosque. (TA.) - And Anything near (K, TA) to a thing, or overlooking it: whence غُارِعَة applied to a house (زار) near to the road and to the people, as expl. above. (TA.) [Hence,] في المورد المو and مُنَّ as in some of the copies of the S (TA)
Spears pointing directly: and مُنَّ مُشْرُوعَةُ * and spears directed. (K, TA.) ___ Also [used us a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so مُلرِيقُ شَارِعُ, (Msb,) † a road, or way, into which people enter (يَسْلُكُهُ النَّاسُ, Mạh, or يَشْرَعُ فِيهِ النَّاسُ, Mgh, TA) in common, or in general; (Mgh, Mab, TA;) by a tropical attribution; (Mgh;) [i. e.] شارع in this case has the meaning of مَشْرُوعَ فِيهِ [or عَفْدُوعَ فِيهِ (Mab;) or as meaning ذُو شَرْعٍ مِنَ الخَلْقِ [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) in the present day, خارع commonly signifies any great street that is a thoroughfare:] the pl. is also means The learned الشَّارِعُ (Msb.) مُوارِعُ man who practises what he knows and instructs

as meaning The legislator: or the announcer of the law:] or because he made manifest and plain the religion, or religious law of God. (TA.)

A nose of which the end is extended (K, TA) and elevated, and long. (TA.)

مُشْرَعُ: see مُشْرَعُ, in two places.

شُرَعُ: sec its fem., with ة, voce مُشْرَعُ

and مُشْرَعَةٌ see مَشْرَعَةٌ, in four places.

مَشْرَعُ A high, or lofty, house or tent.

see its fem., with ة, voce عُشْرُوعُ : == see also 1, first sentence.

شرف

1. شَرْنُ , (Ṣ, O, Mạb, K,) aor. ع , (K,) inf. n. (,TA, رَشُرَافُةُ Ş,° O,° Mşb,° K, TA) and شُرَافُةُ said of a man, (S, O, TA,) He was, or became, high, elevated, exalted, or eminent, (S, O, Msb, K, TA,) [in ranh, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning he was high-born, or noble :] part. n. شُرِيفٌ [q. v.]. (Ṣ, O, Mạb, K, TA.) [See also شَرَفٌ, below.] — [Hence one says,] شَرُفُتُ نَغْسُهُ عَنِ الشَّى، [Ris soul was above the thing; disdained, or scorned, it. (L in art. O, K,) aor. of, شُرُفَت and شَرَفَت النَّاقَةُ ــــ (١٠نف each ، inf. n. شُرُوفٌ, (Ķ,) reg. as of the former verb, and irreg. as of the latter, (TA,) The she-شَارِفٌ camel was, or became, such as is termed [q. v.]. (O, K.) هُرُفَهُ عصر , aor. ء, (IJ, Ṣ, O, K, TA,) inf. n. شرف, (TA,) He overcame him, or surpassed him, in شُرُف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or : شُرُفَ عَلَيْه and so عَلَيْه (IJ, S, O, K, TA;) and so (Z, TA:) or he excelled him (طاله, K, TA, in the CĶ [erroneously] طاوله,) in the grounds of pretension to respect or honour (في الحسب). (K, ت . aor. شَرَفَ المَاثطَ XA.) أَمْرَفَ المَاثطَ TA.) Sce inf. n. شُرْقة, (TA,) He put to the wall a (q. v.]. (K, TA.) [See also 2.] جَمْرَفَت الأُذُنُ = and شَرْفَ aor. -, (K, TA,) inf. n. شَرْفَ الهَنْكُبُ (TA,) The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent: or, as some say, stood up. (TA.) = And شَرفَ [from شُرَف signifying the "hump" of a camel,] (O, K,) said of a man, (O,) He hept constantly, or continually, to the eating of the [camel's] hump. (O, K.)

mentioned above.] One says, شَرْفَ ٱللهُ الكَعْبَة (O. K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabeh an object of honour, or glorious,] from الشَرَف, (O, K, TA,) i. e. البَجْد. (TA.) تَشْرِيفٌ is also used as a subst. properly so called; and as such is expl. by itself in this art.] _ Also He put to it شُرُف [pl. of أَشُرُف , q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْر, &c.; inf. n. as above. (O.) [See also expl. in the K as , شَرَفَ الْمَائِطُ ... [. شَرَفَ الْمَائِطُ syn. with شرقه and شارقه, is a mistake for شارقه [q. v.]. (TA.) شرّف النّاقَة سـ , inf. n. as above, means He almost severed the teats of the shecamel by binding them [tightly] with the [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) __ [شرف, app. for is also said by Reiske, as mentioned by, العنق Freytag in his Lexicon, to signify He (a camel going along) raised the nech: but his authority for this is not stated.]

3. مُشَارَفَة, (TA,) He مُشَارَفَة, (TA,) الله على المُشَارِفَة, (TA,) vied with him, or contended with him for superiority, in شُوَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (S, O, K, TA;) فَشَرُفَهُ * and he overcame, or surpassed, him therein. (TA.) - See also 5. - Also He was, or became, near to it: he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شارف عَلَيْه, as used in the S and K in the beginning of art. بلخ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by it and an aor.:] and, as some say, he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.) See also 4, in two places.

4. اشرف It rose; or it was, or became, kigh or clevated; [so as to overtop, or overlook, what was around it or adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view:] said of a place [&c.]. (Msb.) One says of a piece of ground, مُثْرَفُ عَلَى مَا حَوْلَهُ [It rose above, or overtopped, what was around it]. (Sh, أَشْرَفَ لَى شَرَفُ فَهَا زِلْتُ أَرْكُضُ خَتَّى TA.) And An eminence rose into view to me, and I عَلُوتُهُ ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) __ [Hence,] أَشْرَفْتُ I looked upon it, or viewed it, (S, O, Msb, K,*) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is عَلَيْه explanation in the Msb, which is

أَشْرَفْتَ عَلَيْهِ aignifies the same as شَارَفْتُ * الشَّهِ أَء and [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (Ṣ, O:) and مُارِنُوهُمْرُ signifies the same اشرف عَلَى المَوْتِ And ـــ (TA.) .أَشْرَنُوا عَلَيْهِمْ 88 He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And He made him to be on the اشرف به عَلَى البُوْتِ brink, or verge, or at the point, of death]. (T and أَشْرَفَتْ نَفْسُهُ عَلَى شَيْءِ And ... (. درف K in art. His soul was vehemently eager for a thing. (Mgh. [See also 10.]) اشرَاف signifies The being eager, and the being vehemently eager: and hence مَنْ أَخَذَ الدُّنْيَا بِإِشْرَافِ نَفْسِ ,the saying, in a trad Whoso takes the enjoyments of the] لَمْ يُبَارَكُ لَهُ فيها present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. He regarded him with اشرف عُلْيه solicitous affection or pity or compassion. (O,* K.) _ [And اشرف ليي He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce ;; and another voce أَرْبَا And [hence,] اشرف لك The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) - See also 5, in two places.

(O, الشَّرَفُ said of a man, is from تشرَّف, (O,) and signifies صَارَ مُشَرِّفًا [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) __ قشرف به He became clevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) = لَشَرِّفُ الْهِرُبُأُ (Ṣ, O, TA,) in the K, erroneously, شَرْقُهُ; (TA;) and رشارفه ♦ (K̩,) inf. n. ثارفه ♦ (K̩,) inf. n. ن (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. عَلَى الشِّيْءِ and اشْرَف لا الشَّيْء and عَلَى الشَّيْء عَلَى الشَّيْءِ signify the same as [تشرّف عَلَيْه and] مَثَرُف عَلَيْه , i. e. He ascended, or mounted, upon the thing. (TA.) ___ It is said in a trad., with reference to certain مَنَ (رفتَن) future trials, or conflicts and factions, i. e. Whoso finds a place of تَشَرَّفَ لَهَا تَسْتَشُرُفُهُ * refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seeh, or take, refuge therein. (O, TA.*) مُثْرِقُ القَوْمُ The people, or party, had their أَشْرَاف [or eminent, or noble, men, pl. of شريف,] slain. (O, K.)

8. اشترف He, or it, stood up, or upright, or erect; (Ş, O, TA;) and (TA) so استشرف † [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

Mab, K) towards the thing, (O, K,) or to look at or an honour]; (O, K;) and أَرَى دُلِكَ شُونَة [I Bk. I.

the thing, (Msb,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S. O, K.) A poet says,

تَطَالَلْتُ وَٱسْتَشْرَفْتُهُ فَرَأَيْتُهُ فَقُلْتُ لَهُ ٱأَنْتَ زَيْدُ الأَرَامِل

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-أَمْرِنَا أَنْ (TA,) ... Hence, (TA,) أَمْرِنَا أَنْ Mgh, O, K, TA,) in a رُنستَشُرِفَ العَيْنَ وَالأَذْنَ trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K "that is,"] to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound: (Mgh, -signify الشَّرْفَةُ or, accord. to some, it is from ing "the choice ones," or "best," of cattle; and the meaning is, we have been commanded to select them. (TA.) __ And يُشْتَشُّرِكُ مَعَالِي الأُمُورِ He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Msb in art. شوف.) ــ means He (a man) smote their استشرف إبلهم camels with the [evil] eye; syn. تُعَيِّبُني: (Ṣ, TA:) or he looked at them (تعينها) to smite them with the [evil] eye. (TA.) استشرفه حَقَّهُ لله He defrauded him of his right, or due. (O, K.) = See also 5: and 8.

Q. Q. 1. شُرْيَاف I cut off the شُرْيَافُتُ الزَّرْعُ I cut off the فريَافُتُ الزَّرْعُ [q. v.] of the seed-produce; (Ṣ, O;) and so of the dial. of : شرنف : O and K. in art : شَرْنَفْتُهُ El-Yemen: but Az doubts whether the word be with ; and the and i are both held by him to be augmentative. (O.)

: see the next paragraph, near the end.

Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.:)] (S, O, Msb, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. ...: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, مَجْنُ and مَجْنُ may not be unless [transmitted] by ancestors; but حَرَّهُ and كَرْمُ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of _____ [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and signifies the same as شُرْفَة \$ (TA;) or the same as مُثُلُّ and شَرَفٌ and مُثَلُّ (meaning a favour and a 10. استشرف الشَّى، glory or an honour]; as in the saying, التَّقَى النَّانَكُمر, glory or an honour]; as in the saying, أُعَدُّ النَّانَكُمر, Mab in art. والمبح,) He raised his eyes (Ṣ, O, المُرْفَة [I reghon your coming a favour, and a glory

regard that as a favour, and a glory or an honour]: (O:) the pl. of شَرُف is أَشْرَاف , like as نْهُبُدُ ذَاتُ شَرَفِ (TA.) .أَشْبَابُ is سُبَبُ that of سُبَبُ means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see إِلْمُتُسُونُ اللَّهُ إِلَيْهُمْ]: but the phrase is also related with (TA. See with which, or with شريف Sec also ـــــــ (.سَرَكُ the pls. of which, it is said to be syn. - Also An elevated place; an eminence: (S, Mgh, O, K:) accord to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: مَشَارِفُ and (: وَطَّدُ TA voce) : أَشَرَافُ and مُشَارِفُ signifies the high, or elevated, places, or parts, of the earth or ground: (S, Msb, K:) sing. أمشَرُف , with fet-h to the م and ر. (Meb. [See also مُشْرَفٌ.]) A poet says,

> آتِي النَّدِيُّ فَلَا يُقَرَّبُ مَجْلِسِي وَأَتُودُ لِلشَّرَفِ الرَّفِيعِ حِمَارِي

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) _ [Hence, 1 The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one هُوَ عَلَى شَرَفٍ مِنْ قَضًا , says in the case of good, :[He is at the point of accomplishing the object of his want]: and in the case of evil, .He is on the brink, &c., عَلَى شَرَفٍ مِنَ الهَلَاكِ of destruction]. (O, TA.) _ And ! The hump of a camel. (O, K, TA.) - And app. sing. of in a sense expl. below : see the latter word. (TA.) And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عَدَا شُرَفًا أَوْ شُرَفَيْنِ [He ran a heat, or two heats]: (O:) and [in like manner,] O, K,) occurring in a trad., said , شُرَفًا أُو شُرَفَيْن of a mare, or of horses. (O.) == Also, (O, TA,) accord. to IAar, (O,) A red clay or earth: and i. c. red ochre]; as also أَشُرُفُ * accord. مُغْرَةً to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دار پرنیان [i. c. دار پرنیان, meaning Brazil-wood, which is commonly called in Arabic بَقِّر). (O, TA: in the former of which, the Pers. word here mentioned is written without the points to the 🛶; and in the (الدابرنيان, latter)

see the next preceding paragraph, first : شُرْفَة quarter. _ Also The choice ones, or best, of مال of a شُرْفَة of a شَرْفَة [palace, or pavilion, or other building such as is called] قَصْر (S, O, Meb, K) [and of a mosque] is forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top :] pl. مَرْك, (S, Mgh, O, Mab, K, TA,) a pl. of jacent to the land of the Arabs. (As, O, K.) mult., and شُرْفَاتٌ and شُرَفَاتٌ and شُرُفَاتٌ which are pls. of pauc., or, as some say, شرفات [i. e. is pl. of شُرُفَةً په with two dammehs: Esh-Shihab says that شُرْفَات is expl. as meaning the highest portions of a قصر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرَقَة is what is called by the [common] people مُرَّافَة (Ḥam p. 824:) the of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: 80 says MF: its pl. is شُرَارِيكُ. (TA.) The thus with two dammehs, K) of a horse شرفات are The nech and suis [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, Ķ.)

see the next preceding paragraph.

High, elevated, exalted, or eminent, (Ş, O, Mah, K, TA,) [in rank, condition, or estimation.] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شُرِيفُ البَوْمُ [He is high, or noble, to-day], and شَارِكُ اللهِ عَنْ قَلِيلٍ as meaning one who will be شُريف [after a little while]: (Fr, §, K:) the pl. [of pauc.] is أَشْرَافُ and [of mult.] so in the K, app. شَرَفٌ اللهِ (S, O, Mab, K) and شَرَفٌ اللهِ denoting that this last is one of the pls. of شريف, and it is said in the O that شُرُف is syn. with نُسُونَاءٌ; but in the L it is said that it is syn. with هُوَ شُرَكَ قُومه and hence the saying شُرِيكَ meaning He is the شَرِيف of his people, and meaning the كُرْمُهُمْ of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] __[By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like . And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mchkch; now always a vassal of the Turkish Sultan.]

مُرَافِی, applied to a [lizard of the kind called] مُرَافِی, and to a jerboa, Large in the ears, and in applied to a she-شُوَافِيَّةُ applied to a shecamel; (O, K, TA;) as also أَشُوْقَاء (TA.) And شُفَارِيَّةٌ q. أَذُنْ شُرَافِيَّةٌ [q. v.], (K, TA,) or Anear that is high, long, and having hair upon it.

well-known; (Ķ;) [An acroterial ornament, | (IDrd, O, TA.) See also الْذُنْ شُرْفَاء, voce أَثُرُفُ Also A kind of white garments or cloths: (O, K:*) or a garment, or piece of cloth, that is purchased from a country of the foreigners ad-

شُرْفَةً see : شَرَارِيكُ pl. شُرَافَةً

O and K in art.) شُرْنَافٌ Ş, O, K) هُرُيَافٌ (شرنف) [but see Q. Q. 1] The leaves of seedproduce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

غارِف: see شُرِيفْ. __ Applied to a she-camel, † High [app. meaning much advanced] in eye: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAar, K;) as also شَارِفَةُ: (K:) [see عُودٌ and بُزْلُ like , أَشُرُفُ , in three places :] pl. رَلُوقَ pls. of بُزُلُ and مُثَرُفُ , (Ş, O,) or عَانَدُ and بَازِلُ (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِفُ [also pl. of شَوَارِفُ (O, K) and is not شَارِفٌ and شُرِّفُ it is said that شُرِّفُ applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) with two dammehs, [which I think الشُّرُفُ الجُونُ a mistake, unless it mean with a dammch to each (O, IAth, TA,) الشُّرُفُ الجُونُ word,] (Ķ,) or occurring in a trad., meaning + [Trials, or conflicts and factions, like portions of the dark $night: (O, ^{\bullet}K, ^{\bullet}TA:)$ thus expl. by the Prophct: (O, TA:) but some relate it otherwise, with 5, (K,) saying الشُّرُقُ الجون, pl. of شُرِقٌ, (O,* TA,) meaning "[trials, &c.,] rising (O, K, TA) from the direction of the east." (O, TA.) — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طريد:) or an arrow long since laid by [expl. by العَبْدِ بِالصِّيَابَة ; but I think that the right reading is بعيد العبد بالصّيَانَة, and have assumed this to be the case in my rendering]: or of which the feathers and the siners [wherewith they are bound have become uncompact: or slender and long. (TA.) __ زُنْ خَارِفْ [A wine-jar] of which the wine is old. (TA.) _ And عُارِف [alone] A and the like خابية and the thereof. (O, K.)

: حَبْلُ A hind of cord or rope; syn. الشَّارُونُ [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, i. e. the name of a certain mountain:] a postalso signi- شَارُوفْ also signifies A broom: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوب, (O, K,) originally روب, which means "a place-sweeper." (O.)

[More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شُرِيفٌ;)] surpassing in شُرُف. (Ṣ,

(S, O, K;) مَنْكُبُ أَشْرَفُ __ (O.) مَنْكُبُ أَشْرَفُ such as has a goodly rising; which implies what is termed إَهْدَاءُ [inf. n. of إَهْدَاءُ, and here app. meaning the "being curved in the back"]. (TA.) And اَزُنْ شُرْفَاءَ A long ear; (Ṣ, O, K;) standing up; rising above what is next to it: and so الان also أَشْرَكُ] . شُرَافِيُّ «TA.) ... See also أَشْرَكُ] . شُرَافِيَّةُ * signifies Having a prominent, or an apparent, is الأَشْرَفُ [, q. v. ـــ Hencc أَسَكُ ear : opposed to an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-

وَطَائِرٌ أَشْرَفُ ذُو جُرْدَةٍ • وَطَائِرٌ لَيْسَ لَهُ وَكُورُ •

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c. : but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Bahránees [so in the TA, but accord. to the O "the sailors,"] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the (Mgh, مُرْف A city having مُدينَةُ شُوْفَاءِ لِـ (Mgh, O, K, •) pl. of مُرْفَةُ [q. v.]: (O:) the pl. of أَشْرُكُ and of مُرْفَاء, accord. to rule, is شُرُفًا. (Mgh. [In the copies of the K, الشرف is erroneously said to be pl. of الشَّوْفَاء]) It is said in a trad. of Ibn-أُمِوْنَا أَنْ نَبْنِيَ الْمَدَائِنَ شُرْفًا وَالْمَسَاجِدَ جُمًّا ،Abbús، i. e. We have been commanded to build cities with شُرَف and mosques without شُرَف (Mgh, O.*)

The cars and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. أُشْبَابُ ; like سُبَبْ , sing. of أَشْرَكُ * (TA.)

inf. n. of 2 [q. v.]. (Ş &c.) __ [And also a post-classical term applied to An honorary present, such as a garment &c. : and a letter, i. e. an epistle, considered as conferring honour: pl. [.تَشْرِيفَاتُ

in the middle of the paragraph: and see also what licre next follows.

مَشْرَفٌ اللهِ , (O, K,) like مُثْرَمُّ , (K,) or [q. v. voce آشَرُف , (so in my two copies of the S,) A place from which one overloohs, i. e. looks upon, or views, [a thing] from above. (S, O, K.) Hence the saying in a trad., مَا جُانَكَ مِنْ هَذَا (O, TA) اَلهَالِ وَأَنْتَ غَيْرُ مُشْرَفِ وَلَا سَائِل فَخُذْهُ i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, tahe it]. (0.)

[part. n. of 4;] High; (Ş, Mgh, Mab;)

[or overtopping; &c.;] applied to a mountain, (S.) or a place. (Mgh, Mab.)

Certain swords, (Ṣ, O, Ḳ,) so called in relation to مُشَارِفُ الشَّامِ (Ṣ,) or in relation to مُشَارِفُ الشَّامِ (Ṣ,) or in relation to villages, of the land of the Arabs, near to the villages, of the land of the Arabs, near to the [q. v.]: (Ṣ, O, Mṣb, Ķ:) so says AO: (Ṣ, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mṣb:) [or, accord. to some, in relation to المُشَارِفُ (ṣetain towns, or villages, near Howrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مُشَرُفُ was the name of a blacksmith who made swords: (TA:) one says مُشَارِفُ, (Ṣ, O, Mṣb,) not مُشَارِفُ, because a rel. n. is not formed from a pl. of the measure of مُشَارِفُ. (Ṣ, O.)

أَشُونَ [Elevated, or exalted, in rank, condition, or estimation; or ennobled]; (K, TA;) an epithet applied to a man; from الشُّرَفُ (TA.) = Also A garment, or piece of cloth, dyed with the red clay or earth [&c.] called شَرُفُ. (IAar, TA.)

come, or surpassed, in شُرُوفْ عَلَيْه [i. e. highness, elevation, or eminence, of ranh, condition, or estimation; or nobility]. (S, Z, TA.)

A horse high in make. (S, O, K.)

شرق

1. ﴿مُرَفَّتِ الشَّهْسُ (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ﴿, (Ṣ, M, Mṣb,) inf. n. مُرُوقٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and شُرق, (S, Mab,) The sun rose; (S, M, Mgh, Mṣb, Ķ;) as also أَشْرَقَت اللهِ : (Ķ:) the sun rose from the east; and in like manner one says of the moon, and of the stars: (M:) or the sun rose so that its light began to fall upon the earth and trees: (T and TA in art.) and اشرقت الم signifies, as distinguished from شُرُقُت, (Ş, M, Mgh, Msb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) it shone, or gave its light, (S, M, Mgh, Msb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, شُرُقْت, and arc syn., (M, Msb,) as meaning it (the sun) shone: (M:) and شُونً [as inf. n. of the former verb] signifies the shinney of the sun. (K.) -And اشرق به , and أَرْقُ النَّخُلُ , The palm-trees showed redness in their fruit: (M, K:*) or showed the colours of their dates. (AHn, M.) (Ş, شَرَقَ الشَّاةَ == [See also شُرِقَ الشَّاةَ O, Meb, K,) aor. 2, (S, O, Meb,) inf. n. شَرَقَ He slit the ear of the sheep, or goat, (S, O, Meb, K,) in the manner expl. voce مرقاه. (Meb.) __ And مُرْقُ اللّٰمُورُةُ (Az, K,) inf. n. مُرْقُ اللّٰمُورُةُ (IAmb, Az, TA,) He plucked the fruit: (Az, K, TA:) or cut it. (IAmb, Az, TA.) One says in crying The cutting of شُرْقُ الغَدَاةِ طَرِيًّ , [or beans] بَاتِلَادً the morning, fresh! meaning what has been cut, and picked, in the morning. (IAmb, Az, TA.) , It (a place) was, شَرَقٌ, It (a place) was, or became, bright by reason of the sun's shining

occurs in the Kur وَأَشْرَقْتِ الْأَرْضُ بِنُورِ رَبِّهَا [xxxix. 69 as meaning And the earth shall shine with the light of its Lord]: (M:) [in other instances,] أَشْرَقَت الأَرْضُ means The earth was, or became, bright with the sunshine. (TA.) -[Hence, perhaps, or, though not immediately, from what here next follows, some other applica-شرق ___ tions of this verb, to .denote redness.] بريقه, (S, M, Mab, K,) and بالها, and the like, (M, Msb,) inf. n. مُرَق (M, Msb,) He (a man, M, Msb) was, or became, choked with his spittle, (S, M, Msb, K,) and with water, &c. (M.) [And جُرِضُ and عُصُّ are sometimes used in the same sense in relation to spittle &cc.] __ [Hence,] بالدَّم [Hence,] __ الجُرْحُ بِالدَّم became [choked or] filled with blood. (Msb.) -And شَرِقُ الْمُوضَعُ بِأَهْلِهِ The place became [choked or] filled and straitcned by its occupants. (TA.) The body became : شُرِقُ الجَسَدُ بِالطِّيبِ And choked in its pores with perfume]. (TA.) _ [And مُرِنَ الثُّوبُ بِالجَادِيِّ † The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron : see the part. n. شَرِقُ.] ___ And His eye became red [being surcharged شُرِقَتْ عَيْنُهُ with blood]; as alsc اشْرُوْرَقَتْ اللهِ (M, TA:) and so نَّرِقُ الدَّمُ فِي عَيْنِهِ: (K, TA:) or this last signifies ثَرُفَتْ the blood appeared in his eye : (M :) and it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it. (TA.) _ And شُرِقٌ لُونُهُ, inf. n. بُرُنْ, + His colour, or complexion, became red, by reason of shame, or shame and confusion. (TA.) , inf. n. as above, شُرِقَ الشَّيْءُ [,-And [hence, app., + The thing became intensely red, with blood, or with a beautiful red colour. (M, TA.) __ And also + The thing became mixed, commingled, or blended. (M, TA.) __ شَرِقَتِ الشَّهْسُ , inf. n. as above, means 1 The sun had a dushiness blended with it, and it [app. the duskiness] then became little: (TA:) or it was near to setting: (M, K:) or became feeble in its light; (O, K;) app. from applied to flesh-meat as meaning "red, having no grease, or gravy," and applied to a garment, or piece of cloth, as meaning "red, that has become glutted, or saturated, (شُرقُ) with dye;" because its colour, in the last part of the day, when it is setting, becomes red. (O.) __ The phrase بُوُجِّرُونَ الصَّلَاةَ إِلَى شَرَقِ المَوْتَى, (Ş, M, O, K, [in the CK, erroneously, شُرَق,]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K) of the life, (S,) or of the breath, (M, O, K, [but in the CK, is put in the place of بُفَسِ is put in the place of نَفْسِ who is choked with his spittle: (S, M, O, K:) or the meaning is, until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K.) as though it were a great expanse of water. (M, O.) AZ says, يُكُونُ الصَّلَاةُ

س means Prayer is disapproved when بشُرَقِ البَوْتَى فَعَلْتُ ذَلِكَ بِشَرَقَ البَوْتَى البَوْتَى البَوْتَى البَوْتَى البَوْرِ رَبَّها وَدَيْنَ الْبَوْتَ الْأَرْضُ بِنُورِ رَبَّها (قَيْنَ الْأَرْضُ بِنُورِ رَبَّها [xxxix. 69 as meaning And the earth shall shine with the light of its Lord]: (M:) [in other instances,] البُوتَ الأَرْضُ (Mṣb, K,) inf. n. الشَّرَقَ الأَرْضُ (Ṣ, Mṣb, K,) aor. على المنافقة والمنافقة و

2. تَشُرِيقُ, (TA,) inf. n. تَشُرِيقُ, (Ṣ, O, Ķ,) He took to the direction of the east, or place of sunrise: (Ṣ, O, Ķ, TA:) he went to the east: he came to the east: (M, TA:) and he directed himself to the cast. (TA.) __ And He prayed at sunvise: and hence, app., He performed the prayer of the festival of the sacrifice : (TA:) or this meaning is from شُرُقَت الشُّهُسُ. (Mgh: it is also mentioned in the M.) ___ , inf. n. as above, The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water: whence the term أَسُرَاقِي * [q. v.] in the dial. of Egypt. (TA.) ___ تَشْرِيقْ also signifies The being beautiful, and [sunny or] shining in face. (Sh, O, K.) شرّق اللَّهُ , (M, Mgh, Msh,) inf. n. as above, (S, M, Mgh, O, Msb, K,) He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry: (S, M, Mgh, O, Msb, K:) or [simply] he cut it into pieces, and into strips. (Msb.) [In like ignifies The throming تَشْرِيقُ الشَّعِيرِ [signifies The barley in a sunny place in order that it may dry. (Mgh.) And one says of the [wild] bull, يَشْرِقُ meaning He exposes his back to the sun in order that what is upon it of the dew of night may dry: in this sense the phrase is used by is an ap- أَيَّامُ التَّشْرِيقِ ـــ (M.) pellation of The three days next after the day of sacrifice: (S, M, O, Msb:) [i. e. the cleventh and twelfth and thirteenth days of Dhu-l-Hijjch:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Msb, K:) or because the victims were not sacrificed until the sun rose: (IAar, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Igno-(, , M, O, أَشْرِقُ * ثَبِيرٌ كَيْمًا نَغِيرٌ (,M, M, O) أَشْرِقُ * ثَبِيرٌ كَيْمًا نَغِيرٌ (,M, O which means Enter thou upon the time of sunrise, Thebeer, (addressing one of the mountains of Mekkeh, M, Mgh,) that we may push, or press, on, or forward, (M, Mgh, Msh,) to return from Mind: (M: [see also 4 in art. غور:]) Aboo-التُّكْبير means التَّشْرِيق Haneefeh used to hold that [i. e. the saying أَلْكُهُ أَكُبُرُ]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) مُرِّق النُّوبُ + He made [or dyed] the garment, or piece of cloth, yellow: (Ibn-'Abbad, O:) [or he dyed it red: (see the pass. part. n., signifies the dyeing with saffron, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.

[Sce also 4, last signification.]) نَّرُنَ الْمُونَ is sometimes said for مُرَّجَهُ, meaning He plastered the matering-trough, or tank, with مَارُوق [q. v.], or مَارُوج. (M in art. مَارُوج.)

4. اشرق: see 1, in six places. One says also, اشرق وَجَهُ (M,) His face, (Ṣ,) and kis colour, or complexion, (M,) shone, (Ṣ, M,) and was bright, with beauty. (Ṣ.) — Some allow its being made trans.; [meaning It caused, or made, to shine;] as in the saying,

لُــُلَاثَـةُ تُشْرَقُ الدُّنْيَا بِبَهْجَتِهَا شَهْسُ الشَّحَى وَأَبُو إِسْحَاقَ والقَبَرُ

[There are three things, with the beauty of which the morld is made to shine; the sun of the bright early morning, and Aboo-Is-hak, and the moon]: but there is no proof in this, because [the right reading may be أَشُرِقُ may be an ngent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.) __ It signifies also He entered upon the time of murine: (Ş, M, Mgh, Mab, K:) similarly to أَخْبُوا , and أَنْجُوا , and أَنْجُوا , (TA.) See 2. علامة الشرق عَدُوه الشرق عَدُوه [with his spittle, or with water, or the like: see 1]. (1), K.) And أَشْرُقْتُ فَلَانًا بِرِيقِهِ 1 [I choked the ulterance, or impeded the action, of such a one;] I did not allow such a one to say, or to do, a thing. (Z, TA.) ... اشرق الثُوْبُ بالصِّبْغِ ... (Moheet, A, O,) or في الصَّبْع, (K,) the exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly. (K, TA. [See also 2, last signification but one.])

قرق IIe sat in a sunny place (Ṣ, O, Ķ) [at any season, (see مُشْرُقَة,) or particularly] in winter. (O, Ķ.) — And تشرقوا They looked through the مشريق of the door, i. e. the chink thereof into which the light of the rising sun falls. (O.)

7. انشوقت الغَوْسُ The bow split. (Ibn-'Ab-bad, O, Ķ.)

12. اشْرُوْرَقَتْ عَيْنُهُ: see 1, latter half. __ اشْرُوْرَقَتْ عَيْنُهُ . He became drowned in tears. (Ibn-'Ab-bad, O, K, TA.)

لا أَتِيكَ مَا ذَرَ شَارِق , the sun: (M:) and one says [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise].
(S, M.) _ See also _____, in three places. ______ Also A place where the sun shines (حَيْثُ تُشْرِقُ). (K.) See مُشْرُقَةً sun. (TA.) __ The light that enters from the chink of a door; (IAar, Th, K;) as also فرق ... (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called المِشْرِيثُ ﴿ [q. v.] المِشْرِيثُ (O, K, TA) i. e. It had حَتَّى مَا بَقِيَ إِلَّا شُرْقُهُ been closed so that there remained not save its light entering from the chink thereof: 80 Bays I'Ab. (O, TA.) And A chink, or fissure. مَا دَخُلَ شُرْقَ فَمِي شَيْ: One says, وَخُلَ شُرْقَ فَمِي Nothing entered the chink of my mouth. (Z, TA.) Also A certain bird, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] شَاهِين [q. v.]: (0:) pl. شُرُوقْ (M.)

see the next preceding paragraph.

أَدُرُّتُ [inf. n. of شُرِقٌ, q. v. And also a subst.]: see مُرَقٌ, in three places. Also A thing [such as spittle and the like (see شُرِقٌ)] obstructing, or choking, the throat, or fauces. (Ṣ, and Ḥar p. 477.)

A place bright by reason of the sun's shining upon it; as also \$ مُورِقْ. (M, TA.) ___ A man choked with his spittle, or with water, or the like. (M, TA.) ___ + A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. ريان. (TA.) ___ † A garment, or piece of cloth, red; that is glutted, or saturated, [so I render شَرقَ بالجَادِيِّ and (: O :) with dye لَرَأَلَّذِي شُرقَ applied to a garment, or piece of cloth, [app. signifies + glutted, or saturated, with the dye of saffron: see also مشرق, and see 4.] (TA.) One #Bays also مَرِيعٌ شَرِقٌ بِدَمِهِ †[Prostrated,] dyed with his blood. (M, TA.) ___ ; Flesh-meat (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.) -+ A thing intensely red, with blood, or with a beautiful red colour. (M.) And + A thing mixed, commingled, or blended. (M.)

مَثُرُفَةٌ: see شُرُقَةٌ, in two places: and see

† Anxiety, grief, or anguish; syn. in Pers. أنْدُوهُ (KL.)

عَرُفَةُ: __ and see مُشْرِفَةُ. __ Also A brand with which a sheep, or goat, such as is termed مُرْقًا, is marked. (O, K.)

غَرْقُ see شَرِئَةُ.

one of my copies of the ﴿ الشَّرَقُ ﴾ but not السَّرَقُ ﴿ A sheep, or goat, having its ear slit (M:) and ﴿ عَبْدُ السَّارِقِ • (M:) and الَّذِكُ حُلُّ شَارِق • I will (S, Mgh, O, K) lengthwise, (K,) without its being come to thee every day that the sun rises: or, as separated: (TA:) or having the ear slit in two, some say, غَبْدُ السَّارِةُ signifies the upper limb (فَرْن) of (A, M, K, TA) as though it were a خَرْدُ [q. v.]:

(As, TA:) or الْمُوَّة applied to an ear signifies cut at its extremities, without having anything thereof separated: and applied to a she-goat (مُعَوَّة), having its car slit lengthwise, without its being separated: and, as some say, applied to a المعانية the inner part of its car slit on one side mith a separating slitting, the middle of its ear being left sound: or, accord. to Aboo-'Alee in the "Tedhkirch," مُوَّة signifies having its cars slit with two slits passing through, so as to become three distinct pieces. (M.)

الْمُوْفِي (Of, or relating to, the east, or place of sunrise; eastern, or oriental]. الْمُوْفِي وَلَا عَرَافِهُ وَلَا عَرَافُهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلِي اللّهُ عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلِي اللّهُ عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلِي اللّهُ عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلِي اللّهُ عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلِي اللّهُ عَلَى اللّهُ وَلَا عَلَى اللّهُ وَاللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ وَاللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ

The first part of the rising sun. (Freytag, from the Deewan of the Hudhalees.) See also مُثرَقُ , voce مُثرَقُ.]

تَوُاقَى [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2.

أَوْنَ : see مُرَّدُ , in two places. — Also The side that is next the east; (O;) the eastern side; (K;) of a hill, and of a mountain: you say, [This is the eastern side of the mountain], and مُرِّدُ الْجَابُ [In the opposite sense]: (TA:) pl. مُرْدُ الْجُونُ [in the opposite sense]: (TA:) pl. مُرْدُ الْجُونُ [(O, K.) Hence, in a trad., as some relate it, الشُرِقُ الْجُونُ الْجُونُ [(Ta:) pl. مُرْدُ الْجُونُ [(TA.) — And مُبِدُ السَّارِيُّ is the name of A certain idol, of the Time of Ignorance; (IDrd, M, K;) whence عَبُدُ السَّارِيُّ a proper name [of a man]. (IDrd, M.) عبدُ السَّارِيُّ (P. v., app. Clay, or some other

eubstance or mixture, with which a place is to a man] signify Of the east; or eastern: (Mab.) (Mgh, K.) مرك النعل على (Sie Mgh, Mab, K.) plastored,] مَا يُطَيِّنُ بِهِ مَكَانَ (Ibn-'Abbád, O.)

signifies [The kind of plaster called] رُوخ (Kr. M,) أَرُوخ (Kr. See this last word: and see also the last sentence of the next preceding paragraph above.])

see what next follows.

(Ş, M, O, Mşb, K,) which by rule should be أَمْثُونُ (M, Meb,) but this latter is rarely used, (Msh.,) The place, (M.,) or quarter, or direction, (Mab,) of sunrise; (M, Mab;) [the east, or orient;] and مُرَنَّ signifies the same; (Secr, M:) : مشریق ا (Secr, M:) the pl. of the first is مُشَارِقٌ; and the pl. of is الهُشُرقَان, means The dual, الهُشُرقَان, means The place of sunrise of summer and that of winter [E. 26° N. and E. 26° S. in Central Arabia]. (S. O, TA.) And also The place of sunrise and the place of sunset; [or the cust and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, يَا نَيْتُ بَيْنِي (O,) in the Kur [xliii. 37], (O,) [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says nicaning What is between, مَا بَيْنَ الشَّرْقَيْنِ السَّرْقَيْنِ the place of sunvise and the place of sunset. (M.) - Sce also مُشْرُقَة . The saying, cited by IAar,

قُلْتُ لِسَعْدِ وَهُوَ بِالأَزَارِقِ عَلَيْكَ بِالمَحْضِ وَبِالمَشَارِقِ

he explains as meaning [I said to Saad, he being at El-Azárik (a certain water in the بادِية, TA in art. زرق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but is here pl. of المُشَارِق (ISd says, المُشَارِق is here pl. of applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بالمحض, cach of them being food. (M.)

عُمْرِقُ: see عُمْرِقُ. __ Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

, (M, مَشْرِقَة and مَشْرَقَة (S, M, O, K) and مَشْرَقَة O, K,) the last mentioned by Ks, (O,) A place of sitting in the sun; (S, O, K;) accord to some, peculiarly, (TA,) in the winter; (O, K, TA;) مشريقٌ \ and فَرُقَةُ \ (S, O, K) and مُشْرَاقٌ \ (O, K) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the minter, (M,) as also مُرْقَةً * and مَرْقَةً (M, TA) and مُرْقَةً (M, TA) مُرْقَةً (Pap. of the pl. of which, or of one of the first, مُدُرِقٌ اللهِ three words in this paragraph, see an ex. in a verse cited voce مُشْرِقُ if the explanation of that verse by IAar be correct]. (TA.)

(TA.) .مَشَارِقَةُ Pl.

A place of prayer; syn. مُصَرِّق (As, Ş, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (العيد): (TA:) or the place of prayer of the two festivals: and الْمُثَوَّقُ is said to mean the place of prayer of the festival at Mehheh : (M, TA :) and the mosque of El-Kheyf. (S, K.) - And The festival (العيد) [itself]: because the prayer thereon is after the شُرْقَة, i. e. the [rising] sun. (M.) = Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مُشْرِقُ, last scntence. - And A garment, or piece of cloth, [dyed yellow: or with saffron: see, again, its verb: or] dyed with a red colour. (O, K.) And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with غُرُوق. (O, K.)

Taking to the direction of the east, or place of sunrise: one says, شَتَّانُ بَيْنُ مُشَرِّقِ Different, or widely different, are one going towards the east and one going towards the

Also A man accustomed مشراق to make his enemy to be choked with his spittle.

مَدُرُنَةُ see مَدُّرَقُهُ: __ and مَدُّرُقَةُ __ Also, (M, O, K,) of a door, (M, K,) A chinh into rehich the light of the rising sun falls. (M, O, K. O) __ And الشريق is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) Seo شَرُقُ

شقرق and its vars. : see art. شِرِقُرَاقَ

1. مُركَة فيه, aor. -, inf. n. مُركَة فيه (S, Mgh, Msb, K) and غُرِكُة, the former a contraction of the latter, but the more usual, (Msb,) and شرك (Mgh, Msb) and شُرِكٌ, the former of these two a contraction of the latter, but the more usual, (Mab,) or مُرَك [q. v. infra] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِيك or copartner &c.] to him in it; (Mab;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Mṣb;) and شاركه الله (signifies the same]. (Mgh, Msb, K. [It is said in the TA, after the mention of مُركه with its inf. n. مُركة that it is more chaste than اشرکه; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] stamely, an affair. (TA.) مُرِكَتِ النَّعْلُ عدر, aor. - , The sandal had its شرَاك broken; (Ibn-Buzurj, K;) inf. n.

2: see 4. __[The inf. n.] تَشْرِيكُ also signifies The selling a part [or share] of what one has both [applied purchased for that for which it was purchased.

inf. n. تُشْرِيكُ , (Ş, K,) He put a شرك to the sandal; (Ṣ, Mgh, Mṣb, Ķ;) as also أَشْرُكُهَا ♦, (Ṣ, (TA.) أَشُواكُ TA,) inf. n.

(, TK, مُشَارَكُهُ , (T, TA,) inf. n. فُتَارَكُتُ فُلَانًا .8 [I shared, participated, or partook, with such a one;] I was, or became, the شريك [or copartner &c.] of such a one. (S, TA.) El-Jandec says,

وَشَارَكُنَا قُرَيْشًا فِي تُقَامَا وَفِي أَحْسَابِهَا شُرُكَ * العِنَانِ

[And we shared with Kureysh in their picty and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (\$.) See also 1. [And see 8.]

or] شَرِيك I made him a أَشْرَكْتُهُ فِي الأَمْرِ 4. copartner &c.] to me in the affair: and المُرْكُتُ I made them copartners in the nroperty; and شَرْكُهُمْ, occurring in this art. in the TA, on the authority of Esh-Shafi'ee, means, in like manner, he made them copartners; and is used in this sense in the present art. in the K]. (Mab.) وَأَشْرِكُهُ فِي أَمْرِي, in the Kur [xx. 33], means And make Thou him my [or copartner, or associate, or colleague,] in my affair. (Ş.) And one says also, اشركه مُعَهُ فِي He made him to enter [or engage] with him in the affuir: and اشرك فُلَانًا فِي الْبَيْع He made such a one to enter [or share] with him in the sale or purchase. (TA.) _ [Hence,] اشرك بالله He attributed to God a شُرِيك [or copartuer &c.] (Mgh, TA) in his dominion: (TA:) [or he i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. ڪُفَوَ: (Ş, Mşb, K, TA:) used in this latter sense because الكفر is not free from some kind of شُرُك. (Kull p. 49.) = See also 1: __ and 2.

6: see the next paragraph, in three places.

8. تشاركوا ♦ and اشتركوا, (Mgh, Meb,) and and أشتركنا and (K,) and أشتركا and أتشاركنا , (Ṣ,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.;] في كُذَا [in such a thing]. (Ş.) in lexicology significs The الاشتراك [Hence,] being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy :] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةً [q. v.], مُشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةً [Many meanings share, or participate, in it]. (TA.) __ And اشترك الأمر † The affair, or case, was, or became, confused, and dubious. (TA.)

: see what next follows.

is an inf. n. of شَرِحُهُ, as mentioned in the

first sentence of this art.: (Mgh, Msb:) or a subst. therefrom: (\$:) and is syn. with المُرْكَة الله [signifying A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.,] (K,) as also are and ♦ شُرِكُة ♦ [likewise mentioned before as inf. ns.,] and مُرْكُةُ * and مُرْكُةُ (MF, TA,) and so is مُرْكُةً * with damm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad, of Mo'adh, اَجَازُ بَيْنُ أَهْلِ اليَّهُن الشَّرْك, meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, الاشتراك), in land [and app. its produce], by its owner giving it to another for the half [app. of its produce], or the third, or the like thereof: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, رُغْبُنًا فِي شِرْكِكُمْر meaning We are desirous of sharing with you in affinity, or relationship by marriage. (K, TA.) __ And A share: (Mgh, O, Msb, TA:) as in the saying, بيعَ شِرْكُ مِنْ دَارِهِ [A share of his house was sold]: (Mgh:) and as in the saying, أُعْتَنَ He emancipated a share belonging to him in a slave]: (Msb:) pl. اَشُواك. (O, Mah, TA.) [See a verse of Lebeed cited voce أَشْرُكَ بِٱللهِ It is also a subst. from أَشْرُكَ بِٱللهُ (Mgh, Msh, K, TA;) thus in the Kur xxxi. 12; (Mgh, TA;) meaning The attribution of a شُريك i. e. copartners &c., or of شُرْكَا، i. e. copartners &c., (see 4,)] to God: (Mgh:) [so that it may be rendered belief in a plurality of gods:] and [in a wider sense,] unbelief [or misbelief]; syn. كُفْر. (Ş, Mab, K, TA.) And it is also expl. as meaning Hypocrisy: (Mgh, TA:) so in the saying of the إِنْ أَخْوَفَ مَا أَخَافُ عَلَى أَمْتِي الشَّرْكُ Prophet, [Verily the most fearful of what I fear for my people is hypocrisy]: (Mgh:) and so in the trad., ·Hypo الشِّرُكُ أُخْفَى فِي أُمَّتِى مِنْ دَبِيبِ النَّهْلِ crisy is more latent in my people than the creeping of ants]. (IAth, TA.) _ See also غُريك , in two places.

properly a sing., meaning حَبَالُة The شَرَكُ snare, but here app. used as a gen. n., meaning snares, as will be seen from what follows,] of the i. e. sportsman, or catcher of game, or wild animals, or birds]; one of which is called of the شَرَكَ (Ş, O:) the meaning of the شَرَكَة ♦ is well known; and the pl. is صَائد is the pl. شَرَكُ and أَنْبَابُ or, as some say, شَبَكُ of ♦ مُرَكَةً, [or rather is a coll. gen. n. of which : نَصَبَةٌ and قَصَبُ is the v. un.,] like شَرَكَةً ا (Mab:) [i. e.,] شَرَكُ aignifles the عَبَائل [or snares, or by this may perhaps be meant the cords composing a snare, for عَبَائِلُ is an anomalous pl. of), for catching wild animals or the like; and what is, or are, set up for [catching] birds: شَرُكُةُ ♦ (K, TA:) one whereof is said to be called [a term used in the K, in art. شبك, as the expla-

nation of i, which means a net]: (TA:) and the pl. of مُرُكُ is مُرُكُ, with two dammens, which is extr. [with respect to analogy, like فُلُكُ pl. of أَعُوذُ بِكُ مِنْ شَرِ ,.K.) Hence the trad إِفَلَكُ i. e. حَبَائِلِهِ وَمَصَايِدِهِ meaning الشَّيْطَانِ وَشُرْكَه I seek protection by Thee from the mischief of the Devil, and his snares]. (TA.) — شُرَكُ الطُّرِيقِ means The main and middle parts of the road; (S, K;) syn. - else : or the tracks that are [conspicuous and distinct,] not obscure to one nor blended together: (K:) pl. [or rather coll. gen. n.] of the road; (Aṣ, أُنْسَاعِ S:) or the أُنْسَاعِ TA;) i. e. the furrows of the road, made by the beasts with their legs [or feet] in its surface, a here and another by the side of it : (TA:) or أَشْرَاكُ [is its pl., and] signifies the small tracks that branch off from the main road and then stop, or terminate. (Sh. TA.) [See أس.]

شَرْكُة : see شُرْكُ , first sentence.

شركة: Bee شركة, first sentence. __ Also A piece of flesh-meat; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another. (TA.)

in six places. شَرَكُ see شَرَكُ first sentence. شُرِكَةُ: see

and شُرَكِي A quich, or swift, pace: (K:) so says ISd. (TA.) And كُوْمُ شُرَكِيْ 1 quick and consecutive slapping, (Ṣ, O, Ḳ,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (S, O.) Ows Ibn-Hajar

[And I am none other than one who is ready, as thou seest; one in the habit of quich and consecutive coming to water; not one who is dilatory]: i. e., one coming to water time after time, consecutively: he means, I will do to thee what thou dislikest, not delaying to do that. (S.)

The thong, or strap, of the sandal, (Mgh, Mab, K, TA,) that is on the face thereof, (TA,) upon the bach [meaning upper side] of the foot, (Mgh, Msb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its عَضَدَان), which are attached to the اَذُنَانِ (q. v.), or pass through these and unite behind the foot : see also and فرصة, whence it appears to mean also each arm, and the two arms, of the شراك properly so called: and see , where it appears to be used as meaning a thong or strap, absolutely:] the مِشْرَكَ .of the sandal is well known : (O:) pl شرَاك (O, K, TA,) and accord. to the K أَشْرُكُ also, but this is a mistake. (TA.) To this is likened, in a الشركة الله [that makes to share], tropically;

trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Msb,) _ [Hence,] † A streak of herbage: (Ṣ, O, Ķ:) pl. شُرُكٌ, (Ṣ, O, TA,) expl. by AHn as meaning herbage in streaks; not continuous. (TA.) One says, الكرّ The herbage among the sons + فِي بُنِي فُلَانِ شُرُكُ of such a one is composed of streaks. (Aboo-Naṣr, Ṣ, O.) __ [In the K voce بَنْقُ it is used as meaning + A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مُبَنَّقُ and إ_ [Hence,] one says, They went away in one مُضَوًّا عَلَى شِرَاكِ وَاحِد uniform line or manner]. (TA.) And المُعلِ الأَمْرُ شِرَاكًا واحدًا + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بأج

act. part. n. of شَرِكُهُ; (Mgh;) i. q. [A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another]; (K;) and مُوْكُ اللهِ signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in art. :) or a sharer in the rights of a thing that is sold: (Mgh in that art.:) pl. مُرْكُانًا and مُرْكُانًا pls. of أَشُرَافٌ and شُرَفّاً، pls. of : شُرُكٌ 🕈 (Ş, O, TA;) or the latter is pl. of ; شُريف (Az, TA:) a woman is termed شُرِيكُة ; (Ṣ, O, Ķ;) which is applied to a man's جَارَة [i. e. wife, or object of love]; (TA;) and the pl. of this is شُوَائكُ. (S, O, K.) Az mentions his having heard one of the Arabs say, فُلَانْ شَرِيكُ فُلَان meaning Such a one is married to the daughter, or to the sister, of such a one; what people call the if [of such a one]. (TA.)

and مُشْرِكَ (Ṣ, O, K,) like as one مُشْرِكَ and مُشْرِكُ and مُشْرِكُ and مُشْرِكُ and مُشْرِكُ and says , and مُشْرِكُ and says , وَقَعْسُرِكُ and مُشْرِكُ and أَدُّو or copartner شريك One who attributes to God a kc., or شُرُكَا i. e. copartners &c. (see 4)]: (0:) [i. e. a believer in a duality, or a plurality, of gods:] and [in a wider sense,] a disbeliever [or misbeliever] in God. (S,O,K.) Abu-l-'Abbas explains [the pl.] مُشْرِكُونُ in the Kur xvi. 102 as meaning Those who are مشركون by their obeying the Devil; by their worshipping God and worshipping with Him the Devil. (TA.) -[In one place, in the CK, the former word is erroneously put for مُشْتَرُكُ, q. v., last sentence.]

Bee the next preceding paragraph.

الهُسْأَلَةُ O, K, TA,) or الفَريضَةُ الهُشُرِّكَةُ (Meb, TA,) is الْهُشَرَّكُ فيهَا Meb, TA,) is الْهُشَرِّكُةُ That [assigned portion of inheritance, or the puestion relating thereto (المُسْأَلَةُ المُشْرَكُةُ being for أَمْسَأَلَةُ الفَرِيضَةِ الهُشَرَّكَةِ by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together; (O, Msb, * K, TA;) also called (Msb;) and called also المُشْتَرَكُ for المُشْتَرَكُ i. e. that is shared in]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; يًا أَمِيرَ المُؤْمِنِينَ هَبُ أَنَّ whereupon they said, يَا O Prince of إَبَّانَا كَانَ حِهَارًا فَأَشُرِكُنَا بِقُرَابَةِ أُمِّنَا the Believers, suppose that our father was an ass, and make us to share by reason of the relationskip of our mother]: so he made them to share together (فَأَشُوكُ بَيْنَهُمْ [thus in the O and K, but correctly فَشُرَّكُ بِينهم, or, as afterwards in the TA, ا (أفَشَرْكَهُمْ)): (O, K, TA:) therefore it (i. e. the and [مُشَرِّكَة And] مُشَرِّكَة TA) was called فَريضَة in the CK, erroneously, مُشْتَرَكَة, [in the CK, erroneously, also حَبَرِيَّة (K,TA:) and it is also called because it is related that they said, اَنَ أَبُنَا اللهِ أَنْ أَبُنَا suppose that our كَانَ حَجَرًا مُلْقَى فِي اليَرِّر father was a stone thrown into the sea]; and [therefore] some called it and it was called also عَبْرِية. (TA. [More is there added, explaining different decisions of this case.])

المُشَرِّحُة: see the next preceding paragraph.

, Mgh, Meb, طَرِيق) npplied to a road (مُشْتَرَكُ TA), is for مُشْتَرَكُ فيه, (Mab,) meaning [Shared in: or] in which the people are equal [sharers]. (TA.) _ Hence, الأجيرُ النُشْتَرَكُ [in my copy of the Mgh, crroncously, المُشْتَرك,] The hired man [that is shared in; i. e.,] whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets; (Msb;) or who works for whom he pleases: as to it is not right, unless the word thus, أجير المُشْتَرُك governed in the gen. case be expl. as an inf. n. . above الفَريضَةُ المُشَرِّكَةُ See also الفَريضَةُ المُشَرِّكَةُ A مُشْتَرَكُ فيه in like manner for إِسْمُ مُشْتَرَكُ noun shared in by several meanings; i. e. a homonym;] a noun shared in by many meanings, such as نوع and the like: (Mz, 25th نوع; and TA in the present art. and in the Intr.:) or مُشتَرك or signifies a word having two, or more, meanings; and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a particle: (Mz ubi suprà:) [فشترك used as a subst., meaning a homonym, has for its pl. , الْمُشْتَرَكُ فِيهِ for ,الحِسُّ المُشْتَرَكُّ] ـــ [.مُشُتَرَكَاتُ signifies, in the conventional language of the

شرمر

1. شُرْمُهُ , (Ṣ, Ķ,) aor. - , (Ķ,) inf. n. شَرْمُهُ , i. q. meaning He slit it; or rent it; and perhaps شُقَّةً also he clave it, split it, &c.]. (S, K.) _ It is قَطَعَ مَا بَيْنَ signifies الشَّرُمُ also said in the K that should be struck out : and the وأَرْنَبُهُ равваде, moreover, is defective: it should be, as signify The cutting التَّشْرِيمُ لا and الشَّرْمُ signify The i. e. slitting or rending]) of قطع) here ithe end, or tip, of the nose, and of the ثغر [here meaning the vulva, or the orifice of the vagina,] of a she-camel: specially said of these two things. رَشُرَمُ الثَّرِيدُةُ ـــ ([.شُرِيمُ TA. [Sec also 2; and see aor. and inf. n. as above, and the latter, by poetic license, شرم, He ate of the sides, or of the edge, of the ثريدة [or mess of crumbled bread moistened mith broth]. (TA.) ــــ مَنْ مَالِهِ ــــ (Ṣ, Ķ,) aor. as above, (K,) and so the inf. n., (TA,) He gave him little of his all (i. e. property, or cat-: شَرْمُهُ aor. - , is quasi-pass. of شَرْمُهُ tle]. (Ṣ, Ķ.) مُرْمُ [i. e. it signifies It was, or became, slit, or rent;] (TA;) as also انشرم (S, TA. [In the former it is implied that the meaning of the latter verb is انْشُقَّ.]) __ Also, aor. as above, (Mab,) inf. n. بْرُمْ, (S, Meb, K,) He (a man) had his nose slit: (Msb:) or he had the end, or tip, of his nose cut. (S, Meb, K.)

2. تَشْعِيقٌ i. q. تَشْعِيقٌ [meaning The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places]: (S, K, TA: [see 2 in art. شرمه (he slit it &cc.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] is [The scari- تَشْرِيمُ الظِّثَارِ is [The scarifying of the vulva, or of the orifice of the vagina, for the purpose of] the making a she-camel to affect and suckle a young one not her own [by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one] ; (TA ;) تشريمر in this phrase signifying انظار . (T in art) . تُشْقِيق. Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, تشريهر الظثار means The laceration of the two edges of the vulva on the occasion of ظار . (T and TA in art. ظار: see 1 in that art.) __ تَشْرِيمُ الصَّيْدِ _ is The wounding of the skin of the animal of the chase without piercing into the belly, or inside, (L in art. حق, [see 8 in that art.,]) so that the animal escapes wounded. (Ş, Ķ.•)

signifies, in the conventional language of the philosophers, The faculty of fancy; so called a thing, (S, K,) said of the skin, (TA,) or of a thing, (S,) It was, or became, rent, or slit, in

several places; (Ṣ, Ķ, TA;) quasi-pass. of مُرَّمَهُ (TA.) It is said in a trad. of Knab, أَتَى عُمْرَ مُتُ نَوَاحِيهِ i. e. تَشَقَّقَتُ [meaning He brought to' Omar a book of which the sides were slit, or rent, in several places]. (TA.)

7: see 1, near the end.

A canal, or cut, (خلية,) from a آبد [i. e. sea, or large river]: (Ṣ, Ķ:) [now applied to a creek of a sea:] or the أبد [i. c. nain body, or fathomless deep,] of the أبد [or sea]: (K:) or the deepest part thereof: (TA:) or a عَبْدَ [or submerging deep] thereof: pl. مُرُوم. (IB, TA.) — And Any fissure in a mountain or roch, not passing through. (TA.) — Also A certain kind of tree. (K.) — Also, (K,) or مُشْدُ أَرُهُ (Ṣ, [in one of my copies of the Ṣ مُشْدُ أَرُهُ (Ṣ, [in one of my copies of the Ṣ مُشْدُ أَرُهُ (Ṣ, [in one of my copies of the copies of the copies of which the upper parts are eaten, the middle parts not being required, (Ṣ, K,) nor the lower parts. (Ṣ.)

see what next follows.

A woman having her vagina and rectum united by the rending of the separation between them; syn. مُرُوهُ ; (Ṣ, Mgh, K;) as also ﴿مُرُونُ ; (Ṣ, K,) and ﴿ مُرُونُ ; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — Also A she-camel having her مُرُونًا [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent]; and so ﴿ مُرُونًا مُرَاثًا , and ﴿ مَرُونًا وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه

ماره An arrow that slits, or rends, (مَشْرِمُ) the side of the target. (S. K. TA.)

أَمْرُهُمْ الْأَنْفُ, applied to a man, (IAar, S, Msb, K,)
i. q. مَشْرُومُ الْأَنْفُ: (S, K;) [i. e.] Having the
nose slit; (IAar, Msb, TA;) like اَخُرُهُ الْأَنْفُ: (IAar,
TA:) or having the end, or tip, of the nose cut:
(Msb:) and having the lower lip slit; like
and having the upper lip slit; like أَنْفُ: and
having the ear slit; like اَخُرُانُ: and having the eyelid slit; like
eyelid slit; like اَخُرُانُ: it has all these meanings:
(IAar, TA:) fem. اَخُرُبُهُمُ , applied to a woman.
(Msb.) — For the fem., see also الْمُنْفُ, in three
places. — The fem. is also applied to an ear
(الْأَنُ), meaning Having a small pontion cut from
the upper part; and so مُشْرَعُهُ (TA.)

Slit, or rent, in several places: so in a trad., where it is said, الأطراف [And he brought him a copy of the Kur-an having the extremitics slit, &c.]. (TA.)

— See also أَشْرُهُ, last sentence.

. مَثْرِيمُ and see also . مَثْرُومُ

شرنف Quasi

mentioned under this head in the ,شُرْنَفْتُ الزَّرْعَ O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake o. (0.)

. شرف art. in , شرْيَاكَ see شَرْنَاكَ

(MA, عَلَى الطَّعَامِ (Ş, MA, Mgh, Mṣb, Ķ) شَرِهَ Mgh, Myb) ,وَغَيْره (Meh,) or إِلَى الطُّعَامِ, (TA, [perhaps a mistranscription,]) aor. =, (Msb, K,) inf. n. مُرَّهُ, (Ş, MA, Mgh, Mab,) said of a man, (S,) He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Msh;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Mah) fr. : (Mab:) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)

لله (£th, K) أَشْرِهَانُ ♦ \$ £th, K) (Vehe) شُرِهَا mently desirous, or greedy; (see 1;) or] very rehemently desirous, or very greedy; (Mab;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)

شرهان: see the next preceding paragraph.

and with اهيا أشَر إهْياً أشَر إهْياً fet-li to the . in اشر, and to the ش, (K, TA,) and with the , quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اشر after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) ar. ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words י אהיה אשר אהיה "I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version "I am that I am;"] said in prayer; (TA;) [virtually] meaning The existing from eternity, that will not cease to be: (K:) Sgl says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say ميا شراهيا, as يَا خُيُّ يَا فَيُومُ though abridging it, meaning [which may be rendered O Ever-living, O Selfsubsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا شُوَاهِياً, (so in some copies of the K,) with fet-h to the . in إهيا and dropping the . in what follows this word, [which, however, probably means that they say or, as in the handwriting of Sgh, أَهْبَا شُرُّ أُهْبًا with medd to the . in the former; (TA;) [in my MS. copy of the K إَهْيَا شُراهِيا; in the CK, إِنَّهَا which is said in the K to be a mistake ; شُواهيًّا accord, to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. c. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يا هيا, which is post-classical;

یا هیا شراهیا AHút says, I think it to be originally [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هَيَا and يَا هَيْا in speaking to one from a near place. (TA.)

Honcy: (Ķ:) or white honcy: mentioned by Sgh: formed by transposition from : (TA:) and also written پشرو (K.)

شرو: see what precedes.

سِرُوَال is [said to be] a dial. var. of سِرُوَالْ (K:) IAmb says that Es-Sijistanee mentions his having heard some of the Arabs of the desert say for سروال; but that it seems he heard them use the Pers. word, [which, it appears, is شُرُوال as well as شَلُوَار,] and knew it not: (O, TA: •) is a vulgar word, [now commonly pronounced شُرُوال,] and some of the vulgar Bny (TA.) .ش with fet-h to the شُلُوَار

1. شَرَاهُ, (Ṣ, Mgh, Mṣb, Ķ, &c.,) aor. - , (Ṣ, Mạb, بشراة (S, Mgh, Mab, TA) and شرى: (S, Mgh, Msb, TA,) the former inf. n. the more in repute, (Mab, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَارَاهُ, (TA,) i. q. بُاعَهُ [in the sensc in which this is generally used, i. e. He sold it]; (S, Mgh, K;) he gave it for a price: (Msb:) and in the sense in which this is generally اشْتَرَاهُ * used, i. e. he bought it]; (S, Mgh;) i. e. هُرَاهُ signifies also he took it, or acquired it, for a price: as بَاعَهُ both signify اشتراه ♥ both signify meaning he sold it]; (T, K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Msb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Msb, TA.) It is said in the Kur [ii. 203], وَمَنَ ٱلنَّاسِ مَنْ يَشْرِي i. e. [And of men is he] نَفْسَهُ ٱبْتَغَاءَ مُرْضَاة ٱلله who sells [himself in the endeavour to obtain the approval of God]. (S, TA.) And in the same, [xii. 20], مَشُرُوهُ بِثُمَنِ بَخْس i. e. And they sold him [for a deficient, or an insufficient, price]. (Ṣ, TA.) And in the same [ii. 15], أُولَائكَ ٱلَّذِينَ (,S) ,ٱشْتَرَيُوا originally ,ٱشْتَرَوا الصَّلَالَةَ بِٱلْهُدَى correctly of i [or i, with fet h to the o: [lit. Those are they who have purchased error

with right direction,] meaning, 1 who have taken in exchange for الهدى: (Ksh, Bd, Jel :) or I who have preferred الضلالة to البدى: (Ksh. Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشتراه; (K, TA;) which is thus tropically used [as meaning the took it in exchange بغيره by giving up another thing]; (TA;) and hence this saying in شرى بنفسه [Hence,] ـــ (K, TA.) He advanced before the people, or عن القوم party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or the advanced to the Sulian, and spoke for the people: (K, TA:) [as though he sold himself for them; the بنفسه in being app. redundant:] or, as in the Tekmileh, he advanced to the people, شَرَى بِنَفْسِهِ إِلَى القَوْمِ or party, and fought them. (TA.) _ And شُرَى شرى (K,) inf. n. فكرنا, (TA,) + He mocked at, scoffed at, hughed at, derided, or ridiculed, such a one: (K:) [and] so شُوَّاهُ لا (TA voce مُدِّعُهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جُدَّعَهُ].) _ And i. q. أَجُدُّعَهُ +[He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so and غُطَاهُ [or perhaps عُظَاهُ, for both are expl. ulike]: all said of God. (Lh, TA.) And فَعَلَ t He did to him that which occasioned به ما شراه evil to him; or that which displeased, grieved, or لَحَاهُ ٱللهُ وَشَرَاهُ And مُنَاءُهُ (TA.) And اللهُ وَشَرَاهُ + [May God remove him far from good or prosperity, or curse him, and do eril to him, or dismease or grieve or vex him]. (TA.) = شُرَى الله عليه رُرى, (K,) inf. n. شرى, (TA,) also signifies God smote him, or may God smite him, with the eruption termed شرى [q. v.]. (K, TA.) 💳 And , شُرَّرُهُ ، (TA,) i. q. شُرَاهُ , (TA,) أَشَرَاهُ (K, TA,) i. e. He spread it [to dry]; (TA;) [in copies of the K, in art, , written, in this sense, تُمُوَّاهُ ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] (Ş, K,) أَفِط (K.) عَرْي (K.) عَرْي (K.) أَفِط أَر يَّا اللهِ أَنْ اللهُ اللهِ أَنْ اللهُ اللهُ اللهُ اللهُ ال said of lightning, (S, K, &c.,) It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and اشرى * signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) __ And hauce, (S,) said of the nose-rein of a camel, (S, TA,) It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.]) __Also, (K,) aor. and inf. n. as above, (TA,) He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) __ And, said of evil, or mischief, It spread, among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA. [See also 10.]) __ Also, and استشرى الe (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the in measure غَرِيَ in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرِي فِي سيره (S, K,) inf. n. as above, (TA,) He persisted, or persevered, in his pace, or going; as also التشرى ا : (Ṣ:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and عَدُوهِ الله (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and شَرِيَتُ عَيْنَهُ بِالدَّمْعِ he (a horse) strained his bridle. (A, TA.) And شَرِيتُ عَيْنَهُ بِالدَّمْعِ His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) And شَرِي (Ṣ, K, TA,) aor. =, inf. n. شَرَى (K, TA,) He, (TA,) or his shin, broke out with the cruption termed شَرَى [q. v.]. (Ṣ, K, TA.)

2: see the preceding paragraph, in two places.

as بَايَعُهُ . q. شِرْاءُ and مَشَارَاةً , inf. n. شَارَاهُ signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that الماراه has both of these meanings (like بايعه) is shown by the fact that مُشَارَاة is also expl. in the TA, on the authority of Er-Rúghib, as signifying the same as قِبَاضْ]. (K.) __ Also, (Mgh,) inf. n. مشاراة, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; Byn. : (K, TA:) and it is said of the Prophet, in a trad., ڪَانَ لَا يُشَارِي وَلَا يُهَارِي [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, بِالشَّرِي * بِالشُّرِي أَنْ لَا يَشْتَشْرِي * بِالشَّرِ [he used not to persist, or persevere, with evil conduct]: (TA:) from المنشرى في عدوه [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally يَشَارِز; one of the s being changed into . (K, TA. [See 3 in art. شر: and see also 3 in art. شر:

4. اشرى, said of lightning: see 1, latter half. _ Said of a caniel, He sped, or went quickly. (IĶṭṭ, TA.) اشرى بَيْنَهُر He excited discord, strife, or animosity, between them, or among them. (Az, K.) اشرى الحَمَلُ (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K,الجمل,) i. q. تَفَلَّقُتُ عَقيقتُهُ [i. e. The lamb had its wool clearing open, or becoming cleft]: (K: [Freytag, following the TK, and reading الحبل, explains the verb as said of fruit, and meaning "diffissos habuit nucleos;" but I cannot find any authority for the signification that he thus assigns to :]) mentioned by Sgh. (TA.) اشرت الشَّهُورُةُ The plant [crept upon the ground, or] was like the cucumber and the melon; as also استشرت (TA.) __ See also 5. اشراه He filled it; (S, K;) namely, a watering-trough: and in like manner he filled a bowl, (Ṣ,) or جَفَنَة his bowls for the guests. (TA.) __ And He made it to incline, (K, TA,) فِي نَاحِيَةِ كُذَا [in the direction of such a thing], (TA.) Hence the saying of a poet,

وَأَنَّنِى حَيْثُهَا يُشْرِى البَوَى بَصَرِى مِنْ حَوْثَهَا سَلَكُوا أَدْنُو فَأَنْظُورُ Bk. I. [And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: قَانَظُورُ : or, as some relate it, اَأْنَى فَانَظُورُ [i. c. turn myself, or my cyes, and look]. (TA.) — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhalces.)]

5. تشرى It became scattered, or dispersed:
(K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (Ṣ,) or of a party, or company of men, (TA,) He, or they, became like the مُرَاة [pl. of مُرَاة q. v.] in his, or their, actions; (Ṣ, TA;) and so اشرى (IAth, TA.)

6. تَشَارُيَا They sued each other; or cited each other before a judge; syn. التَقَاضُيا. (A, TA.)

8: see the first paragraph, in three places.

and see 3. — Also He persisted, or persevered, in consideration, or examination. (TA.) — And استشری فی دینه He strove, or exerted himself, or mas diligent, or studious, and mas careful, or mindful, or regardful, in his religion. (TA.) — And استشرت الأمور بينهم The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA. [See also في المساوية على المساوي

12. اشْرُوْرَى It was, or became, in a state of commotion. (K. [See also شُرى.])

The colocynth: (Ş, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, k:) n. un. with ة: (S:) and مُرْيَانُ * also signifies the colocynth; as a dial. var. of ثرى: or the leaves thereof. (TA.) One says, مَوُ أَحْلَى مِنَ [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) Such a one has فَلَانَ لَهُ طَعْبَانِ أَرَى وَشَرَى And two flavours, that of honey and that of colocynth]. (\$, TA.) _ And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AḤn, O voce مُطَّاع, q. v., and TA in the present art.) __ And Palm-trees that grow from the date stones: (K:) and with 5 [as the n. un.] one of such palm-trees. (S.) _ And, accord to IJ, A kind of tree of which bows are made. (L voce ..., q. v. [See also شُرِّي) = See also شُرِّيان. = شَرَوَى And see

phrates: (TA:) and أَشُوانا الحَوْم the adjacent tracts of the Sacred Territory; Byn. نُوَاهِيه. (S.) And A mountain. (K.) = Also The bad, or worse, or worst, of cattle: accord. to J, [in the (,شَوَى الهَالِ said in the Ş to be like أَشْرَى ♦ [, أَشْرَى الهَالِ which is [said to be] a mistake: (K:) but El-Bedr El-Karáfeo questions it being so: (TA:) and the good, or better, or best, thereof; as also thus having two contr. significations: (K:) and so says ISk: but ISd says that إبل , means choice camels. (TA.) And A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent mustules, having a burning property: (§:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at ouce, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a kot vapour breaking forth at once upon the body: (K, TA:) thus in the "Kanoon" of Ibn-A دُو الشّرَى = (TA.) Scenul [or Avicenna]. certain idol of [the tribe of] Dows (رُوس), (K, TA,) in the Surah (السراة): 80 Bays Nasr. (TA.)

أَدُوني Having the cruption termed شُرُى, described in the next preceding paragraph. (Ş, Ķ.)

رَشْرِی , (Ṣ, TA,) an inf. n. of شَرَی, aor. رَشْرِی , aor. رَشْرِی , (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has أَشْرِيَةُ for its pl., which, as pl. of a sing. of the measure نِعَلُّ , is anomalous. (Ṣ, TA.)

in two places. شَرَاةً

شَرِّي вее شَرَآة

Sold: and also bought: applied in this sense to a male slave; and عُرِية to a female slave. (Msb.) — Also A horse that persists, or perseveres, in his pace, or going: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.)—Also, of women, Such as bring forth females. (K.) One says, like married among nomen such as bring forth females. (TA.)

it is in بَعْرُوى and the like, (TA,) The like (Ṣ, Ķ) of a thing: (Ṣ:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord to the TA, it seems that أَمْنَ signifies the same.] It is said of Shureyh, عَانَ يُضَّنُ العَصَّارُ شُرُوى النَّوبِ الَّذِي [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poorrate, عَلَا يَعْدُ اللَّهِ السَّنَ مَنْ شُرُوى إلله [i. c. And he shall not tuke any sare of that age, of the likes of his camels]. (TA.)

بى is a substitute for مشروى, and ♦ شَوَائيّ, [both signifying Of, or relating to, selling, and also of, or relating to, buying,] are rel. ns.; the former, of the inf. n. شرى; and the latter, of the inf. n. شرًاً. (Msb, TA.)

sce شُرْيَانٌ : __ and see what next fol-

and شُرْیَانٌ † (Ş, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadriliteral, like جَرْيَال, [and therefore mentioned also in the TA in art. مثرن,] but held by IB to be of the measure فعلان, (TA in art. عضاه A kind of tree, (S, K, TA,) of the عضاه [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with 5: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سدر, and has a yellow, sweet نَبقَة [or drupe]: so says AḤn: and he adds, Aboo-Ziyad says, bows are made of the شریان, and the bow made thereof is good, but bluch tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the تُبع and مُوحَط [q. v.] and شریان are one hind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نبع; and such as is at the base, or foot, or lowest or lower part, thereof, the شريان. (TA. [But see مُرْحَطُ Also sing. of Bignifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) ___ شريان ___, with keer, signifies also A crack, (Az, TA.)

شِرَوِي عدد : شِرَائِي

Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also مُشْتَرُ [in both senses, but generally in the latter sense; whereas is generally used in the former sense]: (TA:) pl. of the former شُوَاة. (Mgh.) _ Also, (Ṣ, TA,) and of a ی is not the ی is not the رشاری 🎙 rcl. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرِي and أَحُورُ [or أَحْوَرُ and and مُلَّبُّ and مُلَّبِي (TA,) Oue of the people to whom is applied the appellation الشراة, (S, TA,) which means the [heretics, or schis-مَوارِج [matics, commonly known by the name of [pl. of خارجی, q. v.]: (S, M, Mgh, K, &c.:) so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imams: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh :) but ISk says, because of their vehement hatred of the Muslims: and the author of the K

he charges J with error in his explaining it as above, from their saying "we have sold ourselves" &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say " We are the مُرَاة because of the saying in the Kur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] "Verily God hath purchased, of the believers, themselves" [&c.]; and the like is said in the Nh, with this is the pl. of ; أو i. e., it is from المُشَارَاةُ or it may be from يَشْرِي; or it may meaning المُلَاجَة moreover, the part. n. of شَرَى is مُرَاةٌ and this has not شُرَاةٌ for its pl. (TA.)

see the next preceding paragraph.

A cortain star, (Ṣ, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) = And A certain bird. (K.)

1. شَرُبُ, (Ṣ, A, O, Ķ,) and شُرُبُ, (O, Ķ,) aor. of each 2, (K,) inf. n. شُرُوبٌ (Ṣ, A, O, K) and شزب, (K,) He was, or became, such as is termed meaning as expl. below: (Ṣ, A, O, Ķ:) [mostly] said of a horse. (S, A, O, TA.)

2. مُزَّبهُ, (O, K,) inf. n. بُشْزِيبٌ, (K,) He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.)

see what follows. شُزْبُةٌ

Leau, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] مُزْبَة * signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شُازِبُ, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (As, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. مُزْب, (Ṣ, A, O, 來,) applied to horses, (S, A, O,) and [as also of مُوَارِبُ [شَازِبُةُ (K.) And مُوَارِبُ [شَازِبُةُ A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar: pl. شُوَازِبُ . (TA.) __ And Rough; (Ṣ, K, TA;) applied to a place. (S, TA.)

شزر

ِشُزْرٌ and شَزْرٌ إِلَيْهِ aor. -, (Ķ,) inf. n. شُزَرٌ إِلَيْهِ (TA,) He looked askew, or sideways, at him, (IAmb, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see (الحظه,)] by reason of hatred or of ane : (IAmb :) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in says that it is from شرى signifying "he was anger: or with hatred and anger: (TA:) or,

angry," and "he persisted, or persevered;" and [(K,) as also بُنَطُرَ إِلَيْهِ شُزْرًا (Ṣ, A, Mgh, Mṣb,) he looked at him from the outer angle of the eye, (S, A, Msb, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Msb:) or significs he looked at him with the look of an cnemy. (TA.) The saying of 'Alee, الْحَظُوا is expl. as signifying Looh ye, الشُّزْرُ وَٱطْعُنُوا البُّسْرَ from the right and left [and thrust ye straight forward]. (TA.) __ Also مُزْرَة, (Fr, K,) aor. and inf. n. as above, (Fr,) He smote him with the [evil] eye. (Fr, K.) _ Also شزره He thrust him, or pierced him, (K,) with a spear-head. (TA.) Me thrust him, or pierced him, sideways. (A.) شَزَرُ العَبْلُ aor. - and ، (K,) inf. n. شُزُرُ العَبْلُ (TA,) He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (As, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَسْر, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; رشُزْرْ ISd, K;) as also ♦ استشزرهُ. (K.) [Sce also, شُرُرْ bclow.]

> 3. مُشَازُرة, inf. n. مُشَازُرة, He treated him, or regarded him, with ennity, or hostility: whence [the manner of looking termed] الشزر. (AA.)

> 4. عنروه الله God cast him into an evil case from which he could not extricate himself. (TA.)

> 5. تَشْدّر Ile was angry. (K.) [See also تَشْرّر] _ He prepared himself, اللقتال for fight, (K,) and الشَّجُود [for prostration in prayer]. (Mgh.)

> 6. تشازروا They looked, one at another, in the manner termed مُزَر, (S, K,) from the outer angle of the eye. (TA.) [See 1.]

10. استشزر: see 1, last sentence but one. Also It (a rope or cord) was twisted in the manner described above, in the explanation of (K.) .الحُبْلُ

مُعْنَ شُزْر A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) - نَتُلْ شُزُر A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See 1.] غُزُلِ شُزْرِ Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and sce also ظَمَنْ:) or] that is uneven. (K.) appears to be an شُزْرًا in which, إبالرَّحَى شُزْرًا inf. n., though its verb is not mentioned,] He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:*) the contrary [which is the common way] is termed He ceased not مَا زَالَ شَزْرًا And إِمَّا (A, TA.) to be taking the wrong way. (IAar, TA.) == also signifies Difficulty (K) in an affair. (TA.)

In his glance is a sidelong and في نَعْظه شَزَرُ

angry look, from the outer angle of the eye: see [1]. (Ṣ, Ķ.º) مُزَرِّ signifies [also] Disquietude. (Mgh.)

اللَّهُ الدَّهُ بِشَرْرَةً لَا يَنْحَلُّ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, destroyed him. (TA.)

أَوْرَةُ † Redness in the cye, and, or with, (so in the K accord. to the TA, but in the CK "or,") what is termed خُزُو in the glance thereof. (K.)

عَيْنَ شُرْراً لَهِ بِ Red milk. (TṢ, Ķ.) بَنَ أَشْرَا اللهِ An eye that is red, and (so in the K accord. to the TA, but in the CK "or,") with what is termed شُرْرُ in the ylance thereof. (K.)

المَّ مُشْرُورُ الله A rope, or cord, twisted from the left; (Lth, A, Mṣb, TA;) which is the stronger way: (Lth, A:) or upwards: (Aṣ, T, Ṣ:) [see 1:] and مُسْتَشْرُرُاتُ لُهُ (Ṣ, TA,) and مُسْتَشْرُرُاتُ لُهُ (ṬA,) [Pendent locks of hair] so twisted. (Ṣ, TA.)

: see the next preceding paragraph.

شسع

1. رُسُعُ النَّعْلُ, (Ṣ, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. سُعُ (O, K,) He put a مُسُعُ [q. v.] to the sandal; (Ṣ, Mṣb, * K;) as also أَسُعُهُمْ, and أَلَّهُ مَا النَّعْلُ اللَّهُ اللَّ

2: see the preceding paragraph.

4: see 1, first and last sentences.

(S, O, Msb, K, &c.) and شنع (K) and منعق (K) and منعق (K), so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the قبًال (O, TA,) The ن with an augmentative of the sandal; (K;) [i. e.] the appertenance of the sandal that is attached, or tied, to its زماه; (S;) [meaning] one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore port of the sandal, and which is attached [at its upper end] to the زمام [or, as it is also called, the شراك, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عُضْدَان,) which are attached to the اَذْنَان (q. v.), or pass through these and unite behind the foot]: (IAth, TA:) a poet says, referring to camels,

أُحُدُو بِهَا مُنْقَطِعًا شِسْعَتِّي ٢

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of مُسُوعُ (Ṣ, O, Mṣb, K, TA) and المُسْاعُ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AḤei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoob El-'Amberee,

يُدِيرُ نَعْلَيْهِ لِثَلَّا تُعْرَفًا يَجْوُ القَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the bach of the neck]. (O, TA.) -[Hence,] قبال الشُّع signifies + The serpent; mentioned by IAar with قَبَالُ الشَّبْرِ. (TA.) ـ And also signifies + The extremity of a حَلَلْنَا شَسْعُ الدَّمْنَاءِ , place. (O, K.) One says +[We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahna]. (O.) And + A narrow tract of land. (O, K.) -And I Somewhat remaining of property or cattle. (IAar, O, K, TA.) And (K) ! A small quantity or number of property or cattle. (Moharib, O, K, TA.) One says, كَهُ شِسْعُ مَالِ He has a small quantity of property, or a small number of cattle; (Moḥárib, O, K, TA;) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds مَالِ [app. in the same sense: but see another explanation of in what follows]. (O.) _ And ! The greater portion or number of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, مَالِهِ ١ أَهُبُ شِسْعُ مَالِهِ The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaddal, O, TA.) __ And فَلَانْ شِعْمَالِ \$\frac{1}{2} \text{Such a one is a}\$ good manager of cattle or camels &c.; (S, O, K, TA;) one who keeps assiduously to the tending, or pasturing, thereof: (A, TA:) and Fr says, هُوَ, as syn. with شَعْ مَالِ (TA: [but see above.])

: see بُسْعَنْ: n two places.

. شَاسِعُ عود : شُسُوعُ

أَسْيعُ مَالٍ, in two places.

A man having his شمع broken. (O, K.)
— Also Distant, or remote; and so فاد نشوع (S, O, K:) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.,] فاسمة (K.)

One says بَارُدُ شَاسِعُ الدَّارِ اللهِ [Distant countries or towns].

(Mab.) And بَكُرُ شَاسِعُ الدَّارِ A man whose house, or abode, or country, is distant. (TA.)

And سَفُرْ شَاسِعُ A far journey. (TA.)

ششپ

شُوْشُتُ, mentioned in the K under this head and in art. شب: see the latter art.

نصر

1. شُصَرُ, (A'Obeyd, O,) aor. عرب, (O,) inf. n. شصر, (A'Obeyd, S, O, K,) He served (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart, (8, 0, K,) as in the شَصَرَ عَيْنَ ـــ (A'Obeyd.) . بَشْكُ manner termed البَازي, (Ṣ, O,) aor. and inf. n. as above, (Ṣ,) He مُصُور ــ sewed up the cyc of the hawk. (S, O.) النَّاقَة, (M, O, K,) aor. 4 and ء, (O, K,) inf. n. as above, (S, M, O, K,) He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles, (M, O, K,) and twisted round behind them sinews, (M,) or a string made of hairs from her tail, (M, O, K,) on account of the protruding of her womb on the occasion of her bringing forth; (M, O, K;) syn. of the inf. n. تُزْنيد. (Ṣ.) See also شِصَارٌ, below. _ And شُصَرَ النَّاقَة , (K,) inf. n. as above, (TA,) signifies also He inserted the piece of wood called between the nostrils of the she-camel; and so شَصَرَتُهُ ــ (TA.) . تَشْصِير ، (K,) inf. n. بَشُصِرها لِا ثُوكَة, (O, K,) inf. n. as above, (K,) A thorn miched, or pierced, him. (O, K.) ___ شصوه بالرمع, (O,) inf. n. as above, He pierced him also signi- مُصْرِ اللهِ (O, K°) with the spear. fies A bull's, (O, K,) and a gazelle's, (TA,) smiting (O, K, TA) a man (O, TA) with his horn. (O, K, TA.) = And شَصَر, (IAnr, O,) inf. n. as above, (K,) He leaped, or leaped upwards; syn. di. (IAar O, K. •) مَضُورُ مِصُرُهُ عِنْ , aor. وَ , (O, K, in the L ،) inf. n. شُعُورُ , His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his cyclids became raised and he looked intently and became disquieted or disturbed, (syn. ,) and the eye became inverted; at the time of death: (O, K:) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbad: (O:) or tho correct word is شُطَر, or شُطُع; (so accord. to different copies of the K, the latter being tho reading in the TA;) or both; for Az says that is in his opinion a شصر بصره this explanation of and شَصًا بَصُرَه mistake, and that it is correctly شَطُرٌ, meaning that he was as though he looked at thee and at another. (O, TA.*)

2: see the preceding paragraph.

شَصَار and its dual: see شُصَر

and مُوْمَ (K) The young one of the gazelle, when he has become strong and active: (A'Obeyd, S, L, &c.:) in the K, when he has become strong, but not active; but this is a mistake: (TA:) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl. by الذي لَدُ يَدُنَاكُ (K:) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called الله ; then, عَلَا عَلَى عَلَى عَلَى عَلَى الله وَالله عَلَى الله الله عَلَى الله عَلَ

then, گنی, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or أصره is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of شُصَر (K.) . أَشْصَار also signifies A certain bird, smaller than the said [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, S,) with which the operation termed تَزْنيد [which is that described above in the explanation of اَشُصَرُ النَّاقَةُ jes performed; (IDrd, S, K;) as also شُعُورُ (K:) or or شَصْرَان, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed دُرْجَة [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed المُصْرِعُ and تُزنيد. (ISh.) [See also 1.] _ Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) ___ And A piece of wood, which is inserted between the nostrils of a she camel. (K.)

A prich of a thorn. (O, K.) in two places. شُصَّرُ sec شَاصَرُ .شَصَرُ see : شَوصَر

One of the snares with which beasts of شاصرة prey are caught. (O, K, TA.)

شصى and شصو

1. شُمَّا بَصَرُهُ, (Ṣ, Ķ,) sor. ٤, (Ṣ, TA,) inf. n. رُمُو , (Ṣ, TA, and so in copies of the K, accord. to the CK مُصُو, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like عُدُو, (TA,) IIis cyc, or cyes, became fixedly open, or raised, or stretched and raised, or his cyclids became raised and he looked intently and became disquieted or disturbed, syn. شَنُصُ, (S, K, TA,) [at the time of death, (see شُصَرٌ,)] as though he looked at thre and at another. (TA.) __ And الشَّمَا السُّمَا The clouds rose, or rose high, (T, S, K,) in their first appearing. (T, TA.) And مُضا said of anything, It rose, or rose high. (T, TA.) __ [Hence,] شُصَت القربَة (K,) inf. n. as above, (TA,) The water-shin being filled with water, (K, TA,) and in like manner, heing inflated, (TA,) its legs became raised, or raised high. (K, TA.) And thus also, شُصًا الزِّقّ, The mine-shin being filled with wine, its legs be- (K, TA,) only, (TA,) or , and , (Mab,) the came raised, or raised high. (TA.) __ And aor. ٤; and ,شُصًا or (Ks, Ṣ, TA;) و aor. دُمُعَى and شَصِی aor. -; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also ;; شَظَى) said of a corpse; (Ks, S, K;) Its arms and legs rose, or rose high; (K;) or it became inflated, or swollen, and its arms and legs rose, or rose high. (Ks, S.) __ And He raised, or raised high, his leg.

4. اشصى بَصَرَهُ [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (S, K,* TA.)

i.q. شُعُو [app. as meaning Hardship, سواك And A عنواك (Az, K.) - And A [or piece of stick with which the teeth are cleansed]. (IAar, Az, TA. [See also شُوص.])

and شَاصِيَاتٌ fem. مُاصِيَة, pl. of the latter شَاصِية تُوَاص ; part. n. of 1 (S, TA) as said of the eyes [i. e. Fixedly open, or being raised, &c.]: (TA:) and of a water-skin, meaning Filled, or inflated, so that its legs are raised; and of a wine-skin, meaning filled, so that its legs are raised: and of a corpse, meaning Inflated, &c. (S, TA.) It is said in a prov.,

إِذَا ٱرْجَحَنَّ شَاصِيًّا فَٱرْفَعْ يَدَا [expl. in art. رجمتن, q. v.]. (Ş, TA.)

1. مُطّ , aor. , and ، (Ṣ, Mṣb, Ķ,) [the latter وَقَتَلَ and ضَرَبَ contr. to analogy,] the pret. like (Msb, [and the like is said in the TA,]) inf. n. and شُطُوطٌ, (S, K,) It (a house, or dwelling, S, Mab, TA, and a place of visitation, TA) was, or became, distant, remote, or far off. (S, Msb, K.) __ شَطَّ فِي السَّوْمِ (Mab, K,) aor. - and -, رْأَشُطُّ اللهِ (Msb,) inf. n. مُطَطَّ and شُطُّ (TA;) or وَأَشُطُّ (S;) or both, (Msb, K,) but the latter is the more common; (K;) and اشتط ; (S;) He went fur, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing: (S, Msb, K:) the verb in this phrase is also followed by عُلْيَه [against بُعُدُ signifies شُطَّ signifies بُعُدُ [meaning He, or it, was, or became, distant, &c.]: meaning he went أَبْعَدُ signifies أَشُطُّ meaning he went أَشَطُّوا * في طَلَبِي ,far, &c.]. (TA.) You say also They went far, or very far, or to a great or an extraordinary length, in scelling mc. (S, K.*) The people, or company أَشُطَّ * القَوْمُ فِي طَلَبِنَا And of men, sought us walking and riding. (TA.) And أَشَطَّ لا في الهَفَازَة He went away in the desert: (K:) as though he went far in it. (TA.) And شَطُّ في سلُّعته, inf. n. شُطُّ في سلُّعته, He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchan-

latter aor. is mentioned in the L, (TA,) inf. n. شَطُطُ , (Msb, TA,) in the K, erroneously, شُطُطُ (TA,) and أشطُوطُ also; (Mab;) and أشطُوطُ (Mab, (Ş;) اشطٌ العُضيَّة (K;) or اشطٌ العُضيَّة (Ş;) He acted unjustly, wrongfully, injuriously, or tyraunically, (S. Mab, K.,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Msb, K,) or in judging, &c., (S,) عَلَيْه against him. (K.) And عُلَيْت عُلَيه (S, L,) aor. ، (L,) and أَثْطُمُتُ (S, L;) I acted unjustly, wrongfully, injuriously, or tyrannically, against him: mentioned by A'Obeyd. (S, L.) It is said in the Kur [xxxviii. 21], وَإِذْ تَشْطُطُ , or or لَشُططٌ , or لَشُططٌ , or لَشُططٌ , accord. to different readings, And go not thou far from what is right: (K, TA:) all having this meaning: (TA:) or exceed not the due bounds. (Bd.) signifies The exceeding the due bounds شَطُطُ (AA, S, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. She shall have the dowry مثْلُهَا لَا وَكُسَ وَلَا شَطَطَ of her like: there shall be no falling short nor exceeding. (S.) And you say of a just sale, ولا مُعْسَ فِيهِ وَلَا شَطَطُ (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say رُشُطُوطٌ and شَطُطٌ and أ , inf. n , في القَوْل · He was rough, harsh, or coarse, in speech. (MBb.) used transitively, [aor. عُمُّ used transitively, [aor. عُمُّ passed beyond, [or, probably, passed far away from,] a place. (TA.) ـــ فُلَانًا ـــ (K,) aor. ، (TA,) inf. n. شُطُوطُ and شُطُّ (K,) He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically: (K:) so say AZ and Aboo-Malik. (TA.) .sec 3 : شَاطُّهُ فَشَطُّهُ ـ

2. سَطُّط , inf. n. تُشْطيط , IIe strove, luboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds. (K, * TA.) See also 1, in the latter half of the paragraph.

3. مُشَاطَّةٌ, (K,) inf. n. مُشَاطَّةٌ, (TA,) He vied with him in اشتطاط [i. c. going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.]. (K.) You Bay, المُطله فَشَطّه الله IIe vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the latter half of the paragraph.

4: see 1, in nine places.

8: sec 1, in two places.

The hank, or side, of a river : (S, Msb, K:) and of a valley: (S, Msb:) or, of the latter, the rising ground next the bottom: (AHn:) pl. (K;) the latter ; شُطَّانٌ Mạb, K) and شُطُوطٌ disc. (K.) And مُمَّا فِي حُكْمِهِ, (Msb, K,) aor =, occurring in a verse, accord. to one relation; but accord. to another relation, it is شَطْآنُ pl. of wife. (K.) [And سُطَا and أَصْفَ signify the same.] wife, which is syn. with مُطَا النَّاقَةُ لِلْهِ (TA.) _ † The side of a camel's hump; (Ṣ, K;) any side thereof: senses], (TA,) inf. n. عُلُومًا, (AA, Ṣ, K) He bound (Ṣ:) or the half thereof: (K:) pl. مُطُوعًا (Ṣ, K.) _ ...

شَاطُّ sec عُطَةً.

in two places. شَطَّاطٌ see شُطَّةُ

أَمْرُ ذُو شَطُط for أَمْرُ ذُو شَطُط (Mgh,) and أَمْرُ ذُو شَطُط (Bd in lxxii. 4,) An action, or affair, (Mgh,) and a saying, (Bd,) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.]

Distance; remoteness; (S, K, TA;) as مَشَطَّةٌ ♦ and شَطَّةٌ ♦ with kesr, (K,) and شَطَّاطٌ ♦ (TA.) It is said in a trad., اَللُّهُمَّ إِنَّى أُعُودُ بِكَ مِنْ i. e. [0] وَعْثَاءَ السَّغَرِ وَكَابَةِ الشِّطَةِ * وَسُوْهِ الهُنْقَلَبِ God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) __ And Distance, or farness, between the two extremities of a man; as also مُطَاطَةً * and شَطَاطً (K.) And Tallness, and beauty of stature: (K:) or justness of stature: (II)rd, S, K:) as also المُطَاطُ (S, K,) in either sense. (K.) = Also, and ♦ شَمَاطٌ , Fragments of baked bricks. (K.) __ [Freytag erroneously assigns the first and last meanings in this paragraph to خُطّة: and he adds, from Reiske, a meaning belonging to شظاظ.]

شَطَاطٌ: see شُطَاطٌ, in four places.

A she-camel having a large hump; (As, S, K;) as also أَشُطُوطُى: (K:) or large in the two sides of the hump: (TA:) pl. شَطَاتُكُ (K.)

شَطَاطُ see : شَطَاطُةُ

.شَطُوطُ see : شَطَوْطَى

ا مُعْلَمُاتُ A certain bird: (K:) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

Anything Distant, remote, or far. (TA.)

A man whose two extremities are far from each other. (K.) مُعَادِينُهُ مُنَافِّةً , (Ṣ, K,) and مُعَادِينُهُ مُنَافِّةً , (K,) A girl tall, and of beautiful stature: (K:) or of just stature. (Ṣ, K.) مُعَادُ اللهُ الل

عَلَّمُ: see فَالْمُ. _ Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)

شطأ

1. شكان: see 4. — Also He walked on the says, producing ten, or eight, i. e. bank, or side, of the river. (K, TA.) — And He cut lengthwise [into slices, or strips,] the hump of a camel, and a skin, or hide. (TA.) — He subdued, overcame, overpowered, or mastered, a man. (K.) — He compressed his

wife. (K.) [And المُعَلَّ signify the same.]

wife. (K.) [And المُعَلَّ and عَلَّ النَّاقَة الله (AA, Ṣ, K.) aor. [as in other senses], (TA,) inf. n. مُعَلَّ (AA, Ṣ,) He bound the saddle upon the she-camel. (AA, Ṣ, K.)

And المُعَلَّ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.]

Accord. to ISk, (TA,) this last phrase signifies also, (K,) or المُعَلَّ بالحَالِ (a man, K,) or she, (a camel, L, TA,) had strength, or power, to bear the load. (L, K, TA.)

She (his mother) cast him forth [from her numb]. (K.) One says, المُعَلَّ به المُعَلَّ به المُعَلَّ به المُعَلَّ به المُعَلَّ به المُعَلَّ الله المُعَلَّ الله المُعَلَّ الله (Aay God curse a mother who cast him forth [from her womb]. (TA.)

- 2. مُطَّنَّ, inf. n. تَشْطِئَ, It (a valley) had its two sides (شَاطِئَاهُ, TA) flowing [with water]. (IAar, K.)
- 3. عُاطِيْ I walked upon one عُاطِيْ [i. e. bank, or side, of a river or valley,] while he walked upon the other شاطئ. (Ş, K.*)

Q. Q. 1. مُطْعَلُّ , (K, TA,) said of a man, (TA,) i. q. رُهُيَّ , (K, TA,) meaning He near weah (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

ثَمَّا (Ṣ, Mṣb, K, &c.) and الله (ṬA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فراخ [or sprouts] of seed-produce, (IAar, S, Msb, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K. TA;) i. e. of seed-produce: (TA:) and the shoots that come forth (Mab, K) from, (Msb,) or around, (K,) the bases, or stems, (Msb, K,) of plants, or herbage, (Msb,) or of أَخْرَجَ (K.) pl. أَشْطُوا (Ş,) or أَشْطَاءً (K.) , in the Kur xlviii. last verse, means That has put forth its فراخ [or sprouts]: (Bd, Jel:) or, accord. to Akh, its extremity: (S:) or its ears, (Msb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven : or, accord. to Zj, its plants: (TA:) and some read ♦ شُطَأُهُ ♦ (Bd, Jel,) which is a dial. var.; and شُطَاهُ, and See also . شَطُونُ and مُطَاءَهُ, and شَطُهُ Bd.) ___ [See also

ثَمَّاً: see the next preceding paragraph, in two places.

[app. a n. un. of شُطُّة, q. v. — Also] A green palm-branch: one says, أَنَا قُدُّ كَالشَّطَاة She has a figure like the green palm-branch. (A, TA.) — And A slice, or strip, i. e. a piece cut lengthwise, of a camel's hump, and of a skin, or hide. (A, TA.)

رَجُاطِيْ (Ṣ, Mṣb, Ṣ) and مُطَوِّهُ (Ḳ) The bank, or side, (Ṣ, Ṣ, Ḳ, and أَجُنِهُ, Ṣ, Ṣ, Mṣb,) of a valley (Ṣ, Mṣb, Ḳ) and of a river: (Ḳ:) and some say that the former signifies the extremity, or edge, or side, (طَرَف), of a river; and the shore of the sea: the pl. of the latter is مُطُونُ ; and of the former. مُطَانُ and مُولِطِيْنُ ; (Ḳ, TA;) or this last, as is said in the M, may be pl. of مُطَانُ (TA.) Accord. to the Ṣ, one says also مُؤولِدُ المُحْدِيةُ (meaning The sides of the valleys]; not assigning to مُناطئ any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1. شُطُبْ, (Ķ, TA,) aor. ٤, (TA,) inf. n. بُطُبْ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or he cut into strips, but without separating them, a camel's hump. (AZ, She (a woman) split the palm-sticks, or palmbranches stripped of their leaves, to make of them mats: which being done, says A'Obeyd, [or [q. v.] شَاطبَة when they have been pecked, the throws them to the مُنَقَّبَة. (Ş.) [Or] شَطَبَت , aor. - , inf. n. شطوب, She removed the upper peel of the شطب, or [fresh, green] palm-branches. also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (As, O, K;) and so شَطَفَ; and both signify it ment away. (As, TA.) One says, مُنْطُبُ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., مُطَبَ The spear deflected from, and الرفح عَنْ مَقْتَلِهِ fuiled to reach, his vital part. (O, TA.*) And one says also, شَطَبَت الدّارُ The dwelling was, or became, distant, or remote. (0.)

7. انشطب It flowed; (Ṣ, Ķ;) said of water, &c. (Ķ.)

وَمُونَ اللهِ pl. of المُعَلَّمُة , (Ṣ, Mṣb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَعُون is of تَعُون ; (Mṣb;) Fresh, (A,) or green, (Mṣb,) or green and fresh, (Ṣ, K,) palm-branches (Ṣ, A, Mṣb, K) stripped of their leaves: (A:) or they are less than what are termed شَطْنَة ; and the عُرْناف is the thickest part of the palm-branch; next is the شَطْبَة ; and next to this, the عُمُنَانَ :] or المُعَانِّة عُمُانِة a green palm-branch. (K.)

in a trad. of Umm-Zara, [as expl. in art. بــل, q. v.,] means Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]: (TA in art. انسل:) [for] signifies also A smord. (Aboo-Sa'eed, K.) _ [Hence, app.,] Lis used also as an epithet, meaning \$ Tall, and well made; (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, ! Plump; or fat, soft, thin-shinned, and plump: and so applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, well made, and neither tall nor short: (TA:) or, so applied, light, or active, in body, and sharpheaded: (IAar, TA in art. عضب, voce بعضب:) or it means, so applied, long and even (him) in the bones, light of flesh; likened to the palm-stick that is split: but this epithet is mostly used with ة, i. e. أَهُطُبُهُ , which is applied to a mare : (Ḥam p. 208:) or this epithet, applied to a mare, means lank (سَبطَة) in flesh; (K, TA;) or tall; in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and أَشَطَبُهُ (Ṣ,) or المطبة, (K,) or both, but the former is the more approved, (TA,) beautiful; plump; or fat, soft, thin-shinned, and plump; (K, TA;) and tall: (K:) or simply tall; (S, TA;) as also applied to a man. (TA.) مُشَطُّبُ * applied to a man.

: see the next preceding paragraph, in seven places: ___ and see what next follows.

(TA) شَطْبَةُ ♦ (K) and) شَطْبَةً (TA) شَطْبَةً and المُعْلَقُة, (إلى بشَاعِيَّة), (إلى and المُعْلَقِيِّة), (إلى and المُعْلَقِيِّة) a n. un. of La [mentioned in what follows as a pl.], (MF,) A [raised] line (طُريقَة, S, O, or مَاريق, K, [meaning a ridge, and sometimes also a depressed line, as shown voce مُشَمَّلُ , i. e. a channel,]) in the مُثُن [i. e. broad side, or middle of the broad side, of the blade] (S, O) of a sword: شُطُوبٌ and رُكُمُكُ , (\$, O,) or شُطُكُ and شُطُكُ , (\$, O,) or شُطُوبُ and شُطُبُ and شُطُبُ and and شُطُوبٌ and شُطُوبٌ and غُرَفٌ like غُرَفٌ is a mistranscrip- شُطُوبُ but I think that : كُتُبُ Ibn-Hisham El-Lakhmee expressly states that the former is pl. of مُطْيَبُهُ ; and the latter, of الشَطْيَةُ ; also is a pl.; (L in art. ,شطبة and which signifies [the same as i. e.] the rising عَهُود [i. e. the ridge] in the مَثْن of a sword. (ISh, TA.) [See also : and and عَبُود .]

: see شطبة (near the end) in two places : شطبة and see also عُطْيَة : __ and مُطينة, in three places.

مُطْبَةُ see عُطْبَةُ.

or بَرُدَعَة The instrument with which a شطاب cloth put beneath a camel's saddle] is quilted. (K.) And أَرْضُ مُشَطَّبَة Land that is furrowed (A, him the other half. (M, TA.) _ And

or a piece cut lengthwise of a camel's hump; (S, O, K, TA;) as also * شطبة: (O, K:) or a piece cut in the form of a strip, but not separated, of a camel's hump; and so the latter word: pl. of the former شَطَانْبُ. (AZ, TA.) _ And A piece cut lengthwise of a hide or of leather; (S, O;) as also (O.) __ And A piece of [the tree called] of which a bow is made. (Ṣ, O.) __ See also مُطُبُّهُ. ... And see مُطُبُّهُ. ... Also, applied to a she-camel, Tough; syn. يُابِسَةُ (إلى الله). And [the pl.] شَطَالُبُ Different, or various, parties, sects, or classes, (K, TA,) and sorts, of men &c. (TA.) _ And Difficulties, or distresses; (Abu-l-Faraj, O, K;) as also شُمَائبُ. (Abu-l-Faraj, O, TA.)

as implied, مُشَطَّبُهُ ♦ (as in the TA,) or مُشَطَّبُهُ in the K,) A quilted مُرْعَة [or cloth that is put beneath a camel's saddle]. (K, TA.)

(.سطر .A butcher. (Fr, TA in art شَطَّاتُ

[act. part. n. of the trans. verb شَطَبُ]. [Hence,] شُوَاطِبُ [the pl. of مُنَاطِبُ significs Women who cut skin, or leather, into strips, after having shaven it or measured it: so accord. to different copies of the K; i. e. وبعد ما يحلقنه or . (TA.) _ And Women who split palmleaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] to make of them mats, and then throw them to the signifies a ,شَاطِبَةُ , .TA :) or the sing ، مُنَقِّيَات woman who peels the ____, (As, TA,) or who splits the palm-sticks, to mahe of them mats, (Ṣ,) and then throws them to the مُنقَيَة, (AB, S, TA,) who removes all that is upon them with her hnife until she has made them slender, when she throws them bach to the خاطبة: (As, TA:) or a woman who makes mats of شُطُب, i. e. [green, fresh] palm-branches [stripped of their leaves]: (ISk, TA:) the pl. occurs in a verse cited voce تَذُرَعُ (Ṣ, TA.) == Also, [from the intrans. verb شُطُبُ,] A road inclining, declining, or طَرِيقٌ شَاطِبٌ رمية شاطبة And مية شاطبة turning aside or away. (S, K.) _ And A shot, or throw, that deflects, or deviates, from a vital part; as also شَاطفَة. (TA.) ... And رَجُل i. e. A man remute, or شَاطِبُ المُحَلِّ distant, in respect of the place of alighting or abode]. (TA.)

pl. of شَطَبِ A sword (S, A, K) having مُشَطَّبُ here طَرَائِق (A, K,) i. e. (A, TA) having طَرَائِق (here meaning ridges, as expl. above, voce شُطْبَةً], (S, A, TA,) in its مُتَّن; [or ridges and channels,] these being in some cases elevated and depressed [lines] ; (TA ;) as also مُشْطُوبٌ (K, TA :) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, having طُرَانَى [as meaning lines, or streaks, or stripes]. (S, TA.)

A slice, or strip, of flesh-meat: (TA:) Msb, K) a little, (K,) not much, (Msb,) by a torrent. (A, Mab, K.) _ And + Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) ___ See also , last sentence حُطُبُ And see شُطيبيّة

> مشطوب: see the next preceding paragraph. ___ means A horse swollen فَرَسٌ مَشْطُوبُ الْمَثْنِ وَالْكَفَلِ with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump,] (O, K,) and whose creases of the skin are far apart. (O.) _ Sec also مُطُبُ, last sentence.

شطر

1. شُطُرَهُ , (A, MA, O, TA,) [aor. ع,] inf. n. ; تَشْطِيرْ MA;) and أَرْشُطُورُ (K,) inf. n. ; شَطُرُ (TA;) He halved it; divided it into halves. (A, MA, O, K, TA.) __ شَطْرُهَا __ , aor. ، (Ş,) inf. n. of her, (namely, شطر, (S, K,) He milhed one شطر a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one شَطُرَتْ عدر (S, K.) عشطر شطرت (Ş, K.) and شُطُرَتْ, aor. ، (K,) inf. n. شُطُرَتْ, (TA,) She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other. (K.) seems to be also Syn. with شطار] as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning "quando latus unum vulva pra altero propendet."] __ , (\$, K, TA, and so in the O voce بَصُر, q. v., [in some copies of the S and K and in a copy of the A, erroneously, مُصَرَهُ,]) aor. 4, (Ṣ,) inf. n. شطور (S, K) and مُطُرّ, (TA,) He was as though he were looking at thee and at another: (S, A, K:) on the authority of Fr. (TA.) شَطْرُهُ سَالُوهُ لَا He repaired, or betook himself, in the direction of and الجهلة in the sense of الشَّطُور and has no verb belonging to it. (K.) ___ The house, or abode, was distant, or remote. (Mgh, Mab.) شَطَرُ ... (S, K,) aor. 2; (K;) and شُطَارَةٌ, aor. عُزِ inf. n. شُطَارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Msb,) and He; (A in art. تشاطر (L;) [and ; تُسَطُورٌ ; (L;) وَشُطُورٌ was, or became, or acted, like a تُطر [q. v.]. (Ṣ, رِشَطُرَ عَنْهُر مِ (A, Mab,) or شَطَرَ عَلَى أَهْله K.) And مُنْطَرَ عَلَى شُمُورَة and شُمُورة and شُمُورة and شُمُورة and مُثَطَارَة, (K,) or this last is a simple subst., (Msb.) He withdrew fur away (S,* A, K *) from his family; or broke off from them, or quitted them, in anger: (A, K:) or he disagreed with his family, and wearied them by his wickedness (Msb, TA) and baseness. (Msb.)

2: see 1, first sentence. __ شطّر نَافَتَهُ (Ṣ,) or بناقته, (K,) inf. n. بناقته, (S, K,) He bound two of the teats of his she-camel with the صرار [q. v.], (S, K,) leaving [the other] two [unbound]. (K.)

3. مَالِي I halved with him my property; (S, K;) I retained half of my property and gave mother], having milked the other teat and bound it with the صرار [q. v.]. (\$.)

6: see 1, last sentence but one.

The half of a thing; (S, A, Mgh, Msb, K;) as also أَشْطُرُ (Ṣ, Ķ) أَشْطُرُ (Ṣ, Ķ) : شَطِيرٌ ♦ and [of mult.] شُطُور. (K.) It is said in a prov., [Milk thou a milking of which half shall be for thee]. (S.) And one says ilaiv [half] blach and [half] white. (A.) Accord. to Ibráheem El-Harbee, (O,) the مَنْ مَنْعَ صَدَقَةً فَإِنَّا آخِذُوهَا saying of the Prophet, [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشُطَرَ مَالُهُ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Sháfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) - It occurs in q. v.], or مُكُوك two trads. as meaning Half a half a وَسَن [q. v.], of barley. (TA.) __ [In prosody, Half a verse.] - Also ! A part, or portion, or somewhat, of a thing; (Mgh, K;) and so (TA.) In the trad. of the night-journey, means + [And He remitted] part, or somewhat, thereof; (K;) i. c., of the prayer. (TA.) And similar is the saying in another trad., Purification is part of + الطَّهُورُ شَطُّرُ الإيمَانِ faith]. (TA.) - Either the fore pair or the hind pair of the teats of a she-eard: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K:) and either of the two teats of a ewe or she-goat: (IAar, TA:) pl. فَلَانَ (Ṣ, TA.) Hence the saying, (Ṣ,) أَشْطُورُ Such a one has known, or : حَلَبَ الدُّهْرَ أَشْطَرَهُ tried, varieties of fortune: (S,* TA:) has ex perienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, means streams, or flows, of milh: and [in like manner] one says, حَلَبَ الدَّهْرُ شَطْرَيهِ. (TA.) And, as is said in the "Kamil" of Mor, one says of a man experienced in affairs, فُلَانٌ قَدْ حَلَبَ Such a one has endured the difficulties انطره and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after them [in spirit], though with them [bodily], be-

one looks or goes or the like. (S, A, Mab, K.) One says, قَصَدَ شَطْرَهُ Ile went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], Then turn thou فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمُسْجِدِ ٱلْحَرَامِ thy face in the direction of the Sacred Mosque. (Fr. S.) The noun in this sense has no verb belonging to it: or one says, شَطْرُ شُطْرُهُ [expl. above: sec 1]. (K.) _ Also Distauce, or remoteness. (TA.)

مُطُيرُ see مُطُيرُ [of which it is both a syn. and a pl.].

The offspring of such a one are وَلَدُ فُلَانِ شَطْرَةً half males and half females. (S, A, K. [In the Ham p. 478, it is written .])

شُطْرَانُ , (Ṣ, A, Ḳ,) fcm. شُطْرَى , (Ḳ,) A bowl, (Ṣ, Ḳ,) or vessel, (A, Ḳ,) half full. (Ṣ, A, Ḳ.)

A ewe, or she-goat, having one teat longer than the other; (Ş, O, K;) like غضون in this sense [and perhaps in others also, agreeably in the first paragraph of شطار with what is said of this art.]: (Ş in art. عضن) and (so in the Ş and O, but in the K"or") one having one of her teats dried up: (S, O, K:) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) - See also the next paragraph.

: see مُطُرُّ , in two places. — Also Distant, or remote; (As, S, A, Mgh, Msh, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, in the شُطُرٌ ♦ Mşb,) and a tribe. (A.) And so phrase نُوَى شُطُرُ [A distant tract, or region, towards which one journeys]: (S, K:) so too which may mean] نِيَّةٌ شَطُورٌ in the phrase شَطُورٌ ا as above, (like بنيّة شطون,) or a remote, or farreaching, intention, or aim, or purpose]. (TA.) _ Also A stranger; (S, O, Msb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce is: (S, O:) or one who is alone, or solitary : (A :) pl. شُطُر. (TA.)

One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Msb.) and who wearies them by his wickedness (S, Msb, K) and baseness (Msb) and guile: (TA:) i. q. meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Aboo-Is-hak says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has wearied his family, and withdrawn far from

I left for my lamb, or hid, one teat [of the another. (TA.) _ Also A direction in which cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. (TA.) شطار

> [Halved. _ And hence,] A verse of the metre termed الرجز, (O, K,) and of that termed السّريع, (TA,) having three of its six fect wanting ; (O, K;) properly, having half thereof taken array. (O.) = Also Bread done over with [the scasoning, or coudiment, called] ڪَامَخ (O, K.)

> They are persons whose houses مُمْ مُشَاطِرُونَا adjoin ours. (O, K.)

(L, Msb;) شَطْرَنْجُ (O, L, Msb, K) and شُطْرَنْجُ some say the former; and some, the latter; (Msb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msb, TA,) such as جردَ علَى, (TA,) which the latter is not; (Msb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A wellknown game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Msh, K, TA;) [said to be] from مد رنگ "a hundred strata-gems;" or from "trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from تُناهُ رُنْج the royal care or sorrow;" or from ثَشُ رَبَّك "six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from referring to the , المُشَاطَرَةُ , (O, K,) or الشَّطَارَةُ word التَّسْطِيرُ (TA;) or from التَّسْطِيرُ, (O, Ķ,) referring to the word مطرنج; so says 1bn-Hisham El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the and the - to be augmentative letters, and are manifestly incorrect. (MF, TA.)

1. شُطُونٌ , (Ṣ, TA,) [nor. ٤,] inf. n. شُطُنُ (PS,) He was, or became, distant, or remote, (S, شَطَنت [from him, or it]. (S.) And شُطنت الدار, (Msb, TA,) aor. as above, (Msb,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Msb, TA.) _ And + He was, or became, remote, or far, from the truth, and from شَطُنَ فِي And ــــ (Msb.) ــــ And شُطُنَ فِي الأرض, (K,) inf. n. as above, (TA,) It cutered into the earth, either راسخا [app. as meaning app. as واغلا becoming firmly fixed therein], or meaning penetrating, and becoming concealed]. $(K.) = \tilde{d}\tilde{d}\tilde{d}$, (S, K,) aor. 4, inf. n. شَطَنَهُ, (S, K,)He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or

course; expl. by the words مَنْ نِيَّتِهِ وَوَجْهِهِ (ISk, Ş, K.) — And شَطْنَهُ, (Ṣ, Ķ.) aor. -, (Ṣ,) inf. n. شَطْن (TA,) He bound him with the شَطْن [or rope, or long rope, &c.]. (Ṣ, Ķ.)

4. IIe made him, or caused him, to be, or become, distant, or remote. (S, K.)

Q. Q. 1. مَيْطُن Ite acted as a مَيْطُن [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and المَيْطُن; (S, K;) both signify the same; (K, TA;) he became, and acted, like the مَيْطُن. (TA.)

Q. Q. 2. تَشَيْطَنَ: see what next precedes.

A rope, (Ş, Mşb, K,) in a general sense: (K:) or a long rope: (Kh, S, K:) or a long and strongly-twisted rope by means of which one draws water : (TA:) pl. أَشْطَانُ (S, Msb, K.) Mention is made, in a trad., of a horse as being i. c. Tied with two ropes, or long ropes, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, إِنَّهُ لَيُنْزُو بُينَ [Verily he leaps between two ropes, or lang ropes, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Msb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, كَأَتُّهُ شَيْطَانٌ فِي أَشْطَانِ [As though he were a deril in ropes, or long ropes, &c.]. (S, Møb.)

which one purposes journeying] that is distant, or remote. (Ṣ, Ķ.) And غَزْوَهُ شَطُونَ [A warring and plundering expedition] that is distant. (K.) And غَزْوَهُ شَطُونَ [Distant war: or] † war that is difficult [because distant]. (TA. See an ex. in a verse cited voce أَشِيرُ عُطُونَ [See also مُطُونَ [. أَعَالَمُنَ]. [See also مُطُونَ [. أَعَالَمُنَ]. [A deep well, (Ṣ, Ķ, TA,) curving in its interior: (TA:) or a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower purt; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And رُمُتُ مُنْ مُنْ عُلُونَ اللهِ اللهُ ا

Distant, or remote. (TA. [See also مُطِينٌ , and مُطُونٌ.])

الله [Distant, or remote, in respect of the place of alighting or abode]; i. q. عُاطِنُ [q. v.]. (TA in art. شُطُونُ [See also شُطُونُ, and شُطُونُ])

— And + Far from the truth [and from the mercy of God: see 1]. (TA.) — And i. q. غَبِيثُ †[Bad, corrupt, &c.; like عَبِيثُ]. (K.)

Umeiyeh (Ṣ, TA) Ibn-Abi-ṣ-Ṣalt, referring to Solomon, (TA,) says,

أَيُّـمَا شَاطِـنِ عَصَاهُ عَكَـاهُ ثُمَّر يُلْقَى فِي السِّجْنِ وَالأَغْلَالِ

[Whatever bail one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.)

a word of well-known meaning [i. e. A devil; and with the article JI, the devil, Satan]: (S, K:) any that is excessively, or inordinately, proud or corrupt or unhelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts; (A'Obeyd, S, Mab, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the is radical, (S, Msb, TA,) the word being of the measure فَيُعَالُ, from Msb, TA,) signifying "he was, or became, شُطُنُ distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Msh;) as is indicated by the pl. شَيَاطِينُ; [for] the reading of El-Ḥasan in the Kur xxvi. 210, الشَّيَاطُونَ, is anomalous, [like and is said by Th to be a (بَسَاتِينُ for بَسَاتُونَ mistake: (TA:) or, as some say, the ن is augmentative, (S, Msb, TA,*) and the sis radical, so that the word is of the measure فعُلَان, (Msb,) from شَاطَ, aor. پَشِيطُ, (Msb, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Msb,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the Kur, the word is always perfectly deel.; and so it is said to be by SM, in art. شيط of the TA; unless used as a proper name: but J says,] if you make it to be of the measure فَيْعَال said of a man, [or rather because they say of a man تشيطن,] you make it perfectly deel.; but if you make it to be from شَيْطُ f"he burned" a thing], you make it imperfectly decl., because it is of the measure نُعُلَان. (S.) _ Also The serpent: (S, K:) or a certain species of serpents; (Fr, S, TA;) having a mane, of foul aspect: or, as some say, a slender, light, or active, scrpent. (TA.) - Respecting the saying in the طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ (63], ظَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Its fruit is as though it were the heads of the شياطين], Fr says that there are three ways in which it may be explained: one is, that the طلع is likened to the heads of the شياطين [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the evil in disposition of the jinn, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, حُأْنَهُ وَجُهُ شَيْطَانٍ [as دُانَّهُ رَأْسُ though it were the face of a devil], and [as though it were the head of a devil] شُيطُان is not seen, he is conceived شيطان for though the in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is foul, or ugly, serpents; for] the Arabs apply the name to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA:*) the third is, that a certain foul, or ugly, plant is

الشَّيْطَانِيَّةُ A certain sect of the extravagant limited sealors of [the schismatics called] the بُشِطَانُ الطَّاقِ (TA,) an appellation of Mohammad Ibn-En-Nonmán. (K and TA in art.)

مُشَاطِنٌ One who draws ont the hucket from the well بِشَطَنَيْنِ, (K, TA,) i. e. with two ropes. (TA.)

ast sentence. مُشَيْطُنةُ: see مُشَيْطُنةُ

مظ

4: see the preceding paragraph.

The stick, or piece of wood, which is inserted into the loop, or handle, of a sach; (§;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sachs, (K, TA,) when they are hound upon the camel: (TA:) there are two such pieces of wood: (S,*TA:) pl. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Magroof, as cited by Golius.)

A sack made fast, or bound. (Fr. Ķ.) — A stick, or piece of wood, split in several places. (Fr, Ķ.)

شظف

1. شَطْنَتُ عَنِ الشَّعَرِ (Ṣ, O, Ṣ,) aor. عَنْ الشَّعَرُ (Ṣ, O, Ṣ,) aor. عَنْ الشَّعَرُ (O, Ṣ,) aor. عَنْ الشَّعَرُ (O, Ṣ,) of the former verb; (O;) The trees, not being sufficiently watered, became hard, without losing their moisture. (Ṣ, O, Ṣ.) — And شَطْفُ His hand became rough, or coarse. (Ḥar p. 70.) — And شَطْفُ العَيْشُ The means of subsistence became dry and hard. (Ṣ, TA.) — شَطْفُ الْعَيْسُ (Ṣ, Mṣb, Ṣ,) aor. عَنْ الشَّهُ عَنِ الشَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللْعُلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

(O, TA,) inf. n. مُثَلَّفُ, (O, K,) I withheld, restrained, or debarred, him from the thing. (O, K, TA.) — And فَافُ signifies also The drawing firth the testicles of a ram: (O, K:) or the compressing them between two pieces of wood, or stick, and binding them with sinew (بعقب, in the CK [erroneously] بعقب, so that they wither. (K.)

5. تشظّن He subjected himself to a hard, or difficult, life. (L in art. معد.)

A splinter, or piece split off, of a staff, or stick. (IAar, O, K.)

mece of wood, or stick, like a peg: pl. شظفة. (Ibn-'Abbad, O, K.)

or difficulty, or distress; (AZ, Ṣ, O, Ķ;) like أَخُلُتُ (AZ, Ṣ, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i. e. شَكَاتُ [which see in what here follows]: (TA:) and (K) as some say, (TA,) dryness, and hardness, of the means of subsistence: (K:) or شَكَاتُ signifies hardness, and straitness, of the means of subsistence: (Mṣb:) or hardness, and coarseness, or roughness, thereof; from and coarseness, or roughness, thereof; from 'شَكَاتُ يَدُهُ [expl. above]: (Ḥar p. 70:) pl. شَكَاتُ يُدُهُ [expl. above]: (Ḥar p. 70:) pl. شَكَاتُ يَدُهُ [expl. above]: (Ḥar p. 70:) pl. شَكَاتُ [expl. above]: (Ḥar p. 70:) pl. [expl. above]: (Ḥar p.

لَّذُ Dry and hard means of subsistence.

(K, TA. [Sec 1.]) — Ecil in disposition. (O, K.) — Vehement in fight. (Ibn-'Abbad, O, K.)

— A man alighting, or taking up an abode, in places where the herbaye is dried up, and in a desert where is no water (قَالَعُ). (TA in art.

— المُعَالَقُ العَالَمُ العَلَمُ العَلَمُ

شُطْفَةٌ Bread that has become burned. (IAnr, O.) شُطُفُ : see شُطُفُ

Distance, or remoteness. (O, K.)

matered, have become hard, without losing their moisture. (S, O, K.)

One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course. (O, K. Omitted in the TA.)

شظى

1. شظی , [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&e.,] It was, or became, split. (AḤn, TA.) — Said of a horse, (Aṣ, Ṣ, Mgh, Ḳ,) aor. -, inf. n. شظی (Ḳ,) His شظی, (Aṣ, Ṣ, Mgh, Ḳ,) i. e. the small bone called الشناع, (Aṣ, Ṣ, Mgh, ¸) moved from its place, (Aṣ, Ṣ, Mgh,) or became

displaced, syn. زُوى, (A, TA,) or became unsteady, or nabbling: (K:) and so بنظى, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شظى, accord. to some, signifies the sinews' becoming split, or slit: (As, S, Mgh:) or شظى has this meaning also; (K;) and so بنظة has this meaning also; (K;) and so بنظة. (ISd, K, TA.) — Accord. to the K, شظى, said of a corpse, is syn. nith شظى; but correctly, the former verb is شظى, aor. -, inf. n. شظى, and the latter verb is شظى, aor. -, is said of a شقى [or skin for water or milk], meaning It being filled, its legs became raised, or raised high. (TA.)

2. شظّی, (TA,) inf. n. تُشْظَيُّة, (K, TA,) He separated into several, or many, portions or divisions; or dispersed, or scattered; (K, TA;) [a thing; or] ta company of men. (TA.)—And He made [a horse] to be such that his became unsteady, or wabbling. (TA.)

ق. تشظی, said of a stick, or branch, or piece of wood, (A, Msb, K, TA,) or of a thing, (S, TA,) It split, or became split, in pieces, or in several or many places: (A, Msb, TA:) or it became scattered, or dispersed, in splinters, or pieces split off: (S, K:) and it [i. e. anything, nothing in particular being specified,] became separated into several, or many, portions or divisions; or dispersed, or scattered. (TA.) One says also, the pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

7. انشظى It broke, or became broken. (TA.)
One says, انشظت الرّبَاعية The [tooth called the]
broke, or became broken. (TA.)

ليطة of a staff, or stick, The like of a, شظي [i. e. a piece, or sharp piece, of the exterior portion], that enters into the hand, and nounds it. is more commonly شُظيّة (Ḥam p. 474. [But شُظيّة used in this and similar senses.]) __A small bonc, , i. e. a bone, and عظيم, i. e. a bone, and so in my copy of the Mgh,]) or a slender small bone, (As, S,) adhering to the ذراع [here app. meaning the arm-bone of a horse], (As, S, K,) or to the bone of the ¿, (Mgh,) which sometimes moves from its place; (As, S, Mgh; [see ; يَشَظية ;]) or to the hnee; (K;) thus in the M; (TA;) or to app. here meaning the fore shank of a وظيف horse]; (K;) thus in the A: (TA:) or certain small sinews (بَعْبَ) therein; (K;) i. e. in the thus in the T. (TA.) AO says that from شظى i. e. The motion of the تَحَرُّكُ الشَّظَى its place (sec 1)] is like what is termed انتشارُ except that the horse has more power of العصب endurance of the latter than of the former. (T,

TA.) - And Partions of a thing that are separated, or dispersed, or scattered. (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is مُطَانة. (TA.) __Also A portion of fur upon the mark left by a gall, or were, on the bach [of a camel], such as reaches the utmost extent thereof: (K, aecord. to the TA: الشُّطَى being there expl. by the words الربرة على اثر الدبرة حتى تبلغ اقصاها in the CK, and in my MS. copy of the K, الدّبرة أ ; على أَثُرِ الدَّبَرَةِ في البَزْرَعَةِ حَتَّى تَبُلْغَ أَتْصَاهَا which Freytag renders "snleus ad latus alterius in arvo ductus, ut ejns extremum attingeret;" but which, I think, evidently presents a mistranscription and an interpolation:]) the pl. is and sometimes there are ten [?] portions : أَشْظَيَةُ of fur [of this description, app. meaning, upon one camel: the word that I here render "ten" is more like عشر than عشد; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ,]: mentioned by ISh, from Et-Taifee; as is said in the T. (TA.) - Also + The followers, and incorporated confederates, of a people, or party; (S, K;) contr. of the othereof: (S:) or the freedmen and followers. (M, TA.)

and شظی: see the next paragraph.

A splinter, or piece split off, (T, S, M, Mgh, Msb, K,) of a staff, or stick, and the like. (S,) or of wood, (T, Mgh, Mab,) and the like, (Msb,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شَطَايَ (Ş, Meb, K, &c.) and (K,) [or rather this is a coll. gen. n.,] like مُظَلَّى الْ as رَكِيَّةُ is of رُكِيَّةً, (TA,) or a quasi-pl. n., like شَظَّى, improperly said by IAar to be pl. of شَطَّى, (ISd, TA,) and مطلی (K, TA, [in the latter as omitted in the K, with kesr to the on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the إبرة [q.v.] at the head of the elbow [of the horse] a ذَرَاع adhering to the شُظيَّة, but not [forming a portion] of it. (TA. [See مُظْنَى]) ___ Also A bow: (K:) because its wood is split: on the authority of AHn. (TA.) __And The shankbone. (K.) And A great mass of rock wrenched from the side of a mountain; (K, TA;) as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap: and also a piece cut from a mountain, like a house or a tent: and it is said in the copies of the K that , with kesr, signifies the same; but the word is correctly ♦ شُنْظِيَّة , with an augmentative ن, as in the T, and mentioned also by Hr in the "Gharcebeyn:" pl. of the former شَطَايًا. (TA.) ــ Sec also شُنظاة.

أظ part. n. of شَظِيَ [q. v.] said of a horse. (TÅ.)

The head, or top, of a mountain, (K, TA,) [and so مُنْظَاقُهُ (Freytag, from the Deewan of the Hudhalees,)] resembling the مُنْفَة (q. v.]

[likewise] signifies the heads, or tops, of the mountains. (TA.)

مُعْلَيْةُ: see مُعْلِيَةً, near the end.

. شُنْظَاةً see : شُوَاظِي الجِبَال

مَشَاطِي, pl. مَشَاطِي, A fragment of mood: (Freytag, from the Deewan of Jereer:) but the pl., when indeterminate, is correctly ...]

1. مُعّ, (O, K, TA,) aor. , , (O, TA,) inf. n. (Ṣ, • O, • Ķ, • TA) and شُعَاعُ (TA,) It became scattered, or dispersed; (S,O,K,TA;) said of a thing; like شَاعُ, sor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شُقّ ;] and [in like manner] is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA. [See also رَبُعُاعُ , (Ṣ, O, K,) عَمَّ بُولُهُ عِنْهُ , (Ṣ, O, K,) عَمَّ بُولُهُ عِنْهُ , (Ṣ, O, K,) aor. عُرْهُ , (Ṣ, O,) inf. n. مُعَاعُ (O, TA) and شَعَاعُ (K, TA,) He (a camel) scattered his urine; as also اشعه ا : (Ṣ, O, Ķ:) or both signify he scattered his urine, and stopped it. (TA:) ___ And and ; شَعِّ ، inf. n. بَشَعٌ الغَارَةَ عَلَيْهِمْ ♦ بَعْشَعَنْ (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, النَّيْل. (TA.)

4: see 1. اشعت الشبيل The sun spread, or [or beams], (Ṣ, K,) or its light. (TA.) اشع الزَّرَّع للهِ The corn put forth its اشعًا الزَّرَّع (Ş, K, TA,) i. e., its ann. (TA.) __And اشعًا The ears of corn became compact in their السنيل grain, (K, TA,) and dry therein. (TA.)

7. انشُعَ الذِّنْبُ فِي الغُنَرِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. مُعْشَعُهُ, (Ş, O, K,) inf. n. عُعْشَعُهُ, (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, * K,) like as one mixes wine with water. (O.) And شَعْشُعُ or mess of crumbled] ثريدة bread] with olive-oil: (O:) or he put much clarified butter to it, (ISh, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from هُ شَعْشَاع as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to ثرید. (TA.) ___ See also 1.

R. Q. 2. تَشَعْشُعُ, said of a man, is from اللهُ عَشُعُ applied to a man as meaning عُلُو خَعْيْنَ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye. and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to brishness, &c.: or he was, or became, such as is

of a mosque: pl. ثَنَاظ: and الْجِبَال and أَشُواظِي الْجِبَال termed أَشُواظِي , q. v.]. (Ham, p. 246.) __ Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تُشَعْسَعُ; from الشيوع "the being distant, or remote:" and accord. to another, تَسْعَسُعُ, with two سs. (TA.)

> see شَعَامُ, first and last sentences. = Also Haste: (IAar, K, TA:) and so شُعِيعُ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce (TA.) شَعَاعَ

> A spider's web. (AA, K.) _ See also

[an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.;] Scattered, or dispersed; and disordered, or unettled; syn. مُتَعُرِّقٌ; (Ṣ, Ḳ;) as also أَمُتَفَرِّقٌ, [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and پُشَعِيْعٌ, which is wrongly expl. in the K as syn. with in another sense, as stated above; (TA;) and مُعْشَاعُ (Ṣ, Ķ.) One says, Ilis blood went scattered, or dispersed: (TA:) or شُعَاع applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce نَفَدٌ. (Az, TA. [See also مُعَامًا كَهُبُوا شَعَامًا And لَهُبُوا شَعَامً They went away scattered, or dispersed. (K.) And امَّة شُعَاع A nation, or people, scattered, or dispersed. (TA, from a trad.) And تُطَايَرَت العَصَا شَعَاعًا The staff, or stich, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, القُصَبة the reed, or cane. (TA.) And وَأَى شَعَاعُ A disordered, or an unsettled, opinion. (Ṣ, Ķ.) And نَفْسُ شَعَاعُ A mind of which the purposes, or intentions, (Land, as in the S [and O], for which, in the K, فمومها is erroneously substituted, TA,) and the opinions, (Z,TA,) are disordered, or unsettled, (Ṣ, Ḳ, TA,) so that it is not directed to a decided affair. [His mind fled in] طَارَ فَوَادُهُ شَعَاعًا And a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَنَرَّفَتْ هُبُومُهُ [a mistranscription, as before: correctly i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (Ķ.) And a rájiz says,

صَدَّقُ اللِّقَاءُ غَيْرُ شَعْشَاعِ لا الغَدَرْ

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (ISh, O;) syn. ضَيا-. (ISh, O, K, TA.) = Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so مُعَاعِ لا and شَعَاعِ لا (K) and تُعْمِ ': (TA:) or the ann, or beard, when it has

become dry, as long as it remains on the ears; as also پُشَعَاعِ ∜ (Lth, O.)

(AA, K) [The rays, شُعُّ ♦ Ş, O, K) مَعُاعُ or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with 5: (S, O, K:) [and Freytag states that is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَاءُ, O) is أَشِعَةُ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and ثعُنع (O, K) and أشعاع; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّهْسَ تَطْلُعُ مِنْ عَدِ يَوْمِهَا , it is said, لَيْلَةُ القَدْرِ ý [Verily the sun will rise on its morrow] شُعَاعَ بَا having no rays]. (Ṣ: in the O, من غدها.) __ In the verse cited voce نُفَدّ, As is related to havo read الشُّعَاعُ instead of الشُّعَاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) ___ See also مُعَامَ, last sentence, in two places.

: see شُعَاعٌ see شُعَاعٌ; see شُعَاعٌ

. see شَعِيعُ, first sentence.

(, [X,) or both, (TA,) رَشَعْشَاعٌ ♥ S, O,) or وَ مُعْشَعْ and مُشَعْشَع , (S, TA,) Shade that is not thich, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) ___ Sec also شُعَشَاع, in two places.

see the next paragraph but one, in two: places: and see شُنْشُلْ.

. شُعَاءِ sec : شِعشعَة

K,) in which last the relative s is without cause, as in دُوَّارِيُّ and دُوَّارِيُّ (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed or the first signifies long-necked; and so the third, and the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neek: (TA:) and light, or active: (O, K:) or so in journeying; as also مُدُهُدُ like مُدُهُدُ applied to a man, or, accord to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or heautiful, (O, K, TA,) in face: (TA:) and المُعَشَّع (so in the O,) or مُعَشَّع with damm to the , (TA,) a boy, or young man,

goodly, or beautiful, in face, light in spirit; (O, | • TA;) on the authority of AA. (TA.) Also Certain trees; or a kind of tree. (TA.)

نَعْشَعْاتْ: see شَعْشَاعْ, in two places. With 3, applied to a she-camel, meaning Tall: (8, 0:) or large in body: (TA:) pl. شعشعانات. (Ş, O. In the TA, ثَعْشَعَانَاتُ is said to be mistranscribed in the S شَعْشَعَانَان: but it is not so in either of my copies.])

نَّعْشَاعٌ: see شَعْشَاعٌ, in two places. Also Long and thin; applied to a camel's lip. (TA.)

see شَعْشَعُ: with ق, applied to wine (خبر), Mixed with water: (O, EM p. 183: accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)

1. شُعْبٌ, (Ṣ, Mạb,) aor. -, (Mạb,) inf. n. شُعْبٌ, (A, Mab, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyad: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Msb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شعب meaning "a tribe," as it seems to be indicated in the Ham p. 538,] one says, ر (A, Ḥam,) , أَتُ شَعْبَهُمْ (Ṣ,) or , نَفَرْقَ شَعْبَهُمْ 1 [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ḥam :) and الْتَأْمُ شَعْبُهُ (S, A, Ḥam) 1 [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Hum.) And شَعْبَتُهُو الْهُنيَةُ Death separated thom: (8:) and شَعْبَتُهُ شُعُوبُ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عبل: in the K, in that art., اشتعبته [perhaps a mistranscription].) And it is said in a trad., مَا هُذِه , i. e. [What is this النُتْيَا ٱلَّتِي شَعَبْتَ بِهَا النَّاسَ judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of التي شُغَبَتُ فِي النَّاسِ, which means, "which has excited evil among the people."]) One says also, أَمْوَهُ † The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee.

وَإِذَا رَأَيْتَ المَوْءِ يَشْعَبُ أَمْرَهُ شَعْبَ العَصَا وَيَلَبُّم فِي العِصْيَانِ

+ [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeyd, TA.) __ Also, aor. as above, (Msb,) and so the inf. n., (S, A, Msb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Msb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i.e.] he cracked a thing [such as a wooden bowl &c.]: (A, Msb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) بَثُعْبُ صَغِيرُ مِنْ شُعْبٍ كَبِيرٍ occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) [He gave a portion of property; as though he broke it off.] One says, إِشْعُبُ مِنَ الْهَالِ Give thou to me a portion of the property. (TA.) He (the commander, or prince, S) sent a mes-إلَى مَوضِع كَذَا [to him], (K,) or الله senger (S, K) [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) sor. and inf. n. as above. (TA.) And شُعَبُ اللَّجَامُ الفُرسُ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) __ He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, L What diverted thee, or what has diverted thee, &c., from me?]. (TA.) = It is also intrans.: see 4. __[Thus it signifies He quitted his companions, desiring others.] One TA) He فِي عَدَدِ كُذَا (K, TA) شَعَبَ إِنَّهُمْ (TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) -And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شُعَبَان, q. v.,] is [said to be] named. (TA.) = Also, (K, TA,) sor. and inf. n. as above, (TA,) said of a camel, He cropped (اهتفر) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) عب فعب aor. - , (Ķ,) inf. n. شُعُبُ, (Ṣ,• Ķ,• TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, TA.) [See also below.] شُعُبُ

2. شعّب [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) -Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (\$, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] It is also intrans.: see 4. ___ Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like الشعب. (K, * TA.) [Hence,] one says, إِنِّى أَرَى الشَّرْ شَعْبُ †[Verily I see the evil to have grown like seed-produce when it branches forth] ; like as one says, قُصُبُ, and زُنْبُبُ (TA in art. نب.)

3. He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] ثاعب المَيَاة † [He quitted life]. (TA.) And شُعُبَتْ نَفُسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, (K.) (K.) (i. as also انشعب الله [i. e. فَوَ [See also what next follows.]

4. اشعب He died : (Ṣ, Ķ : [see also 3 :]) or (so in the S and TA, but in the K "and") he separated himself from another or others, never to return ; (Ṣ, Ķ ;) as also أشعّب or أشعّب accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (Ş,) namely, En-Núbighah El-Japdee, (IB, TA,)

وَكَانُوا أَنَاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا

.accord ,وَكَانُوا شُعُوبًا مِنْ أَنَاسِ TA,) or ,وَكَانُوا شُعُوبًا مِنْ to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom should overtake. (TA. [IB's explanations seem at first sight to indicate that he read and neither of which is admissible: cach of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.])

are quasi-pass. verbs, the former of ثُعُبُ and the latter of ثُعُبُ (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote. (K.) One says, تَشَعَبُوا فِي طَلَبِ البِيَاهِ [They became separated, &c., or they separated themselves, &c., in in pre- في الغَارَاتِ search of the waters], and في الغَارَاتِ انشعب ا عُنّى datory excursions]. (TA.) And انشعب ا Such a one became distant, or remote, from me; or withdrew to a distance, or far away, from [تشعّب and] انشعب لا الطّرِيقَ TA.) And انشعب The road separated. (S, A, Mab.) And انشعب انشعب and تشعب The river separated [or branched forth] into other rivers. (TA.) And انشعبت المام الم (TA) تشعبت (TA) أغْضَانُ الشَّجَرَة cracked in several places: and he corrupted, The branches of the tree separated, divided,

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Msb.) See also 2. One says also, † [The state of affairs of the man became brohen up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) - Also the latter verb. [or each,] It became closed up; [or repaired by having a crach or cracks closed up, or by being pieced;] said of a cracked thing: (TA:) and ♦ both verbs, i. q. انْصَلَتْع [which means, in a general sense, it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and * the latter signifies also it became cracked; (A;) [and in like manner the former, said of a number of things; or it became cracked in several places when said of a single thing: and hence both signify, in a general sense, it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

inf. n. of شُعْبُ [q. v.]. (Msb.) ___ [Used as a simple subst., it signifies Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA;) as also المُعَبِّة (S, TA:) pl. of the former شعوب. (TA.) __ And [hence, perhaps, as implying both union and division,] Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Mab, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:]) pl. ثُعُوبُ: (Ş, Mṣb:) or it signifies, as some say, (Mṣb,) or signifies also, (Ṣ,) a great tribe; syn. وَقِيلُهُ عَظِيمُهُ (Ṣ, A, Ķ,) or عَلَى عَظِيمُ ; (Mṣb;) the parent of the [tribes called] بَبَائِل, to which they refer their origin, and which comprises them: (8:) or, as some say, a great tribe (عُلْيُ عَظْلِي) forming a branch of a قبيلة: or a قبيلة itself: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the is greater than the قَبِيلُة; next to which is the : فَحَدْ then, the ; يُطْن then, the ; عُمَارَة then, the (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the , (Msb, عُمَارَة then, the وَقَبِيلَة then, the ; شُعْب TA,) with fet-h and with kesr, to the ; (Msb;) then, the نَحْن ; then, the نَحْن; and then, the نصيلة: thus, Khuzeymeh is a شعب; and Kináneh, a عبارة; and Kureysh, an عبارة; and Kuşei, a بطن; and Háshim, a فخذ; and El-'Abbás, a ضيلة: (Mab, TA:) and Aboo-Usameh says that

these classes are agreeable with the order obtaining in the structure of man; the is the greatest of them, derived from the _____ [or suture] of the head; next is the قبيلة, from the which is a term applied to any one of the قبيلة four principal bones] of the head; then, the , which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the فضلة, which is the shank: to these some add the عشيرة which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَهُط some also add the جنم before the : (TA in art. بطن:) the pl. is as above. (TA.) It signifies also A nation, people, race, or family of mankind; syn. ; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبُل [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is بشعب with kesr. (MF.) And the pl., is [said to be] especially applied to denote the foreigners (العجم): (TA:) [thus it is said that] the phrase, in a trad., إِنَّ رَجُلًا مِنَ الشُّعُوبِ means [Verily a man] of the foreigners (العجم) [became a Muslim: but see العجم)]. (\$.) _ Also, [as implying separation,] Distance, or remoteness. (A, K.) So in the phrase The distance, or remoteness, of the abode, or [The distance] dwelling]. (TA.) __ And A crack (S, A, K, repairs. شُعًاب TA) in a thing, (Ṣ,) which the (S, TA.) _ And The place of junction [i. e. the suture] of the قَبَائل [or principal bones] of the head; (K;) the خَالَ which conjoins the قبائل of in the head being [the frontal قبائل are الله head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (8.) — [Hence, perhaps,] مُمَا شَعْبَانِ † They two are likes [or like each other]. (S.) _ See also _ . = Also Distant, or remote; (K;) as in the phrase 16 شَعُوب [Distant, or remote, water]: pl. شُعُد (TA.)

عُعْبُ : see the dual شُعْبَان voce مُعْبَان .

معب A road: (Msb:) or a road in a mountain: (S, A, O, L, Msb, K:) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (I.I. p. 29:) [see also : مُشْعَبُ pl. (Ṣ, O, Meb.) And A water-course, or place in which water flows, in [a أبطن low, or depressed, tract, such as is called] a of land, (ISh, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISh, O.) Or it signifies, (K,) or signifies also, (A,) A ravine, or gap, [or pass,] between two mountains. (A, K.) — Also [A reef of rocks in the sea: so in the present day: or] a زربة or زربة (accord. to different copies of the K in art. [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bowshot distant, it is called . (K and TA in art. جبن) And A brand, or marh made with a

width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.) [See also 1, last signification.]

: see شَعْبُ second sentence. ___ Also The space, or interstice, between two horns: and between two branches : (K :) pl. عُفُ and بشعَاب and (K, TA,) in this and all the following senses. (TA.) __And A cleft in a mountain, to which birds (الطُّيْر), for which stituted in [several of] the copies of the K, TA) $resort: pl. as above. (K, TA.) \longrightarrow Also A branch$ of a tree, (S, A, Mgh, Mab, TA,) growing out apart, or divaricating, therefrom: (Msb, TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. ثُعُبُ (Ṣ, Mgh, Msb, TA) and شُعَبُ الغُصن, as above. (TA.) And شُعَبُ الغُصن The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.) And [hence] عُصًا فِي رَأْسِهَا شُعْبَتَانِ staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, أشْعَبَان , without in this phrasc. (L, TA.) شُعْبَتَانِ And شُعْبَةً مِنْ رَبْحَانِ [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and مِنْ صُوف [und صُوف A lock, or flock, of hair and of mool]. (JK in art. من شُعبة مِنْ دُوحَتِك And شُعبة مِنْ دُوحَتِك (طوق).) branch, or branchlet, of thy great tree]. (A, TA.) And مُمْأَنَةُ كَثِيرَةُ الشُّعَبِ And many branches, or ramifications]. (Msb.) And [the pl.] as meaning] ! The fingers: (K, TA:) one says, يَدِهِ بِشُعُبِ يَدِهِ † He laid hold upon it with his fingers. (A, TA.) And : He sat between her two legs قَعَدُ بَيْنَ شُعْبَتَيْهَا (A:) and بَيْنَ شُعَبِهَا الأَرْبَعِ [He sat (in the Mgh as implied in the A, and in the Msb , عُعَدُ between her arms and her legs; (A, Mgh, Msb, K;) or between her legs and the شُفْرَانِ [dual of وُرْج q. v.,] of her شُورٌ; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to (A, Mgh, Mab, K.) And الرَّحْل † The [or two upright pieces of wood] of the

And اغْرز اللَّحْمَ فِي شُعَبِ السَّقُودِ l [Infix thou the flesh-meat upon the prongs of the roastinginstrument]. (A, TA.) And بثُعبة منجل +[A tooth of a reaping-hook]. (K in art. سن.) And † [A tooth, or cusp, of the س of the شُعَب the إس of the شُعَب being three. (S and L in art. ...) And The outer parts, or regions, of the horse (K); all of them: (K:) or أَفْطَارُهُ), K); all of them: the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the nech, and the in [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his فارك [or withers, &c.], and the crests of his hips. (A.) __ Also A small watercourse, or channel in which mater flows; as in the phrase عُفية عافل a small water-course filled with a torrent: (S:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] تُلُعَة; or what is smaller than a تُلُعَة accord. to different copies of the K; الشعبة being and, in one مَا صَغُرَ مِنَ التَّلْعَة and, in one copy, عُن الثَّلْعَة. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a Lis, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) __ And A portion, part, or piece, of a thing; or somewhat thereof: (S, Mab, K, TA:) pl. as above. (TA.) One says, اشْعُبُ فِي شُعْبُةُ مِنَ الْهَالِ Give thou to me a portion of the property. (TA.) And معبد عبد من المعبد المالية عبد المالية عبد المالية ال part of faith: and in another, الشَّبَابُ شُعْبَةٌ منَ † [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kur [lxxvii. 30], إِلَى ظِلِّ دِي ثَلَاثِ شُعَبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظلّ being here meant that the fire will form a covering; for [literally] there will be no ظلّ in this case. (Th, L.) _ And A piece such as is called ¿, with which a wooden bowl [or the like] is repaired. (S.) - Accord. to means \$ The changes, شعبُ الدُّهُر (Lth, (T, TA,) or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh.

وَلَا تُقَسِّمُ شَعْبًا وَاحِدًا شُعَبُ

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that here means Intentions, designs, or purposes:

> imperfectly deel., (Msb,) The name of a month [i. c. the eighth month of the Arabian year]: pl. ثُعَابِينُ (Ṣ, Mab, K) and): شُعْبَانَاتُ (Msb, K:) so called from شَعْتُ "it became separated;" (K, TA;) because therein they used to separate, or disperse themselves, in scarch of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زُمَنْ, q. v.]; or, as some say, for predatory expeditions faster having been restrained therefrom during the sacred month of Rejch]; or, accord. to some, as Th says, from شُعَبُ "it appeared;" because of its appearance between the months of Rejeb and Ramadán. (TA.) _ غَزَالُ شَعْبَانَ _ A certain insect, (K, TA,) a species of the جند , or of the (TA.) جُخُدُب

بال (Ṣ, A, Mṣb, Ķ,) without the article, شُعُوبُ and imperfectly deel., (Msb,) and الشُّعُوبُ, (A, Mab, K,) with the article, and perfectly decl. (Msb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, Msb, K;) so called because it separates men: (S, Msb:) the former is a proper name: (Msb:) J says [in the S] that it is determinate, and does not admit the article JI: in the L, it is said that الشَّعُوبُ and الشَّعُوبُ both signify as above : and that in either case it may be originally an epithet, being like the epithets تُتُول and ; ضَرُوب and if so, the article in this case is as in العُبَّاسُ and this opinion is confirmed by what is said of its derivation: but he who says شُعُوب, without the article, makes the word a pure substantive, and deprives it literally of the character of an cpithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاس; yet the essence of an epithet is in it still, as in the instance of جَابِرُ بْنُ حَبَّةً , a name for "bread," so called because it reinvigorates the hungry; and as in وأسط , [a certain town] so called, accord. to Sb, because midway

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَفَصَتُهُ شَعُوبُ [Death became near to him]. (TA.) And it is said in a trad., مَالَى خَدِّهُ مَتَى أَزْرَتُهُ شَعُوبُ فَهَا زِلْتُ وَاضِعًا رِجُلِي, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

A [leathern water-bag such as is called] and رَاوِيَةٌ [q. v.]; (A'Obeyd, S, K;) as also مَزَادَة : (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without at their being the مَزَايد [the making of] فئام ; taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (نَفَامُ nith a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is served (مَحْرُوزَة), K and TA, in the CK مَحْزُوزَة,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) shin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) __ And A camel's saddle; syn. je: because it is joined. part to part: so in the saying of El-Marrar, describing a she-camel.

اِذَا هِيَ خُرَّتُ خُرَّ مِنْ عَنْ يَمِينِهَا مُعِيبٌ بِهِ إِخْهَامُهَا وَلُغُوبُهَا

[When she falls down, or fell down, there fulls down, or fell down, from her right side a saddle by reason of which was her fevered and jadel state]. (TA.) — And عُرِيبُ i. q. عُرِيبُ i. q. عُرِيبُ أَسَّمَا who is a stranger, &c.]. (AA, TA voce عُرِيبُ.)

The art, or croft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

see what next follows.

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between Hl-'Irak ['Irak el-'Ajam] and El-Başrah:

\$\delta c \text{ repairer of cracks [in mooden bonds} \delta c, by piecing them]. (\(\xi\), M\(\xi\), TA.)

التَّاعِبَانِ The two shoulders: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

in an absolute sense, or] branching off from another. (Msb.) شَعُبُ الْمَقُ means The way [of truth, or] that distinguishes between truth and falsity. (K.)

An instrument by means of which a crach in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like, (K, TA,) by means of which the

several places [by closing up its cracks, or by piecing it]. (S.) — See also what follows.

applied to a camel, (K,) and أَشُعُبُهُ applied to a number of camels, (TA,) Marked with the brand called ... (K, TA.)

شعبا

Q. 1. شَعْوَدٌ , and its inf. n. شَعْبَدُهُ : see غُعْبَدُ and

شعد . قد أَمُشَعْبِلًا in art. مُشَعْبِلًا

فعث

1. مُعَثّ , aor. - , (Mṣb,) inf. n. مُعَثّ , (A, Mgh, Mab,) It (hair) was, or became, shaggy, or dishevelled, (A, Mgh,) and frouzy, or altered in odour, (Mgh,) in consequence of its being seldom dressed: (A, Mgh:) or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Msb:) or, accord. to El-Ghooree, it wanted oil, or ointment: [Har p. 50:) and الشقت significs [the same: or] it was, or became, matted, or compacted, (K, TA,) and dusty. (TA.) And the former verb, [and app. * the latter also,] It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed. (Msb.) Also the former verb, aor. as above, (L, K, and Ham p. شَعُونَة (Ş, L, K, and Ham) and شَعُونَة (L and Ham,) He was, or became, shaggy, or dishevelled, in the hair, (JM, PS,) and frouzy, or altered in odour, in consequence of its being seldom dressed: (JM:) or it signifies (or signifies also, JM) he had a dusty head, (8, L, K, JM,) and plucked hair, unanointed; (L;) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner ♥ تشقت (L.)

each,] also signifies 1 The being separated, or disunited, (S, Msh, K, TA,) and spread out, (Msb,) and uncompacted, (TA,) like as is the or tooth-stick, by its being سواك bruised, or battered, or mangled by blows]. تشعّث لا رَأْسُ السّوَاك (Mṛb, TA.) You say, السّوَاك (TA.) (Msb, TA,) and الوُتد, (A, TA,) † The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts for its fibres; or rendered brushy; by its being bruised, or bat-تشعثوا ♥ tered, or mangled by blows]. (TA.) And They [meaning men] became separated, disunited, dispersed, or scattered. (A.) _ And aor. as above, (TK,) inf. n. مُعثُ, said of the state of affairs, + It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled. (S,* A,* K,* TA, TK. [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See below.]) ثُعَثُّ below

2. مُعْتُهُ, inf. n. تُشْعِيثٌ, He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matted, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair. (TA.) _ عُعِيثُ also signifies † The separating, disuniting, dispersing, or scattering, a thing. (S.) And † The mahing to separate like as do rivers and branches. (L.) [Hence,] He made the head of the إِنَّ السَّوَاكِ إِنَّ السَّوَاكِ tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1]. (A.) __ السُّنَا __ tHe took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots. (TA, from a trad.) ___ See شعَّث النَّاسُ فِي الطُّعْنِ also 5, in two places. ale + The people tooh, or began, to impugn his character, censure him, reproach him, or speah against him, by befouling his reputation (بَشْعِيث شعث منه TA, from a trad.) _ And عرضه † He detracted from his reputation : syn. غُفّ and الشَّعَثُ from الشَّعَثُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning انتشار الأمر (L.) — And also, inf. n. as above, + He repelled from him, or defended him: (K:) or he defended his reputation. (TA.) [Thus it has two contr. meanings.]

1 اشعث مِنِّى فُلَانُ . Such a one was angry by reason of me; syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that, in my copy of the A, may be a mistranscription for شَعْت ; and غَضِبَ and ...)

and plucked hair, unanointed; (L;) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner * تَشَعْتُ الدُّهُ (TA.) One says, أَخُتُ الدُّهُ (TA.) One says, المُعَتُّ (S, K, TA,) or tor fortune, took him. (TA.) And أَنُعُتُ المُعَنِّ (S, K, TA,) and the nate pluckets, and unanointed: (TA:) fem. of the first and unanointed: (TA:) fem. of the first applied to a woman: (A, Msb:) and splied to a woman: (A, Msb:) and splied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by

He took his property. (TK.) __ And † The eating little of food; (K, TA;) and so † تُعْمَتُ مَنَ الطَّعَامِ, whence one says, مَنَ الطَّعَامِ I ate little of the food. (TA.)

شَعْتُ: see the next paragraph.

inf. n. of 1 [q. v.]. (L, Msb, &c.) — [Hence,] الله شَعَنُكُ (S,) and شَعَنُكُ (A,) i. e. t [May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. نهر) or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A: [in the latter expressly distinguished as tropical:]) [and so فَعَنُهُ, and يُعْمَلُ ; perhaps by poetic license; for] Kaab Ibn-Málik El-Ansáree says,

† [God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up]. (TA.) It is said in a trad, as a form of prayer, it is said in a trad, as a form of prayer, whereby thou shalt consolidate what is discomposed, deranged, disordered, or unsettled, of my state of affairs. (TA.)

(MA:) [or shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed. (Msb.) And in a similar sense applied to the head of a limit of contraction of its distributed, or uncompacted, in its fibres; or rendered brushy; by its being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb]. (MA.) [And in the TA it is applied to a plant, as meaning † Straggling.] See also And † A man dirty in the body. (Msb.)

مُعْثُ A place of [or in] the hair that is عُعْث [or shaggy, or dishevelled, &c.]. (TA.)

غَثَانُ الرَّأْسِ and شُعْثَانُ : see what next fol-

أَشْعَتُ الرَّاسِ (Ṣ, Mgh, Mṣb, Ķ,) and أَشْعَتُ الرَّاسِ (Ķ,) and أَشْعَتُ الرَّاسِ (K,) and أَشْعَتُ الرَّاسِ (Mgh, TA,) [and أَشْعَتُ (K,) applied to a man, (A, Mgh, Mṣb,) Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or having the head dusty, (Ṣ, A, K, TA,) and the hair plucked, and unanointed: (TA:) fem. of the first أَنْ أَنْ أَنْ الرَّاسِ عَلَيْكُ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (Ṣ:) or dusty by

reason of long journeying. (Ham p. 130, [See an ex. from a poet, voce آدایهٔ The first [or each] is also applied to a head, as meaning Dusty, not renovated [by dressing or anointing], nor cleansed. (Msb.) __ الأشعَث The mooden peg or stahe: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. .: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, TA.) __ And + What has dried up of the [barley-grass called] : (K, TA:) [or] it is so called when its prickles have dried. (TA.)

Q. Q. 1. شُعُودُة , (A, Msb,) inf. n. شُعُودُ , (A, L, Mab, K,) He practised the art termed مُعُودَة, expl. below: (A, L, Msb, K:) as also شُعَبُنُ (Mab, K,) inf. n. شَعْبُنَة: (A, Mab, K:) so some say. (Msb.) [See what here follows.]

Legerdemain, or sleight-of-hand, (A, L, K,) and false miracles, (TA,) and fascinations, (K,) or fascination, (A, L,) or a hind of play, (Mab,) like , (A, L, Mab, K,) making a thing to appear different from what it really is, (L, K,) or showing a man what has no real existence: (Msb:) or making what is false to assume the form of what is true: (TA:) as also شَعْبَدُةُ: (A, Msb:) vulgarly termed مُعَبِّنَة. (TA.) _ Also Quickness: or lightness, or agility, in any affair. (L.) __ It is not a word of the language of the people of the desert. (Lth, L, Msb.)

A messenger of princes or governors, شعودى (L, K,) who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance: (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the descrt. (Lth, L.) __ See also what follows.

and مُشْعُودٌ A man who practises the art termed : شَعُودِي اللهِ (L, K;) as also : (TA in art. مُشَعْبِدُ; improperly called مُشَعْبِدُ, and surnamed أَبُو العَجْبِ. (Eth-Tha'álibee, TA.)

1. شعر به (Ṣ, Mṣb, K, &e.,) and شعر به, (Җ,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. (S, Msb, K,) inf. n. شعر (S, Msb, K, &c.) and شُعُرُ (K, TA) and شُعُرُ (TA, and so in the CK in the place of ثُعُورُ) but the first is the most common, (TA,) and شعرة (Mṣb, K) and and مُعْرَةٌ, (K,) of which last three the first is the most common, (TA,) and شعرى and شعري (K) and شعور (TA) and شعور (Msb, K) and شَعْرَةً (K,) which is said to be the inf. n. of شُعُورةً (TA,) and مُشْعُورة and مُشْعُور (Lh, K) and accord. to which reading, the phrase أَشْعَوْر , (K,) which is of extr. form, (TA,) He مشْعُوراً له

cognizant of it; or understood it; (S,* A, Msb, K, TA;) as also شُعَرُ لُهُ: (Lh, TA:) or he knew the minute particulars of it: or he perceived it by means of [any of] the senses. (TA.) Lh mentions أَشْعُرُ لَفُلَانِ مَا and أَشْعُرُ فُلَانًا مَا عَيلَهُ the phrase [I know what such a one did or has done], and مَا شَعَرْتُ فُلَانًا مَا عَمِلُه [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شعر , below.] شعر , (A, Msb, K,) aor. 4, (Msb, K,) inf. n. nad and , (K, TA,) or شعر, (so accord. to the CK instead of ,) He said, or spoke, or gave utterance to poetry; spohe in verse; poetized; or versified; syn. قال شعرا; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شُعُرُ : (K:) or the latter signifies he made good, or excellent, poetry or verses; (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies he was, or became, a poet; (S;) as also aor. عُرْتُ لِفُلَانِ, sor. عُرْتُ لِفُلَانِ, one says, شُعْرُ said, or spohe, poetry, &c., to such a one. (TS, Had he كُو شُعُرَ بِنَقْصِهِ لَهَا شَعَرَ And لَو شُعُرَ بِنَقْصِهِ لَهَا شَعَرَ Had known his deficiency, he had not spoken poetry, or versified]. (A.) = ثَاعَرُهُ فَشَعَرُهُ : see 3. عَاعَرُهُ فَشَعَرُهُ عَدُوهُ عَدُوهُ عَدُوهُ عَدُ عَدُوهُ عَد see 4. __ As syn. , شَعَرٌ .see 3. شُعِرُ , aor. - , (K,) inf. n. شُعِرُ , (TA,) His (a man's, TA) hair became abundant (K,TA) and long: (TA:) and said likewise of a goat, or other hairy animal, his hair became abundant. (TA.) __ Also + He possessed slaves. (Lḥ, Ķ.)

2. شعر as an intrans. verb : see 4 : ___ and as a trans. verb also: sce 4.

3. ♦ مُاعَرُهُ فَشَعْرُهُ , (Ṣ, Ḳ,) aor. of the latter that is with fet-h, (S, MF,) accord to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, -, agreeably with the general rule; (MF;) He vied, or contended, with him in poetry, and he surpassed him therein. (S, K, MF.) = And شاعرها, (Ṣ,) and شاعرها, (A, Mab, K,) and شعرها (A, K,) He slept with him, and with her, (نَاوَمَهُ, S, and نَامَر مَعَهَا, Msb, or innermost شعار A,) in one شعار (or innermost garment]. (Ş, A, Mşb, K.) = [Reiske, as menas signifying شاعر as signifying also Tractavit, prensavit, vellicavit: but without naming any authority.]

4. اشعره He made him to know. (S.) You say, الأَمْرَ and الْأَمْرِ, (K,) the latter of which is less usual than the former, because one but not شَعَرُ به (MF,) He aquainted شَعَرُ به him with the affair; made him to know it. (K.) And أَشْعُرْتُ أَمْرُ فُلَانِ I made known the affair of such a one. (A.) And أَشْعَرْتُ فُلَانًا I made such a one notorious for an evil deed or quality. (A.)

knew it; knew, or had knowledge, of it; was namely a beast destined for sacrifice at Mekkeh, (S,* Mgh, Msb,* K, TA,) by stabbing it in the right side of its hump so that blood flowed from it, (S,) or by making a slit in its skin, (K,) or by stabbing it (K, TA) in one side of its hump with a مبضع or the like, (TA,) so that the blood appeared, (K, TA,) or by making an incision in its hump so that the blood flowed, (Mab,) In order that it might be known to be destined for sacrifice. (S, Msb.) _ [Hence, app.,] + He wounded him so as to cause blood to come. (TA.) It is said in a trad. respecting the assassination of Othman, اشْعَرَهُ مشقَصًا He wounded him so as to cause blood to come with a مشقص [q. v.]: أَشْعِرُ أَمِيرُ الْمُؤْمِنِينَ , TA:) and in another trad.) + [The Prince of the Faithful was wounded so that blood came from him]. (S.) — And # He pierced him with a spear so as to make the spearhead enter his inside: and اشعرهُ سنانًا he made the spear-head to enter into the midst of him: [but this is said to be] from اشعره به " he made is said specially اشعر is said specially of a king, meaning He was slain. (A, TA.) ___ Also He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) __ And whereby شعار They called, uttering their اشعروا they might know one another]: or they appointed for themselves a ثعار in their journey. (Lh, K, TA. [See also 10.]) مَا أَشْعَرُهُ [How good, or excellent, a poet is he!]. (TA in art. خزي: see -signi شُعَرٌ or شُعَرٌ from اشعر= (in that art. مُخْز fying "hair"] It (a fœtus, S, A, K, in the belly of its mother, TA) had hair growing upon it; (Ṣ, A, K;) as also المقراة; (Ṣ, K;) and أشعراً), اشعرت And (K.) ... استشعر و and تَشْعِيرٌ She (a camel) cast forth her fixtus with hair upon it. (Ktr, K.) __ And اشعر He lined a boot, (A, K,) and a مِثْرَة of a horse's saddle, and a وَكُنْسُوهَ, and the like, (TA,) with hair; (A, K;) as also تُعُورُ ; (Lh, A, K;) and n. (TA:) or, said of a: تُشْعِيرٌ (K,) inf. n. شَعْرٍ ميثرة, he covered it with hair. (A.) ___ And i. e. an innermost) شعار He clad him with a اشعره garment]. (S, A, K.) And He put on him a garment as a شعار, i. e., next his body. (TA.) [Hence,] اشعرهُ فُلَانٌ شُرًا \$Such a one involved him in evil. (Ṣ, A.) And اشعره الحب مَرَضًا †[Love involved him in disease]. (Ṣ.) And † He made it (i. e. anything) to cleave, or stich, to it, [like the شعار to the body,] i. e., to another thing. (K.) _ [And + It clave to him, or it, as the male cleaves to the body. Hence,] اشعره الهم إلا المعرة الهم [Anxiety clave to him as the اشعر الهُمَّ cleaves to the body]. (A.) And شِعَار تُلبِي Anxiety clave to my heart (K, TA) as the أَشْعَرَ الرِّجُلُ cleaves to the body. (TA.) And شِعَار cleaves شعار The man clave to anxiety as the شعار to the body. (S, TA. [In one of my copies of the

should be rendered The man mas made to have anxiety cleaving to him &c.]) اشعر السُّكِّينَ عاماً [q. v.] to the hnife. (S, A, K.º)

5: see 4, in the latter half of the paragraph.

[6. تشاعر He affected, or pretended, to be a poet, not being such. (See its part. n., below.)]

10. استشعرت البَقَرَةُ The cow uttered a cry to her young one, desiring to know its state. (A, They called, one to another, uttering the شعار by which they were mutually known], in war, or fight. (TA. [See also 4.]) see 4, in اشعر and استشعر as syn. with the latter half of the paragraph. __ Also, (A,) or استشعر شعارًا, (K,) He put on, or clad himself nith, a شعار [i. e. an innermost garment]. (A, K.) [Hence,] استشعر خشية الله Make thou the fear of God to be شَعَارُ قَلْبُك [i.e. the thing next to thy heart]. (TA.) And استشعر خَوْنًا He conceived in his mind fear. (Ş, A.*)

and مُعَرِّ (A, Msb, K, but only the latter in my copies of the S and in the O,) two wellknown dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] Hair; i.e. what grows upon the body, that is not one nor; (K;) it is an appertenance of human beings and of other animals: (S, A, Msb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is goats' hair: (see 4 in art. و: بنى:)] of the mase. gender: (Msb, TA:) pl. (of and (of the latter, Msb) شعور and (of the latter, Msb) (S, Meb, K) and (of the latter also, TA) أُشَيْعَارٌ ♥ and أُشَيْعَارٌ ♦ properly dim. of is used, accord. to Aboo-Ziyad, as dim. of : (TA:) the n. un. is with ة: (Ş, A, Mşb, K:) and this, i. e. شُعْرَة [or شُعْرَة], is also used metonymically as a pl. (K, TA.) One says, The مَثَقُ الأَبُلُمَةِ and بَيْنِي وَبَيْنَكَ الهَالُ شَقُّ الشَّعْرَةِ property is, or shall be, equally divided between me and thee]. (TA.) And وَأَى فُلَانُ الشُّعْرَة Such a one saw, or has seen, hoariness, or white hairs, (Yaakoob, S, A, TA,) upon his head. (TA.) is also used, metonymically, as شُعْرَة (The n. un. meaning ! A daughter. (TA.) _ And شُعُو لا (K, and so accord. to the TA, but in the CK (شُعُرُ مُّ) signifies also † Plants and trees; (K, TA;) as (A, K) before it is pulverized. (A.)

: see the next two preceding sentences.

[an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] Knowledge; cognizance: (K, TA:) or hnowledge of the minute particulars of things: or perception by means of [any of] the senses. (TA.) One says, لَيْتَ (Ks, Lḥ, Ṣ,* Mṣb,* Ḳ,*) and شِعْرِي فُلَانًا مَا صَنَعَ رَيْتُ شَعْرِى عَنْهُ مَا صَنَعَ and لَيْتَ شَعْرِى عَنْهُ مَا صَنَعَ , Sirius rises aurorally, the owner of the palm-trees (Ks, Lh, K,) i. e. Would that I knew what such begins to see what their fruit will be]: (TA:)

comprehending, what such a one did, or has done; the phrase being elliptical: (TA:) accord. to Sb, is for ليت شعري, the is being elided as in هُوَ أَبُو عُذُرَتَهَا for [هو ابو عُذُرَتَها], (Ṣ, TA,) the elision of the 5 in this latter instance, as Sb says, being peculiar to the case of the words being preceded by إِنَّامَة; [but see إِعُذْرَة;] and as in إِنَّامَة when used as a prefixed noun; though لَيْتُ شِعْرَتِي is not now known to have been heard. (TA.) One says also, نَيْتَ شِعْرِي مَا كَان Would that I knew what happened, or has happened. (A.) is Poetry, شعر The predominant signification of or verse; (Msb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is ثعر: (K:) or because it relates the minute affairs of the Arabs, and the oecult particulars of their secret affairs, and their facctiæ: (Er-Rághib, TA:) it is properly defined as language qualified by rhyme and measure intentionally; which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], , because this أَنْقَضَ ظَهْرَكُ وَرَفَعْنَا لَكَ ذِكْرَكُ is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Msb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. أَشْعَارُ. (S, K.) __ Also + Falsehood; because of the many lies in poetry. (B, TA.)

in two places. شُعُرُ see شُعُرُ

significs شَعِرَةً [The fem.] . أَشْعَرُ significs [particularly] A sheep or goat (مُنَاة) having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its hnces, (K, TA,) and therefore always scratching with them. (TA.)

شَعَرُ and شُعَرَة ns. un. of شُعَرة [q. v.] and شُعَرة

The hair of the pubes; (T, Msb, K;) as also أشعراً، (aceord. to general analogy with tenween,] or المُعْرَادُ , [and if so, without tenween,] accord. to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman: (T, Msb:) or the hair of the pubes of a woman, specially: (S, O, Msb:) and the pubes (عَانَة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, TA.) __ Also A portion of hair. (K, TA.)

[The star Sirius;] a certain bright star, also called المِرْزَمُ; (TA; [but see this latter appellation;]) the star that rises [aurorally] after الجوزاء [by which is here meant Gemini], in the time of intense heat, (S, TA,) and after (: TA): [البَنْعَة app. a mistranscription for البَقْعَة [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O.S.: (: نزل .in art ,مَنَازِلُ القَمَعِ and see also ; النَّثْرَةُ see) on the periods of its rising at sunset, and setting aurorally, see دُبُرُ and إِذَا (£ دُبُورُ the Arabs say, الْأ When] طَلَعَتِ الشِّعْرَى جَعَلَ صَاحِبُ النَّخْلِ يَرَى

a one did, or has done; (S, • K, • Msb, • TA;) there are two stars of this name; الشَّعْرَى العَّبُورُ for would that my knowledge were present at, or and الشَّعْرَى العَّبْيَاءُ (S, K,) together called the former is that [above mentioned] : الشَّعْرَيَان which is in [a mistake for "after"] الجُوزَاء, and the latter is [Procyon,] in the يُراع [by which is meant الدِّرَاعُ المَثْبُوضَة not الدِّرَاعُ المَثْبُوضَة (Ṣ;) and both together are called the two Sisters of Suheyl (سَبَيْل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of because of its العُبُور TA:) it is called العُبُور having crossed the Milky Way; and the other is called الغَيْصَاء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye : (K in art. غهص :) the former is also called الشَّعْرَى اليَهَانيَّةُ the Yemenian, or Southern, شعرى]; and the latter, .[شعرى the Syrian, or Northern] الشَّعْرَى الشَّاميَّةُ (Kzw.)

> fem. of أَشْعَرُ [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is pre-شعرة dominant]. _ Sce also

> [app., if correct, with tenween]: see

[Of, or relating to, poetry; poetical. _ أَرْلَةُ شُعُرِيَّةُ And also † False, or lying]. One says + False, or lying, evidences or arguments: because of the many lies in poetry. (B, TA.) == [And Of, or relating to, الشَّعْرَى, i. e. Sirius.] You say, We pastured our cattle upon رَعَيْنَا شِعْرِيُّ الْهَرَاعِي the herbage of which the growth was consequent [i.e. the auroral rising or setting] نُوه of الشعرى [or Sirius]. (A.)

i. e. vultur رَخُم The young ones of the شُعَريّات percnopterus]. (K.)

app. without ten- شَعْرَان ... أَشْعَرُ see شَعْرَان ... ween, being probably originally an epithet, also] signifies + The [shrub called] رمث, (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tckmileh, K, TA:) or a species of [the kind of plants called] ____, dust-coloured : (TA:) or مُنف upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أَشْنَانَة [here app. used as the n. un. of أَشْنَانُ, i. e. hali, or glasswort], has slender twigs, and appears from afar blach. (AHn, TA.)

آ معرور [A poctaster]: see شعرور. علي Also, accord. to analogy, sing. of شَعَارير, which is + Syn. with [أَشْعَرُ as pl. of شُعْرَاءٌ, q. v. voce شُعْرَاءً, meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it. (TA.) [Hence the saying,] ذَهُبُ القُومُ شَعَارِيرُ + The people dispersed themselves, or became dispersed : (Ṣ:) and رَهَبُوا شَعَارِيرَ بِقُدُّانَ (K,) or رِيقَدُّانَ and بِقَنْدُ مُرَةً, and بِقَدُّانَ, (K,) and بِقَدُّانَ, (K,) ربة المعارير (TA,) † They went away in a state of dispersion, like flies: (K:) شعارير thus used being pl. of ثالث بالله (TA;) or having no sing. (Fr, Akh, S, TA.) And بقترمة and بقترمة, and بقترمة, and بقترمة, and بقترمة, and بقترمة, and بقترمة, having no sing., also signifies † A certain game (S, K, TA) of children. (TA.) You say, بقبا الشعارير [We played at the game of عَمَا الشعارير [الشعارير This is the game of الشعارير [الشعارير S.) — And † A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the nech. (TA.) — And معرورة [n. un. of شعارير [as above]. (S, K.)

also الشعار (ISk, Er-Riyáshec, S, A, K;) as also الشعار (As, ISh, K:) or tangled, or luxuriant, or abundant and dense, trees; (T, K;) as also الشعاد (Sh, T, K:) or (TA, but in the K "and") trees in land that is soft (K, TA) and depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed المناف, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also المناف (K, TA:) or this last signifies any place in which are a مَشَاعُو [or covert of trees, &c.,] and [other] trees; and its pl. is الشعاد (TA.) One says, الشعاد (S.) — See also the next paragraph, latter half.

A sign of people in war, (S, Msb, K,) and in a journey (K) &c., (TA,) i. e. (Msb) a call or cry, (A, Mgh, Msh,) by means of which to know one another: (S, A, Mgh, Msb:) and the is of soldiers is a sign that is set up in order that a man شعار may thereby know his companions: (TA:) and signifies also the banners, or standards, of tribes. (TA in art. برم.) It is said in a trad. that the يًا مُنْصُورُ أُمتُ أُمتُ of the Prophet in war was شعار [O Mansoor, (a proper name of a man, meaning "aided" &c.,) kill thou, kill thou]. (TA.) And it is said that he appointed the شعار of the refugees on the day of Bedr to be يَا بَنِي عَبُدِ الرَّحْمُنِ: and the يَا بَنِي عَبْدِ آللهِ of El-Khazraj, يَا بَنِي عَبْدِ آللهِ and on شعار and their : يَا بَنِي عُبَيْدِ ٱللهِ and that the day of El-Ahzáb, خُمْرُ لاَ يُنْصُرُونَ (Mgh.) __ And Thunder; (Tekmileh, K;) as being a sign of rain. (TK.) __ شعار المتي means The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K;) and, (TA,) as also الشَعَائرُ , (Ṣ,) the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Msb, TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Kaabeh], and the lor tripping to and fro between read limit (and thus I find the word written in

Es-Safà and El-Marneh], and the throwing [of the pebbles at Mine], and the sacrifice, &c.; (TA;) and * مُشْعَرُ * and شعيرة * and شعيرة * signify شَعَائُرُ is the sing. of شَعِيرَةً * (L:) ثَعَارُة اللهِ as أَنْ أَعُورُ meaning as expl. above; (As, S, Msb;) or, as شَعِيرَةٌ ♥ Aṣ,Ṣ:) or : شِعَارَةٌ ♥ some say, the sing. is مَشْعَرُ * by some written , شُعَارَةً * by some written , شَعَارَةً * signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مُعْظَمُها, which is a mistake for مُعْظَمُها (TA;) and مَشَاعِر , places thereof: (S:) or or characteristic مُعَالِم signifies the مَعَالِمُ المَسَجَّ practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also المَشَاعِرُ ♦ (TA:) and all those religious services which God, شُعَائر الله has appointed to us as signs; as the halting [at Mount 'Arafat], and the عدى [or tripping to and fro between Es-Safa and El-Marweh], and the sacrificing of victims: (Zj, TA:) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bd in v. 2 and xxii. 33;) among which places are Es-Safa and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or the obligatory statutes or ordinances of God: (Bd in v. 2:) or the religion of God: (Bd in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِن شَعَائِرِ الله, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] signifies [sometimes] a camel or cow or bull that is brought to Mckkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce أَشْعَارُ (Mṣb;) and شُعَائرُ is its pl.; (K̩;) and is also pl. of شعار: and the [festival called the] is said to be a شعّار of the شعّار is said to be a عيد of the signs of the religion] of El-Islam. (Msb.) is said to mean ! The piece of rag : شعَارُ الدُّم or 1 the rulva: because each is a thing that indicates the existence of blood. (Mgh.) = Also The [innermost garment; or] garment that is next the body; (S, Msb;) the garment that is next the hair of the body, under the ذِكُار; as also شُعَارٌ ♥; (K;) but this is strange: (TA:) pl. [of pauc.] شُعُرُّة and [of mult.] شُعُرُّة. (K.) [Hence,] one says, لَيْسَ شِعَارَ الْهَوِّ [He involved himself in anxiety]. (A.) And إِنَّوْنَ شَعَارَهُ † [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. درع.) [Hence, also,] it is said in a prov., meaning † They are near , هُمْرُ الشَّعَارُ دُونَ الدِّثَارِ in respect of love: and in a trad., relating to the t Ye are the special أَنْتُمُ الشَّعَارُ وَالنَّاسُ الدَّثَارُ, Anṣar and close friends [and the people in general are the less near in friendship]. (TA.) __ Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — And + A thing with which wine [app. while in the vat] is protected, or preserved from injury : (L, K : [for الخبر, the reading in the CK, the author of the TK has

my MS. copy of the K) or الخبر, pls. of pls. of the registration is the right reading, as is shown by what here follows:]) so in the saying of El-Akhṭal,

[evidently describing wine, and app. meaning † And the شعار من الزَّرَجُونِ), while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it, namely, the wine]. (L.) — See also شَعَارُ in two places. — Also Death. (O, K.)

بْعير, (Ş, Msb, K,) which may be also pro-, agreeably with the dial. of Temeem, of which فعيل as may any word of the measure the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like and كُرِيمُ and كَايِنُ and كَبِيرُ many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed اَمَانَ, i. e. as "e" in our word "bed:" Barley;] a certain grain, (S, Mgb,) well known: (Msb, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Msb:) n. un. with 5 [signifying a barleycorn]. (S, K.) = Also An accompanying associate; syn. غثير مُصَاحِبُ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شعرها meaning " he slept with her in one شعار;" [see 3; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.)

شِعَارٌ and, as written by some, شِعَارٌة : see شِعَارٌة, in four places.

word, and the pl. شعار , voce , in seven places.

Also n. un. of شعار , voce , in seven places.

[q. v.]. (S, K.) — And [hence,] † The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle: (S:) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — [And † A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side;] the sixth part of the veight of a barley-corn.]

(شُعَيْرَاتٌ dim. of مُعْرَةٌ and مُعْرَةٌ pl. تُعْيَرَةً

أَشْعُرُاء [dim. of شُعُرَاء fem. of أَشْعُرُاء Also] A hind of trees; (Ṣgh, Ķ;) in the dial. of Hudheyl. (Ṣgh, TA.) ___ See also أَشْعُرُ , last signification but one.

[or barley]: one does شَعِيرِيُ A seller of شَعِيرِي

not use in this sense either of the more analogical forms of شَعَار and شُعَار (Sb, TA.)

A poet: (T, S, Msb, K:) so called because of his intelligence; (S, Msb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like لَابِنُ and تَامِرُ: (Ş:) pl. شُعَرَات, (Ş, Mab, K,) deviating from analogy: (Ş, Mşb:) Sb says that the measure فاعل is likened in this case to نُعيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شُعْر, and therefore شَرِيفٌ like , فَعِيلٌ should by rule be of the measure [from شُرُف]; but were it so, it might be confounded with شعير meaning the grain thus called, therefore they said شَاعر, and regarded in the pl. the original form of the sing. (Msb.) A wonderful poet is called عنديد: one next below (the dim.]: (Yoo, K:) شَوْيعر الله then, شَاعر الله على الماء ال then, أَمُتَشَاعِرُ and then, أَمُتَشَاعِرُ (K.) _ Also + A liar: because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) شعر شاعر Excellent poetry: (Sb, T, K:) or hnorm poetry: but the former explanation is the more correct. (TA.) One also says, meaning (كلهة والله Bometimes, كُلهة شَاعرَة meaning but generally in a phrase of this kind the : قَصِيدَةً لَيْلُ لَائِلُ اللهِ and وَيْلُ وَاثَلُ two words are cognate, as in رَيْلُ لَائِلُ اللهِ and لَيْلُ (TA.)

شُوَيْعُر: see the next preceding paragraph.

[More, and most, knowing or cognizant or understanding: see 1, first sentence. __ And,] applied to a verse, (T,) or to a poem, (S,) More [and most] poetical. (T, S.*) == Also, (S, A, K,) and أَشَعِرُ (K,) which last (SM says) I have seen written شُعَرَانِي, (TA,) A man having much hair upon his body: (S, A:) or having hair upon the whole of the body: (IAth, L voce أجرَد [q. v.], in explanation of the first:) or having much and long hair (K, TA) upon the head and body: (TA:) and the first and second, a goat having much hair : fem. of the first : شعراء (TA:) and pl. of the first شعر. (Ş, K.) One meaning Having his head unshaven and not combed nor anointed. (TA.) lit. Such a one is hairy in فَلَانٌ أَشْعَرُ الرُّفَبَة And the neck] is said of a man though he have not hair upon his neck, as meaning t such a one is strong, also شَعْرَال [The fem.] شَعْرَال also signifies A testicle, or scrotum, (مُعْمِية) having much hair: (TA:) and the of [or pudendum]: thus used as a subst. (IAar, TA in art. a.e.) See also And A furred garment. (Th, K.) __ And as an epithet, † Evil, foul, or abominable: [as being likened to that which is shaggy, and therefore unseemly:] (K, TA:) in the K, is erroneously put for الخَبِيثُة. (TA.) One and الزن, (TA in art. إنا) ! An evil, a foul, or an abominable, (TA,) or a severe, or great, (K,) cala-

one blames or with which one finds fault, إِنَّهُمْ t [Thou hast said it as a foul, or an abominable, thing]. (S, A.) _ And اشعر signifies also The hair that surrounds the solid hoof: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعُرُ, (S, TA,) because it is [in this sense] a subst. (TA.) __ Also The side of the vulva, or external portion of the female organs of generation : (K:) it is said that the اشعران are the إِسْكَتَان, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شُفْرَان, which are the two borders or the two parts between the إِسْكَتَانِ and the شفران: (L, TA:) or the two parts next to the شُفْرَان, in the hair, particularly: (Zj, in his " Khalk el-Insán :") the أَشَاعر of the حَيَام of the vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أشاعر of a shecamel are the sides of the vulva. (§, L, TA.)_ And A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a تُوْلُول [or wart]; (Lh, K;) for which it is cauterized. (Lh, TA.)—And Flesh coming forth beneath the nail: pl. شعر (K, TA.) with two dammehs, (TA.) or شعر. (So in the CK.) (أَرْضِ) also signifies † Land شَعْرَاتُه [. And [the fem.] containing, or having, trees: or abounding in trees: (A, K:) [and so, app., * شُعُرَانُ ; for] there is a mountain in [the province of] El-Mowsil called شُعْرَان, said by AA to be thus called because of the abundance of its trees: (Ş:) or شُعُرَاء signifies many trees: (A'Obeyd, S:) or i. q. [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (روضة, AḤn, A, K, TA) having its upper part covered with trees, (AHn, K. TA,) or abounding in trees, (TA,) or abounding in herbage: (A:) and a tract of sand (رَمُلَة) producing [the plant called] نَصَى (Sgh, L, K) and the like. (Sgh, K.) — And † A certain tree of the kind called مَنْف, (K, TA,) not having leaves, but having [what are termed] هذب [q. v.], very eagerly desired by the camels, and that puts forth strong twigs or branches; mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that it has firewood. (TA.) __ And + A certain fruit: (AHn, TA:) a species of peach: (S, K:) sing. and pl. the same: (AHn, S, K:) or a single peach : (IKtt, MF:) or الأشعر is a name of the peach, and the pl. is شعر. (Mtr, TA.) ___ Also † A kind of fly, (\$, \$,) said to be that which has a sting, (\$,) blue, or red, that alights upon camels and asses and dogs; (K;) as also 🕈 ثُعَيْراً ي: (TA:) a kind of fly that stings the ass, so that he goes round: AHn says that it is of two species, that

one says to a man when he has said a thing that is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شعرور, under which its pl. شعرور is mentioned.]) And [hence, perhaps, as this kind of fly is seen in swarms,] † A multitude of men. (K.)

. شَعْدُ see أَشَيْعَارُ

i. q. مَعْلَم [meaning A place where a thing is known to be]. (TA.) __ And hence, A place of the performance of religious services. , شعَارٌ voce ,مَشَاعرُ . (TA.) Sce this word, and its pl also signifies الهَشَاعرُ also signifies The five senses; (S, A, TA;) the hearing, the sight, the smell, the taste, and the touch. (S and

The bloodwit that is exacted for hilling kings: it is a thousand camels. (A, TA.

One who affects, or pretends, to be a poct, but is not. (S, * L, * K, * TA.) See شاعر.

شعف

1. شُعَفٌ, (Ṣ, O, Ķ,) aor. ع, (Ķ,) inf. n. شُعَفٌ, though it is implied in the K, by its being said that the verb is like مُنَعُ , that it is شُعُفٌ, (TA,) He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bd in xii. 30,) and burned him by so doing. (Bd ibid.) Imra-el-Keys says,

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]: but it is also related otherwise, i. e. : كَطُرْتُ فُؤَارَهَا كَهَا قَطُرُ (O, TA :) Aboo-'Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) Hence, [as indicated above,] قَدْ شَعَفَهَا حَبًّا [He has overspread and burned her heart with love]; as some read in the Kur xii. 30; others reading : (Bd:) [or he has burned her heart with love; for] ثَعَنَهُ الْحُبُ means love burned his heart: (Ṣ:) there are two readings of the words of the Kur above; (O, K;) [as well as two other رَقَدُ شَعَفَهَا حُبًّا [; شغف readings mentioned in art. (S, O, K,) one, a reading of El-Hasan (S, O) and others; meaning [as above: or], accord. to AZ, mity or misfortune: pl. مُعُوِّ. (K, TA.) And of the dog and that of the camel: that of the dog he has diseased her heart with love, (S, O,) and

melted it: (O:) or, accord. to El-Hasan, he has penetrated into her with love: (S:) the other reading is بَدُ شَعفَهَا عُبُهُ (O, K,) meaning he has become attached to her with love, and loved her excessively : (O:) [but it is also said that] شُعَفَني means The love of him overspread my heart from above; (O, K;) from above signifying the "head" of the heart, "at the place of suspension of [or from] the نياط ;" (O,* K;) and in like manner, مِنْ and and بُعْنَتُ به, (O, and so in the CK,) or شُعَنْتُ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like : [but this I regard as a mistake :]) and Ile, or it, struch, or smote, the or uppermost part, of the heart : (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a aie, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, عُنى, like مُعنى, menus The love of such a one rose to the highest places of his heart : others say that الشَّعَفُ [app. [الشَّعَفُ signifies the being frightened, and disquieted, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings : (TA:) Alu-l-'Ala says that الشَّعَفُ signifies a thing's falling into the heart: (IB, TA:) one says also, شُعَفَهُ الْهَرَضُ Disease melted him : (TA:) and accord. to AZ, شُعفَ بِكُذَا means He became diseased by such a thing. (S.)

in two places. __ Also The . شَعَفَةُ: see upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooling-pot is placed, that are round in their upper, or uppermost, parts. (O.) = Also Vehemence of lore: (L:) [or simply love: for] one snys, أَلْقَى عَلَيْهِ شَعَفَهُ, meaning [He cast] his love [upon him, or it]; as also شُغَفُهُ. (TA.)

The head [or summit] of a mountain: (S, O, K :) and the opper, or uppermost, part of شَعَفُ \$. (Ham pp. 130 and 545 :) pl. ♦ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewan of Jercer,] and (Ş, O, شَعَفَاتٌ and شَعَافٌ and شُعُوفٌ [the pl. is] K:) and * as is also expl. as signifying an clevated part of the earth or ground. (TA.) -Also A loch of hair (غُصُلة) upon the head, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And شعَاف (its pl., TA) signifies The hair of the head: so in the phrase A man whose hair of the head is صُهِبُ الشَّعَافِ red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (S, O, K.) _ And The [pendent lock of hair termed] ذُوَّابة of a boy, or young man. (S.) __ And تَعَفَدُ القَلْب signifies The head of the heart, at the place of suspension of [or from] the [q. v.]. (O, TA. [But see, in the first

paragraph, what Az says respecting this mean-

شَعَانٌ, like بُسَابٌ, Love's making away with the heart. (TA.)

Insanity, or madness. (O, K.)

أَعُيُّفُتُ dim. of عُفُفَةُ : pl. تُعُفُّةُ One says, There is not upon his مَا عَلَى رَأْسِهِ إِلَّا شُعَيْفَاتُ head aught save some small hairs of the [pendent loch of hair termed] ذُوَّالِية (S, O, K.)

[Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, S:) or struck, or of his heart by love, or by أشَعَلُة fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also مُشْغُوفٌ.]

شَعَلَتِ الخَيْلُ [Hence,] : شَعَلَتِ النَّارُ . see 8. __ [Hence,] † [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of , aor. - شَعَلَ فيه And فيه Ham p. 715.) __ And أَشْعَلْتُهَا (K,) inf. n. مُعَلَّى, (TA,) + He went far in it; (K;) namely, an affair. (TK.) =: شُعَلُ النَّارُ : ـــ and الحُرْبُ: see 4. = شُعلَ aor. -, (K,) inf. n. نَعَلْ, (TA,) He (a horse) had the whiteness termed مُعَلَّمُ and مُعَلَّمُ [expl. below]; (K;) as also اشعال السال (Mgh, K, TA,) which occurs in poetry with the I made movent, i. e. اشْعَالُ * inf. n. اشْعيلَالْ; (TA; [in my copy of the Mgh written اشعل اله (Ş,) or this last also, اشعل اله (Ş,) or this last also, (TA,) inf. n. اشْعلَالْ. (Ṣ, TA.) Among the faults in the " Khizanct el-Fik-h" is الإشعال اله (cxpl. as meaning The having] a whiteness of the [or edges of the eyelids]. (Mgh.)

2. شَعِّلِ النَّارَ: see what next follows.

ِهُعُلُهًا ♥ AZ, Ş, O, Mṛb, ¸Ķ;) and (شُعُلُهٌ) ﴿ 4. أَشُعُلُهُا ♦ (AZ, O, Msb, K,) aor. ، inf. n. شُعْل ; (TA;) and [in an intensive sense] اشعله (K,) inf. n. تَشْعِيلْ; (TA;) He hindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. أُوْقَدُهَا (Ş, O, TA,) or أَضُوَمَهَا, (Mab, في الحَطَب (K, TA;) ; ٱلْبَبَهَا by implication,) or [in the firewood]. (S, O, TA.) _ [Hence,] one snys also, أَشْعَلْتُ الْحَرْبُ +[I kindled war, or the war; or made it to burn fiercely, or to rage]; and أشَعَلْتُهَا mentioned by Abu-l-'Alà. (Ḥam p. 715.) 'Amr Ibn-El-Itnábeh says,

لَيْسُوا بِأَنْكَاسٍ وَلَا مِيلٍ إِذَا مَا الحَرْبُ شُبَّتُ أَشْعَلُوا بِالشَّاعِلِ*

(S, O, and Ham ubi supra,) + They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may is pleonastically inserted, بالشاعل is pleonastically inserted, and الشاعل may mean as above : or بالشاعل may forelock; or, as some say, in a side thereof: and

mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ḥam.) __ And المُعَلَّتُهُ غَضَبًا (O, TA, and Ham p. 194) † I excited him, or inflamed him, with anger. (TA.) — And اشعل إبلَهُ بالقَطرَان + He smeared his camels much with tar; (S, O, K. TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. ,He *pread اشعل الخَيْلَ فِي الغَارَة And استعل الخَيْلَ فِي or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA:) and [in like manner] one says أشعلوا الغَارَة † [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شعد.) And مُعْدَثُ جَعْبُر + I dispersed or scattered, their congregation. (O, TA.) And اشعل الإبل + He dispersed the camels. (Lh, K, (TA.) __ And اشعل السَّقْي He made [the watering or] the water [of the irrigation] abundant. (IAar, K, TA.) = أَشْعَلَت الغَارَةُ The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K.) -† The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Ab-bad, O, K.) And أَسْعَلَت القَرْبَةُ , and أَسْعَلَت القَرْبَةُ + The water-skin, and the leathern water-bag, shed its water in a scattered state. (S, K.) And †The eye shed its tears copiously. (O, K.) __ See also 1, last sentence.

5: see what next follows.

8. اشتعلت النَّار; (Lh, S, O, Mgb, K, TA;) and ♦ مُعَلَت, aor. عَبُر, aor. ثَعَلَت, aor. عُبُدَت, and [in an intensive Bense] ♦ تشعّلت ; (K, TA;) The fire became hindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. "Lh, (Lh, (Mṣb,) رَتُوَقَّدُت S, O, TA,) or اضْطَرَمَت (Mṣb,) in the fire في الحَطَب (K, • TA ; الْتَهَبَّت wood]. (Lḥ, TA.) — Hence, اثْنَعَلَ غَضَبًا † He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Msb.) __ Hence also, اشتعل الشَّيْبُ فِي الرَّأْسِ Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And الثَّانُي شَيُّنا hair of the beard. [in the Kur xix. 3, expl. in art. شبب]. (Ş, Mşb.)

راشْعيلَالْ O, K,) inf. n. راشعال رَأْسُهُ ... 11: see 1. (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4. الشُعَالَ see 1.

† A man light, agile, or active, and clever, ingenious, acute, or sharp : (O, K:) and so مُعَلَى (O, TA.)

[properly شُعْلَةٌ ♦ [inf.n. of شُعلَ (q.v.)] and شُعْلَةً ♦ a subst. as distinguished from an inf. n.] + A whiteness in the tail of a horse, and the furelock, and the عَذَار or place where the عَذَار, i. e. each of the two check-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the

(TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forclock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is شعلة (Mgh :) or the former, a whiteness in the side of the tail: [or,] accord to As, is a term applied to a whiteness of the tail شعكة when it intermixes with any other colour; and the horse is said to be بَيِّنُ الشَّعَلِ [i. e. one that exhibits the quality of having such whiteness]. (S.)

A firebrand; a piece of wood in which fire is hindled; (Az, K, TA;) like جَذْوَة and and شَهَابٌ: (Az, TA:) [this is what is meant by its being said that] what is termed the only indication of the meaning] ثُعُلَةٌ مِنْ نَارٍ in the Sand O] is well known : (Msb:) pl. شُعَلَّ ; (S, O, TA;) erroneously said in the K to be like فُلَانْ شُعْلَةُ نَارِ ,TA.) [Hence,] one says). كُتُبُ † [Such a one is a firebrand]. (Er-Rághib, TA voce ذُكَاً, q. v.) _ And [A lighted wich: so in the present day: (see also عُنعينة :) or] the burnt [or lighted] extremity of a wich. (S voce قراطً [And the same meaning is intended there in the K; and also in the TA voce ____ And The flame of fire; as also ♦ مُعَلُولُ . (K, • TA. [In the CK شعول; as though it were a second pl. of عُلَعُدُ.]) _ And عُلَعُهُ, (O, K, TA,) without ال, (K, TA,) is the name of A mare of Keys Ibn-Schaa; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) __ See also شُعَلّ, in three places.

: see the next preceding paragraph. Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See شُعَالِيلُ, below.]

The like of stars, at the bottom of a شعيل cooling-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbad, O, TA.). See the next paragraph. __ And see also الْعُعَلَى .

[A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless hindled with fire: (TA: [see also غُفُدُ:]) or the fire that is kindled in a wich: (K:) pl. سُعُلُ ,like as صُعُفُ is pl. of (T, S, O, TA;) in the K erroneously said to be which, however, may be correct as a أشعيل ♥ coll. gen. n.]. (TA.)

شُعُلُول [a pl., of which the sing. is app. شَعَالِيلُ q. v.; Things, and persons, scattered, or dispersed]. Aboo-Wejzelı says,

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.)

Bometimes in the قذال : but mostly in the tail: [i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.)

> as used in a verse cited above (see 4) شَاعَلْ [may be the part. n. of the intrans. verb in the phrase شُعَلَت النَّارُ, and thus] may mean [Burning &c.; or slightly burning: (Ham p. 715:) [or] it signifies ذو إشعال [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like تَامَرُ and رُبِنُ, having no verb: (S, O: [but see 4, first sentence:]) or it may be for رُو شَعْل, meaning مُشعل. (Ham ubi suprà. [See, again, 4.]) - See also the next

> A horse having the whiteness termed أشْعَلُ [q. v.]; (Mgh, O, Ķ) or شُعَلُ O, K:) fem. of : شَاعَلُ ♦ and شَعِيلٌ ♦ (O, K: the first مُوَّةً شُعُلَايًا $(\S, \c{K}.)$ مَعُلَايًا [Ablaze on a horse's furchead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

> قنديل [lamp of the kind called] مَشْعَلْ [q. v.]. (Ķ.) __ See also مُشْعَلَةُ.

> نَارٌ pass. part. n. of 4, q. v.]. One says) مُشْعَلِّ [A fire hindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. i. e. جَآءَ فُلَانٌ كَالحَرِيقِ الهُشْعَلِ And) [Such a one came like the fire that is] kindled, &c. (\$, O.) See also the next paragraph.

> Locusta that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) جَاوُوا (\$, O, TA) ‡ They came [like locusts numerous and spreading, &c.,] coming forth from every direction: thus the last word is written accord to Az [and J] and Sgh; and thus, and also الْهُشْعَل , accord. to Z. (TA.) And †[A military force] spreading, or in a state of dispersion. (S,O.)

> A certain thing, (S, O, K,) used by the Arabs of the descrt, (S, O,) made of shins (S, O, (q. v.], (S, O,) نطع sewed together, like the having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the wateringis pre-نَبيذ (Ṣ,O;) [the beverage called] نُبيذ pared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called ♦ مشْعَالٌ (O, ه oceurs in a شَربَ مِشْعَلُا (S, O.) مَشَاعِلُ oceurs in a trad. [as meaning He drank the quantity that مصْفَاةٌ . q. Also i. q. نَبِيدَ of نَبِيدِ [. (O.) ___ Also i. q. [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.)

A particular sort of large support for a مُشْعَلُهُ light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-rood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these recepta-And one says, رُهُبُوا شَعَالِيلَ (S, O, K,) like شَعَارِير, cles for fire: it is borne before travellers and

others at night; and is thus called in the present day, and also, more commonly, امشعل: (two cressets of the sort thus called are figured in my "Modern Egyptians," ch. vi.: see also مُشَاعِلَيْ below:)] the place in which fire is hindled: (TA: [a loose explanation, meaning a crosset:]) what is thus called is the thing of which the pl. is (S, O:) [accord. to El-Wahidee, it is : مَشَاعلُ with kesr to الهشعلة [for he says that ; مشْعَلَةٌ ♥ the means the instrument in which fire is carried: and مُشعلة [thus, with a fet-hah over the مِرَاء,] means fire hindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. ju (W p. 51.) موقدة

see the next preceding paragraph.

مشعَل see عُشعَال .

pl. of مَشَاعِلُ a rel. n. formed from مُشَاعِلُيّ مُعْكَلَة, is a n. un. of which the coll. gen. n. is and significs A bearer of the cresset called, hence applied also to a nightman : and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sney's Chrest. Arabe, sec. ed., i. 201-203; and Quatremère's "Hist. des Sultans Mamlouks," see. part, 4 and 5.)]

(Ṣ, إِشْعَاَّةُ ، inf. n. إِشْعَاءً ، (Ṣ, Ḳ,) أَشُعَى الْقُوْمُ الغَارَةَ . 4 The people, or party, spread, or dispersed, themscives, or their horsemen, in the hostile, or predatory, incursion; syn. التُعَلُوها. (S, K.) = And اشعی به (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. اهمی (Ibn-Habeeb, Sgh, K.)

A raid, or hostile or predatory incursion, spreading widely and disperselly. (S, K.*) [See an ex. in the last of the verses cited voce أَرُبُ A tree having spreading branches. (ISd, K.)

from , شُوَاتْعُ and , جَاءَتِ الخَيْلُ شُواعِي , from which شواعي is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

1. مُغَبُّ عَلَيْهُمْ (S, A, Msb, K,) and بهم (S, Msb, K,) and فيبر (TA,) and شُعَبُهُو, (S, Msb, Ķ,) aor. - , (A, Msb, Ķ,) inf. n. شُغْتُ, (Ṣ, A, K, • TA,) with which شُغُبُ is syn.,(A, K,)a syn. sometimes used, (A,) or this latter is not allowable, (Ş, K,) as some say, (K,) and is ascribed by IAth to the vulgar, and said by El-Harceree in the "Durrat el-Ghowwas," to be a mistake, but IB says in the commentaries on the "Durrah" that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also شُغبُ عليهم, [and it seems to be implied that one says likewise

بهر, and مُغْبَهِر,] aor. as above, (Ş, K,) inf. n. (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S,* TA;) [whence it seems that " is correct as inf. n. of أغنب, but disallowed by some who knew not this form of the verb;] He excited, or stirred up, (S, A, Msb, K, TA,) [against them, or] among them, (Msb,) evil, or mischief, (S, A, Msb, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] نُعْتُ is like تُغْتُ signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] inf. n. تَشْغيبٌ, signifies he excited, or stirred up, evil, &c., much, or often. (O.) A trad. mentioned in [the first paragraph of] art. is مَا هُذه الفُتْيَا الَّتِي شَغَبَتْ : quoted by IAth thus What is this judicial decision which في النَّاس has excited evil, &c., among the people?]. (TA.) __[See also مُغَبّ below.] __ The saying of 'Amr Ibn-Kamecah,

means † And if thun oppose, or contravene, me, and do that which is nut agreeable to me, [know that opposition, &e., is a natural disposition of mine; شغبی being understood after منفی, as appears from what here follows.] (TA. [See also 3, and 6.]) Accord. to El-Búhilee, زات شغب of opposing or contravening [the male]: so in the saying of El-'Ajjáj,

! [As though beneath me were a she-ass] such as opposes or contrarenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fartus imperfectly formed;] meanii. c. that she (the) لَا تُؤَاتِهِهِ وَتَشْغَبُ عَلَيْهِ beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] زَاتُ شُغْبِ وَضِغْنِ [in the TA and so in a copy of the A, an evident , eصغب mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means ! Refroctory, or incompliant, to the strong, or bulky, male. (S: there expl. by the which إِذَا وَحِمَتْ وَٱشْتَصْعَبَتْ عَلَى الجَأْبِ which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning respuens maris congressum, aut pica laborans].) _ And ____ signifies also + He declined, or deviated, from the right way or course: (Sh, TA:) or مُغَبُ عَنِ , aor. - , (K,) inf. n. الطّريق, (TA,) + He declined, or deviated, from the road or nay. (K.)

2: see 1, end of the first sentence.

3. ماغبة, (Ṣ, A, K, TA,) inf. n. مشاغبة and made water. (TA.) And شغرت She (a camel) raised her hind leg, and struck [with it, or kicked,] manner; treated him with enmity, or hostility; the young one. (A.) And, said of a woman, contended in altercation with him; or did evil to him, obliging him to do the like in return: (A, K, TA:) he opposed, or contravened, him. (TA.)

6. وَأَمْتَنَعُ وَأَمْتَنَعُ وَأَمْتَنَعُ اللّهِ اللّهِ اللّهِ وَأَمْتَنَعُ اللّهِ اللّهُ ال

inf. n. of شَغَبُ [q. v.]. (S, TA.) شَغَبُ

بَشَغُنْ, (Ṣ, O, K, TA, [in the CK, erroneously, بُشَغُنْ, (Ṣ, O, K, TA, [in the CK, erroneously, بُشَغُنْ, (Ṣ, O, K,) the latter in an intensive sense, (TA,) and الله بُشِغُنْ, (Ṣ, O, K,) [also in an intensive sense, and الله بُشِغُنْ, (Ṣ, O, K,) [likewise] in an intensive sense accord. to the explanation of its verb in the O,] (Ṣ,) and الله بُشُغُنْ, and الله بُشُغُنْ, (K,) One who excites, or stirs up, evil, or mischief, (Ṣ, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

: see the next preceding paragraph.

ثُنَّةُ: seo بُغَثُ. __ غُنَّةُ عُنَّانُ † A she-camel that does not pursue a direct course, but deviates [therefrom]. (A, TA.)

عُنُّهُ: قَدُنُ مِشْغَبُ شَغْبُ + Such a one is a person who deviates from what is right, or from the truth. (O, TA.)

شغر

1. The inf. n. مُغْرَ, accord. to Ibn-Nubáteh, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water: but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شُغُر (Ṣ, A, Mṣb, K̩,) aor. -, (Ṣ, Mṣb, Ḳ,) inf. n. as above, (Mṣb, TA,) signifies He (a dog) raised one of his hind legs (S, A, Msb, K) to make water, (S, Msb,) or and made water, or whether he made water or did not: (A, K:) and شَغُرُ برجله he (a dog) raised his hind leg, and made water. (TA.) And شُغُرَت She (a camel) raised her hind leg, and struck [with it, or hicked,] the young one. (A.) And, said of a woman, (Msb, K,) She raised her leg, (Msb, and so in some copies of the K,) or her legs, (so in other

(Msb, K.) And the verb is also trans.: you say, K, [but this, أشْغُور , (K, [but this) ,شُغَرَ المُرَأَةُ is a strange form in the case of a trans. verb,]) He raised the noman's leg, (Msb, and so in some copies of the K,) or legs, (IDrd, O, and so in some copies of the K,) for the purpose of copulation; and so اشغرها ♦ (IDrd, O, Msb, K.) as the act of a stallion [camel] signifies شُغُرُ as His striking with his head beneath the she-camel. at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation]. (K.) — شَغَرَتَ بِرِجْلِي فِي الغَرِيبِ means + I overcame the people in guarding, or protecting, the stranger. (AA, O, K.) _ And signifies also + The being distant, or remote. (Fr, K.) One says, شُغَرَ البَلَدُ (Ṣ, Mṣb, K̩,) aor. عُ, inf. n. مُغُورُ (Mṣb, [accord. to the K̩, app., شَغْر,]) + The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment: (TA:) or destitute of a guardian, or protector, to defend it: (Msb:) or destitute of people: [and so, app., شُغَرُ البُلُدُ برجله; for it is immediately added,] one says mcaning as expl. below : (\$:) the land had not remaining in شُغَرَت الأُرْضُ it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) = Also, i. e. شُغْر, The mahing [another, or others,] to go forth [from a place]. (K.) One says, شُغُرِّتُهُ عَن الأَرْضِ I made him to go forth شَغَوْتُ بَنِي فُلَانِ and : (AA, TA:) and I made the sons of such a one to go forth from such a place: (S:) or شُغَرُوا فُلَانًا They drove away, expelled, or banished. such a one from his country, or town; and the تَفَرِئَة . (TA.) __ And i. q. شَغَارً and شُغْرُ [The act of scattering, or dispersing]. (K.)

3. شَغَارٌ, (Mgh, Msh, K,) inf. n. شَغَارٌ, (S, A, Mgh, Mab, K,) He gave him in marriage a woman on the condition of his giring him in marriage another, without dowry [from either]; conculitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting]; (K;) so that the meaning is only he gave him in marriage his female relation on the condition of his doing the like to him: (TA:) or he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the downy for the other: (Mgh, Msb:) or he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this: (A:) or he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the was شغار was شغار The practice of شغار was common in the Time of Ignorance, (Msb.,) but is

4. اشغرت الرفقة : see 1. اشغر البراة أ. اسغر البراة أ. المناب ال

5. تَشْغَرُ He (a camel) exerted his utmost power, (K,) or spared no exertion, (A'Obeyd, S,) in his pace: (A'Obeyd, S, K:) or ran vehemently: (K:) or went a pace above that termed النَّبَوْلُهُ (TA.)

— النَّبُولُةُ He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K.*)

8. اشغر (JK, T,) or اشغر, (Ṣ, K,) It (a watering-place) was on one side of the beaten trach: (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بُعيدُ المُشْتَغَرِ app. menning far off on one side of the road]. (TA.) See also 4. اشتغر العَدُدُ The number was, or became, large. (S, K.) اشتغر الإبل The camels were, or became, many and various. (K.) _ i.q. فَشَتْ , (A,) i. e. His وَشَتْ مَلَيْه ضَيْعَتُهُ offuirs became disordered so that he hnew not with which of them to begin. (TA in art. فشو.) The affair became confused: (K:) or hecame large, or wide, and great, بِغُلَانِ [with such a one]. (AZ, TA.) __ اثتغرت المرب The war, or battle, became wide and great. (TA.) __ but ,أَشْغَرَ ♥ T, Ṣ, A,) in the K, اشتغر عَلَيْه حسَابُهُ the former is the right, (TA,) 1 What he had to rechon was, or became, too diffuse and numerous to him; (T, K;) such that he could not find the رَهَبُ فُلَانُ يَعُدُّ بَنِي __ (Ş, A.) __ ذَهُبُ فُلَانُ يَعُدُّ بَنِي Such a one went to number فَلَانِ فَٱشْتَغَرُوا عَلَيْهِ the sons of such a one, and they were too numerous for him. (TA.) — اشتغر فِي الفَلاَةِ IIe went far into the desert. (Ş, K.) __ اشتغر عَلْيَنَا __ He exulted himself above us, and boasted against

aud شَغْرَ بِغَرَ اشْغُرَ بِغَرَ اسْغُرَ بِغَرَ اسْغُرَ بِغَرَ اسْغُرَ بِغَرَ اسْغُرَ بِغَرَ and in like manner one says of sheep or goats, بَغْرَ شُغْرَ بُغْرَ شُغْرَ بِغَرَ الله is a compound of two nouns made into one, and indeel., with fet-h for the termination. (\$.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)

A stone at which dogs raise the hind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.)

ing. and pl., A well, and wells, having much water: (K:) or, as is said in the Nawudir, thus used, having much water; wide, or spacious, in the udjacent part where the camels lie down. (TA.) — Also, accord. to the K, Two veins, or ducts, (عَرْفَانِ) in the side of the camel: but correctly, as in the Tekmileh, the عَنْارُنِ are the أَعْلَالُونَ, i. e. two veins or ducts, (عَرْفَانَ,) in the two sides of the camel. (TA.)

A tall she-camel, that raises her legs شَغُورٌ مِقَواتِهِهَا) when she is taken to be ridden (K, TA) or to be milked. (TA.)

A she-camel that raises her legs to strike [mith them, or hick]. (TA.)

mahing water, or whether making water or not.

(A.) بَلْدَةُ شَاغِرَةً بِرِجْلِياً † A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.) And أَنْ شَاغِرَةً † A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) One says also, الرَّفُ شَاغِرَةً distribution of the earth, is wide, or ample, for you. (TA.)

see 8 [of which it is app. an inf. n.].

أَنْقَةُ مُشْتَغَرَةً

A party journeying together far from the beaten road. (TA.)

شغرب

Q. 1. مُغْزَبُهُ i. q. مُغْزَبُهُ q. v. (AZ, TA.)

and شَغْرَبَى ،i. q. شَغْرَبِيَّةُ and شَغْرَبَى (K, i. q. شَغْرَبَيْةُ and شَغْرَبِيَّةُ

شغزب

Q. 1. شُغْزَبَهُ, inf. n. شُغْزَبَهُ, He threw him down by the trick called شُغْزَبَهُ, expl. below; (Ṣ, Ķ;) and شُغْرَبَهُ signifies the same. (AZ, TA.) Accord. to IAth, the primary meaning of شُغْزَبَهُ is A twisting, in a neuter sense; and artifice. (TA.) ___ Also He took him, or seized him, violently. (Ķ.)

Q. 2. تَشَغُزَبَتِ الرِّيمُ The wind whirled (التُتُوت) in its blowing. (K.)

شَغْزَبيَّةُ see شَغْزَبي

Difficult; (K;) anything deemed difficult. (IAth, TA.) — A [watering-place such as is termed] مَنْهُل lying out of the way. (K, TA.)

— ابْنُ اَوَى The jackal; syn. ابْنُ اَوَى (IAth, TA.)

and شُغْرَبِيَّة, but more chastely with j, (TA,) A sort of trich in throwing down [or wrestling]; (Ṣ, TA;) the twisting of one's leg with the leg

of another, (Ṣ, Ḳ, TA,) and throwing him down (Ḳ, TA) in the manner termed مُنْزُبِيّة [or sideways]: (TA:) and one says also, أَخَذُهُ بِالشَّغْزَبِيَّة (Ṣ, TA, [in one of my copies of the Ṣ أَصَرَعُهُ صَرَّعَةُ مُغْزَبِيَّة (AZ, TA:) [the pl. is مُنْزَبِيَّة] Dhu-r-Rummeh

وَلَبَّسَ بَيْنَ أَقْوَامٍ فَكُلُّ
 أُعَدَّ لَهُ الشَّغَازِبُ وَالهِحَالَ

[And he involved affairs in confusion between parties, so all prepared for him trichs by which to overthrow him, and artifice]. (S, TA.)

مُعَنِّ مُعُزِبً مُعْزَبً occurs in the "Sunan" of Aboo-Dawood, in the chapter on the عَمْيَةَ and said; but it is thought by El-Harbee that the last word is for رُحُزِبًا, meaning Firm in flesh, and thich, big, or bulky. (L, TA.)

شغف

1. مُغَفَّهُ, (Ṣ, O, Mṣb, Ķ,) aor. -, (Mṣb, Ķ,) inf. n. شُغْفُ, (Msb,) He, or it, struck, or smote, his كَبُدُهُ meaning "he, or it, struck, or smote, his عُبد [or "liver"]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the شَفَاف of his heart: (Fr, TA:) or it (love) reached his شَفَاف: (ISk, S, TA:) or of his heart, شُغَاف it (love) reached the شُغَفَ قَلْبُهُ i.e. his pericardium. (Msb.) I'Ab read, [in the Kur xii. 30,] أَدُ شُغَفَهَا حُبًا , and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شُغَاف : (Ṣ, TA:) or the meaning is, the love of him has struck, or smitten, her شُغَاف: (Lth, O, TA:) or he has rent the شُغَاف of her heart, i. c. its شِعَاف, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read قُدْ شَغِفَهَا with kesr to the ¿, [meaning he has became attached to her, or has loved her,] like the reading of Thabit El-Bunyance, شُعفُهُ, with kesr to the unpointed و: (O, TA:) [for] مُغِفُهُ, aor. - , [inf. n. app. عُغَفْ,] signifies he became attached to him, or loved him. (K, TA.) One says also, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Msb.) And مُنْغِفَ بِالشَّى، like مُنِي He was, or became, vehemently desirous of the thing; or fond of it. (TA.) And شُغِفُ بِالشَّى, like فرح, He became disquicted, or disturbed, by the thing. (TA.)

5. مَا هُذِهِ النَّبَيَّا الَّبَى تَشَغُفُت النَّاسَ, a saying of I'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the شُغَاف of their hearts. (TA.) [See also 1 in arts. شعب and شعب.]

in two places. شَغْنَّ see شُغْنَّ in two

app. inf. n. of شغف: and accord. to Fei, app., Love reaching to the pericardium; or heart-felt love; see an ex. in a verse cited voce بَنْ ; and see also مُعْفَى قَلْبَهُ, and هُعُفَى قَلْبَهُ a subst. from مُعُفَى قَلْبَهُ, in two places. Also The bark (مَعُنَى , AḤn, O, or , K.°)

, (Ş, O, غَلَاف The pericardium; i. e. the شَغَافَ K,) or غَشَاء, (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for "and," as will be shown by what follows,] its ------ [generally meaning the midriff], (K,) [here said to be,] accord. to A Heyth, a certain fat that clothes the heart: (TA:) [J seems to confound the غلاف of the heart with its جَاب; for after "the غلاف of the heart," he adds, "and it is a skin beneath it (لْرُونَهُ), like the ":حِجَابِ or the حَبَّة (K) or [both generally meaning the core] thereof: (U, K:) or the place of entrance (مُولِم) of the phlegm: (Lth, O, K:) and مُفَفُّ and signify the same in the two senses, (K,) or in the first and second senses: (TA:) or signify the same as شَغْنُهُ ♦ and شَغْنُ ♦ القَلْب مُعَافُدٌ, accord. to AHeyth: (O:) the pl. of the of the heart is شُغُاف; which is metaphorically applied in a saying of 'Alce to the place of the factus [in the belly]. (TA.) = Also, (A'Obeyd, S, O, K,) and أشفَافٌ با (K,) the latter agreeable with analogy as the name of a disease, (TA,) A certain disease that attachs oue, beneath the شُرُسوف [pl. of شُرُسُوف, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly : (K, TA : [in the CK, البَظّر is erroncously put for البَطُّن:]) and (some say, TA) a pain of the شُغَاف of the heart : (K, TA:) accord. to As, شَفَافٌ signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.)

see the next preceding paragraph.

مَشْعُونٌ Insane, or mad; (O, K;) like مَشْعُونٌ (O.) And مَشْعُونٌ بِمَال One to whom property is embellished [or rendered pleasing,] so that he loves it. (Mab.)

شغل

1. شَعْلَهُ (Ṣ, O, Mṣb, Ṣ,) aor. =, (O, Ṣ, MṢ,) inf. n. شَعْلُهُ (Mṣb, Ṣ) and شُعْلُهُ (Ṣ,) the latter on the authority of Sb, (TA,) He, or it, (a man, Ṣ, or an affair, Mṣb,) busied him, occupied him, or employed him; (Է;) i. q. أَنَّ [signifying as above; and particularly he, or it, busied him, &c., so as to divert him from (عَنْ) something; or diverted him from a thing by busying him, &c.]: (Ṣ and Mṣb and Է in art. بهم and Bḍ and Jel in xv. 3, &c.:) [الله عنه significs he, or it, busied him, &c., much; i. e.] with teshdeed it denotes muchness: (Bḍ in xlviii. 11:) الله is a good dial. var. of شَعْلُهُ ; or is rare; or bad: (Է:) accord. to IDrd [and J]. (O.) one should not say

they scarcely ever say أَثْغَلْتُ, [thus in the O, but in the Mşb الشُّتُغَلُّ اللهِ اللهِ اللهُ ال none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, ,(سعى and سعو .see art) شَغَلَتْ سَعَاتِي جَدُوايَ or, as some relate it, شغلت شِعَابِي جدواي (see art. شعب).] See another ex. voce شعب. One says also شُغْلَ به (Msb, K,) meaning تَلَبَّى [i. e. He was, or became, busied, &c., by it], (Msb,) and اشتغل السعد [meaning the same]; (Az, Msb, K;) and اثُغِلْتُ عَنْكَ بكَذَا [I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (Ş, O,) and اشْتَغَلْتُ ∫ [in the same sense]: (S:) and تشاغل لا عنه, (TA,) which likewise signifies تَلَتَى [meaning as expl. above, or he busied himself, &c., so as to divert himself from him, or it]: (TA in art. , and Bd and Jel in lxxx. 10:) some disallow الشُتَغُلُ , in the form of an active verb, but say الشُتُغِلُ , in the form of a pass. verb; but it is originally quasi-pass. of أَحْرَقْتُهُ of اِكْتَهَلَ and اِحْتَرَقَ like as are أَشْغَلْتُهُ and أَشْغَلْتُهُ ; [though why of أَشْهَاتُهُ rather than of مُغَلَّتُه, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AḤat and IDrd, one should not say أَشْتَغُلَ * AḤat but IF mentions, as transmitted from the Arabs, and the pass. part. n. (0.) مُشْتَغِلَ فُلَانْ بِالشَّى، + [We نَحْنُ نَشْغَلُ عَنْكَ الهَرْتَعَ One says also, خُدُنُ نَشْغَلُ عَنْكَ الهَرْتَعَ occupy the place of pasturage so as to keep it from thee], and iii [the water]; meaning, it is sufficient for us without being more than sufficient. (Ş in art. شُغِلُ عَنْكُ ما عِنْدُنَا And أَشْغِلُ عَنْكُ ما عِنْدُنَا (What we had was employed so as to be hept from thee]. (JK in that art.)

2: see the preceding paragraph.

4. Aisis: see 1. [meaning How much is he busied! &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. عُنْهُ: see 1. [Accord. to Golius, تشاغلوا signifies They occupied one another, on the authority of the KL; in which, however, I find only تَشَاغُلُ expl. as meaning خودرا بچیزی خودرا بخیزی i. e. To make oneself busied, &c., with a thing.]

8: see 1, in five places. — One says also, اشْتَغْلُ فِيهِ السَّرِي The poison crept into him, or perraded him; syn. شرى: and التَّوا The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. فَجَعَ. (TA.)

an inf. n. of 1. (K, Msb.) See the next paragraph. — And see also مُغُلُّة.

and ♦ شَغُلُ ♦ (Ṣ, O, Mṣb, K) with teshdeed it denotes muchness: (Bḍ in xlviii. 11:) ♦ الشفاء is a good dial. var. of مَنَافَة; or is rare; or bad: (K:) aecord. to IDrd [and J], (O,) one should not say

see the next preceding paragraph.

Busy, or busied, occupied, or employed:

(K:) [and particularly busy, &c., so as to be diverted from a thing:] thought by ISd to be a possessive epithet [meaning زُو شُعْل], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُعْل [or الشُعْل]: (IAar, in O:) and أَسُتُعُلُ signifies the same; (Msb, TA;) and أَسُتُعُلُ (Az, Msb, K) and أَسُتُعُلُ (Az, IF, O, Msb, K,) the latter [suid to be] extr. [meaning anomalous, for الشُتُعُلُ is not mentioned by F]. (K.)

شُغُلُّ 500 شُغُلُّ.

شَعْنَةُ Reaped grain or wheat, collected together, in the place where it is trodden out; syn. بَيْرُو (IAar, O, K) and خُدْسُ (IAar, O, K) and خُدْسُ (IAar, O;) as also خُدْسُ (IAth, TA:) pl. [or coll. gen. n.] of the former مُغْنُلُ (O, K, TA, [in the CK, erroneously, شَعْنُلُ (O, K, TA).)

: sec the next preceding paragraph.

business or occupation or employment; or who busies or occupies or employs himself much]. (TA.)

اغلْ act. part. n. of شَغَلَهُ; [Busying, occupying, or employing; &c.;] (Ṣ Mạb;) applied to a man, (Ṣ,) or to an affair. (Mạb.) [Hence,] one says, عَنْكَ الشَّوَاعُلُ [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شَعْلُ شَاعُلُ (TA.) شَعْلُ شَاعُلُ (lit. Busying business, or the like,] has an intensive meaning: (Ķ:) the latter word in this case is a corroborative, as in لَيْلُ أَعْلُ الْجَاءِ الْجَ

أَشْغَلُ مِنْ [More, and most, busy &c.]. أَشْغَلُ أَاتِ التَّحْيَيْنِ [More busy than she who was the owner of the two shins of butter] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwat Ibn-Jubeyr El-Ansarce came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, " Hold thou it until I look at another:" and she said, " Untie thou another skin:" and he did so, and looked at it, and said, "I desire other than this; therefore hold thou it:" and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the

an instance of the measure أَثْعُولَةٌ from affair, or case: (K:) as though taken from أَشْغُولَةٌ an instance of the measure أَشْغُولَةٌ أَنْ مُنْ and أَنْ أَنَّ and أَنْ أَنَّهُ and أَنْ أَنَّهُ إِنَّا اللَّهُ أَنَّ السُّغُلُّ السُّغُلُّ &c.; app. meaning A thing with which one is busied, &c. : and also syn. with اثنفل (O, K.)

A thing that causes one to be busied, &c.: (Ķ, • TA:) pl. مُشَاغلُ. (TA.)

فُلَانٌ فَارِغٌ [Hence,] .. شَغِلٌ sec فُلَانٌ فَارِغٌ Such a one is devoted to that which is unprofitable. (TA.) _ And جَارِيَةُ مَشْغُولَةُ A young woman having a husband. (TA.) - And Praperty devoted to commerce. (TA.) ___ And دَار مَشْغُولَة A house in which are inhabitants. (TA.)

شَغلُ and : مُشْتَغَلُ see مُشْتَغلُ.

شغى and شغو

1. شُغى, aor. -, inf. n. شُغى, [signifies accord. to some] He (a man) had a tooth, or teeth, exceeding the other teeth: and [accord. to others, agreeably with what is said to be the right meaning of خَاعَية below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth. (S.) [And] شُغْيَتِ السِّنُ, aor. عُغِيتِ السِّنُ K;) and aor. 4; (K;) inf. n. (of the former, Msh, TA) شُغُا (Msh, K, TA) and [of the latter] ; عُلُوُّ but]) like أَغُنُو K, TA, [in the CK, شُغُو (TA;) [accord. to some] The tooth exceeded the other teeth: (Msb:) and [necord. to others] (Msb) the tooth differed from the other teeth (Msh, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, فغ signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Mab.) The epithet applied to a man is وَمُغُوَّاء ; and to a woman, أَشْغَى ; and the pl. is ثُغُو : (Ṣ, Msb:) [and] the epithet applied to a tooth is شَغْبَاء and شَغْبَاء; (K;) or 🎙 مُّاغَيَّة ; (Ṣ, Mṣb;) which last is said by Az to have two meanings; one whereof is exceeding [the other teeth]; and the other, being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekerecya, this signifies differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding: or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, crooked; not exceeding. (TA.)

2. عَشْغَيَة signifies The dribbling of .the urine, (Lth, K, TA,) little by little. (Lth, TA.) One , اشغى ♦ بِبَوْلِهِ TK,) and اشغى ♦ بِبَوْلِهِ (IAth, TA,) He dribbled his urine, (IAth, TA, TK,) little by little. (I Ath, TA.)

4. أَشْغُوا به † They disagreed with, differed from, or opposed, the people, in respect of his يَشْفُ قَلِيلًا This falls short, or is deficient, a little.

الأسنان. (TA.) __ See also 2.

said of a man, (Ş,) or of شُغِي inf. n. of شُغِي said of a tooth. (Msb, K.) _ Also a subst. signifying A dribbling of the urine; and so ﴿ K.) . شُغْيَةً ♦

أَشْغَى voce ,شَغُوالَا sec : أَمْر شَغُوة

غُنْ sec الْغُنْ.

see 1, last sentence. شاغية

see : شُغُو and pl. ثَغْيَالَا and ثَغُواً: see أَشْغَى also signifies An eagle; شَغُولًا also signifies (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so أُمُّ شُغُونَة لا (T in

One who separates himself from every yoke-fellow, or fumiliar: __ and one whose age (منه) is deficient : ... in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعي [or boy four spans in height]. (TA.)

1. شُفُونٌ , aor. بر , inf. n. شُفُونٌ (S, Mgh, O, Msb, K) and غَفِيْ (S, O, K) and شَفِيْن, (CK, [but not in my MS. copy of the K nor in the TA,]) It (a garment, or piece of cloth,) was thin, fine, or delicate, (S, Mgh, O, Msb, K,) so that what was behind it was visible, (S,* IB, Mgh, [for in some copies of the S, and خَلْقُهُ in others, I read مُنا خُلْفُه, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is off, or so as to tell what was beneath it: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See Ilis garment شُقُّ عَلَيْهِ ثُوبُهُ One says, شُقَّافً reas thin, &cc., upon him. (S.) __ And مُنْفُ aor. -, inf. n. مُنْفُوفٌ, His body became lean, or emaciated. (S, O, K.) = مُنَّف, aor. ء, inf. n. شفّ, It (a thing, O, Mşb) exceeded; or was, or became, redundant. (S, O, Msb, K.) Hence, in a trad., مَثَّ نَحُوا مِنْ وَاتِي It exceeded hy about a دانق. (Sh, O.) And one says, شُفَّ عَلَيْه, aor. يَشُقُّ, [so in the L and TA, contr. to rule, probably a mistranscription for رَيُشِقٌ,] inf. n. [app. meaning, استشفُّ ♦ and بشفَف ♦ and وَشُفُوفٌ ns seems to be indicated by the context, It ex ceeded it:] and شَغِفْتُ فِي السَّلْعَةِ [app. a mistranscription for شَنَفْتُ I gained in, or upon, the the article of merchandise: (TA: [and so, app., استشفّ أ في تِجَارِتِهِ and ([: شَغَّى see : شَقَنْتُ أَ [He obtained what is termed in his traffic; i. e.] he made gain, or profit, in his traffic; syn. ربح. (S and K in art. ربح.) ___ And sometimes (Msb) it signifies also the contr.; i. e. It fell short; or wus, or became, deficient. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) مندا

ment mas too short for him. (TA.) = Also ثنَّف. (O, K,) aor. -, (O,) It (a thing, O) was, or became, in a state of motion, commotion, or agitation. (O, K.) = And الشيء i.q. and ثَبُتَ [app. meaning The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.]. (TA.) = مُثَنَّهُ (S, M, TA) and. ثَقْق (S, M, TA) and. (M, TA,) It (anxiety) rendered him lean, شُفُوكَ or emaciated; (S, O, K;) as also أَشُفُنُهُ إِن (S;) both are also expl. as meaning it rendered him lean, or lank in the belly, so that he became slender: (TA:) or, accord to the M, it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested شف what he felt of impatience. (TA.) And النَّفُوسَ, as used in a verse of Towbeh Ibn-El-Homeiyir, It hurt and melted the souls. (Ham p. 594.) = See also 8, in two places.

2: see the preceding paragraph, in two places.

4. اَشْفَقْتُهُمُ I preferred them, or judged them to أَشْفَقْتُ بَعْضَ وَلَدِي عَلَى You say, أَشْفَقْتُ بَعْضَ وَلَدِي عَلَى I preferred some of my children above بعض some. (S. [And the like is said in the Mgh.]) And أَشْفَقْتُ هٰذَا عَلَى هٰذَا I preferred this above Such a اشق فُلَانْ الدَّرْهُمَ And اشق فُلَانْ الدَّرْهُمَ Such a one made the dirhem to exceed: or, made it to full short. (TA.) = أَثُنُّ عَلَيْهِ [if not a mistranscription for his, which I rather think it to be,] He excelled him, or surpassed him. (TA.) The mouth had in it a fetid odour. أَثُفُّ الغُمُرِ (Ibn-Buzurj, TA.)

6. تَشَافُنْتُهُ I tooh away his or its, تَشَافُنْتُهُ, i. e. excess, or redundance. (O, K.) - See also the next paragraph, in three places.

8. إِنَّا كُلُّهُ (K) إِنَّاءِ (K) إِنَّاءِ (K) إِنَّاءِ (K) drauh what was in the vessel, all of it, (S, O, K,) even the مُفَافَة [or last drop or remains], (0,) not unring any of it remaining; (S;) [and so استشف الله (S, O, K:) and : اجْتَكَ We drank the water to the uttermost, not learing any of it remaining; as also مُنْفُهُ , aor. - , inf. n. شُفُّ: and الْهَاء I drauh much of the water without having my thirst satisfied. (TA.) [Hence,] in the trad. of Umm-Zara, And if he dranh, he drank up وَإِنْ شُرِبُ ٱشْتُكُ all that was in the vessel]. (S, O.) And it is said in a prov., \$ نَيْسَ الرَّى عَنِ النَّشَاقِ (Ş, O, TA) i. e. The satisfying of thirst is not from the drinking up all that is in the vessel; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.) Accord. to IAar, one says also تَشَافَيْتُ الماء I exhausted the water; which, ISd says, is originally أَشَافَفْتُ (TA.) __ 'Abd-Allah Ibn-Sebrch El-Harashee uses the first of these verbs metaphorically in relation to death; saying,

سَاقَيْتُهُ الْمَوْتَ حَتَّى ٱشْتَكَ آخَرُهُ

meaning \$ [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) _ And اشتف البعير الحزام means The camel filled, and took up wholly, the girth, (O, K, TA,) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)

. استشف مَا وَرَاءَهُ O, K,) or وَرَاءَهُ أَورَاءَهُ (Ş, Msb,) He sam what was behind it. (O, Msb, K.) [Thus the former signifies He saw through it: and it is used in this sense both properly and tropically.] - Hence the saying to the seller of cloths, استَشقَ هٰذَا التَّوْبَ, [which may be rendered Look than through this garment, or piece of cloth; but is expl. as] meaning make thou this garment, or piece of cloth, single, [hy unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.) also signifies [agreeably men- استشف ما وراءه mentioned above] + He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.) _ And one says, حُتُبتُ meaning + [I wrote a letter, or writing, &c., and] he examined attentively what was in it. (TA.) - See also 8. - And see 1, in two places. == [Freytag mentions as a significa-"Desiderio alicujus rei implerit ;" with before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. aiii: see 1, latter part. _ Also, aecord. to IAar, (O, TA,) inf. n. مُفْشَفَة, (K, TA,) It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such us herbage, (O, TA,) &c. (TA.) And accord. to AA, الشَّفْشُفَة signifies The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K. [But I think that, for وَذَرُّ الدُّواَّةِ in the K, we should read وَذَرِّ الدُّولَةِ and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.]) signifies also The sprinkling of urine and the like. (K.) You say, شَفْشُفُ بِبُولُه He sprinkled his urine. (O.) = Also The trembling, and the being confused (الاختلاط), (O, K, TA,) resulting from intense jealousy. (TA. [See He was solicit- شَفْشَفَ عَلَيْهِ And شَفْشَفَ عَلَيْهِ He was solicitously affectionate, or pitiful or compassionate, towards him, (TA.) [See, again, مُشَفْشُفُ.])

R. Q. 2. تَشَفْشُفُ, said of herbage, It began to dry up. (TA.)

A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, Msb, K;) as also (Mşb :) شَفِيفٌ ♦ (AZ, S, O, Mşb, K) and) شَقَّ you say تُوْبُ شَقَّ (Ş, Mgh, Mşb) and الله (Ş, so الله عني (Ş, Mşb.) or, as some say, (O,)

[: شُفَّافٌ see also (Magb:) [see also شُفيفٌ اللهِ الله and the garment, or piece of cloth, itself, is termed and * شِفُّ : (Ḥar p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شُف signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Aboo-Nasr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it : (\$:) pl. شُفُوفٌ. (0, Mab, K.) Among the verses of "the Book" [of Sb, cited as exs. therein], is the following:

لَلْبُسُ عَبَاءَةٍ وَتَغَرُّ عَيْنِي أُحَبُ إِلَى مِنْ لُسِي الشُّغُوفِ

[Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments]. (O.) == See also شفّ.: also signifies Pimples, or small (مُثَّفُ app. شَفَّ pustules, that come forth and then go away. (Ibn-Buzurj, TA.)

see عَثْنَ : see عَثْنَ , in three places. = Also, (S, Mgh, O, K,) and أثنت (L, K,) but the former is that which is well known, (L, TA,) and 🕈 شَفِيفٌ, (TA,) Gain, or profit; increase obtained in truffic: and excess, surplus, or redundance : syn. رِبْتْع [q. v.] : and وَبْتْع ; (Ṣ, Mgh, O, Ķ;) and زَيَارَةُ (Mgh, TA.) Hence (Mgh) meaning [He (the ,نَهَى عَنْ شِقِّ مَا لَيْرُ يُضْمَنْ Prophet, TA) forbade] the i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لِهُذَا عَلَى هُذَا شِقْ [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قُولًا شَقًا He said a saying that was a redundance. (TA.) And A deficiency: thus having two contr. meanings. (ISk and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) ___ Also, the first word, i. q. نَبُنَا: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring شْفٌ لَكُ يَا ,that it should pass away from him May it be an unallwyed gratification to فُكُرِيْ thee, O such a one]. (TA.) _ And A thing that

: see شَفَفْ: see شَفَفْ: see شَفَفْ i. q. خَفَد [Lightness, &c.]. (TA.) _ And sometimes it signifies Evilness, or narrowness of the circumstances, (زقة),) of one's state, or condition. (TA.)

is little, or small, in quantity; mean, or paltry.

(TA.) [See also شُفيفٌ, last signification.]

شُفَافَةٌ عوه : شُفَافَ

in two places: = and see شف. = Also Cold, as a subst. ; (ISk,S, O, Msb ;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ شَفِيفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and

the hurting, or paining, (نَدُّع, [in the CK , لَدُّع ,] of cold: (S, O, K:) and intense cold, with rain and wind; and شفاف is its pl.: (TA:) or intense cold [alone]: (Msb:) or a cold wind in which is moisture: (O:) and ثَفَّان * signifies the cold of a wind in which is moisture: (S:) or خُنيف has this last signification; and أَضُنَّانُ , the significa-أَلْجَأَهُ شُفَّانٌ لا لَهُ preceding it : one says, لَا الْجَأَةُ شُفَّانٌ لا الله الله الله الله الله الله ال A cold and moist wind, having [much] شُغَيْفُ cold and moisture, made him to betake himself to a covert: (IDrd, IF, Msb:) or شَفِيفُ signifies rain and hail: (O:) or so 🕻 مُقَانٌ; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mab:) or خُفيفُ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind: (K;) as also • شَنْشَافٌ (O, K:) or this last signifies a wind of mild cold: (S, TA:) and مُثَنَّانٌ بُّ غَدَاةٌ زَاتُ شُفَّانِ ,cold and wind : (O, K:) one says a morning having cold and wind (S, O, K) with moisture. (S.) __ And Intense heat (IDrd, Es-Sarakustee, O, Mab, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) - And Pain in the stomach. (Aboo-Sa'eed, O.) = [Also Affected with pain: or with hurt, or grief. (Freytag, from the Decwan of the Hudhalees.)] = Also Small, or little, in number, quantity, or amount; and so اشْنُفُ (O, K.) [See also شقّ, last signification.]

A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a ressel: (Ham p. 239:) IAth says that some of the later writers mention it as being with (TA.) Dhu-r-, in a verse, ثُفَافَ ♦ الشَّفَا Pummeh uses the phrase ثُفَافَ ♦ as meaning In the remaining portion of the day. (0.)

Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent; applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شُقْ.]

نَفْقَاتُ : see ثُفْقَانُ, in six places.

A garment, or piece of cloth, not well شُغْشَانَ or strongly or compactly [woven or] made. (O, K.) = See also شُفيفُ.

Vchement thirst. (O, K.) شَفَاشفُ

a noun denoting excess]. It is said in a , فَكَانَ الخَلْخَالُ أُشُقُّ مِنْهَا قَلِيلًا ,(trad. of Ráfí meaning [And the anklet, or pair of anklets, was] more than they [in value or weight]; (syn, ضُلُ and زازید;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, فَكُونَ أَشُفُ مِنْ فُلَان, meaning Such a one is a little greater, or older, (أَكْبَرُ قَلِيلًا) than such a one. (TA.)

مَجِنُونَ is said by Ibn-Buzurj to be like مَشْفُونَ

[part. n. of i. e. Collected; or collected together and taken away]. (TA.)

(O, K) and مُشَفْشُفُ (K,) the latter on the authority of IAar, (TA,) Slender, shallow, or reah, in intellect, and evil in disposition. (O, K.) And [both words agreeably with different explanations of the verb] One in whom is, (K,) or, accord. to Sand, one who is as though there were in him, (O,) a trembling, and confusion, (O, K,) resulting from jealousy, (K,) or from vehement jealousy, (O,) and solicitous affection, or pity or compassion, far his مُرَم [or wives, or women under covert, and household, (in the CK his موم,)] as though jealousy wasted his heart, and made him lank and lean: or evil in disposition, and very jealous: and the latter word, solicitously affectionate; or pitying, or compassionating. (TA.)

see the next preceding paragraph, in two places.

1. The primary signification of [the inf. n.] is (رِشَفَرَ , of which the verb is app. شَفْرَ , is The act of cutting, or cutting off; syn. قَطْعُ. (Ḥam p. 57.) شُورَهَا (Ḳ,) inf. n. شُعُرُهَا (ṬA,) لله (K, TA) in compressing her. (TA.) _ And مُفَر [or app. شَفَر ا إنسانًا He annoyed, molested, harmed, or hurt, a man. (IAar, O, TA.) شفرت من , aor. د, inf. n. شفارة, She (a woman) was one whose gratification of her venereal lust (شَهُوتُهُا) soon took place: (K:) or she emitted; [or, app., emitted soon;] syn. - , It de- شَفْر (TA.) = And أَنْزَلَتْ, sor. - , It decreased, diminished, or became defective or deficient. (IABr, K.)

2. تَشْفِيرْ, (K,) inf. n. تُشْفِيرْ, (Ibn-'Abbad, O, K,) He compressed her (i. e. a woman, Ibn-'Abbad, O) on the فَرْج of her . . (Ibn-'Abbad, O, K.) ... And شَفْرْتُ الشَّى inf. n. as above, I eradicated, or extirpated, the thing. (TA.) شقر الهال, (O, K,) inf. n. as above, (K,) The property became little: (O, K:) and went away: (K:) from IAar. (TA.) ___ And شقر said of a man, He gave little. (Ham p. 242.) ___ And (O) † The sun لِلْغُرُوبِ (O, K) شَفَّرت الشَّمْسُ became near to setting; (O, K;) being likened to a man whose property has become little, and gone away. (TA.) __ And in like manner, (TA,) رَبِّمْرِ Ibn-'Abbad, O, K) and) شَقْر عَلَى أَمْرٍ (Ibn-'Abbad, O,) said of a man, + He was, or became, on the brinh, or verge, of the affair, or event, or case. (Ibn-'Abbad, O, K.)

is said in the Tekmileh to signify He (a camel) strove, or exerted himself, in running: but perhaps it should be اشغر, mentioned before [in art. شغر]. (TA.)

: see the next paragraph, in four places.

The place of growth of the eyelash, (Sh, T, S, A, Mab, K,) which is the edge of the eyelid; (ك, Mab;) as also المُفَرِّ (Kr, A, K) and المُفرِّ :

and with the vulgar, the first signifies the eyelash; but this is [said to be] a mistake: (IKt, Mab:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the should be considered as understood شُعَر before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the mase. gender: (Lḥ, Ķ :) and the pl. is أَشْفَارُ, (Sb, Ṣ, Mgh, Msb,) the only pl. form. (Sb, TA.) [Hence,] one says, ِشَفَّرٌ Ks, Fr, T, Ṣ, Mạb, Ḳ,) and) رَمَا بِالدَّارِ شُفَّرٌ ۗ (Lh, Mal, K,) but Sh disallows this latter, (TA,) and مُفْرَةً (Fr, Sgh, K,) ! There is not in the house any one: (S, Mab, K, &c.:) and مَا رَأَيْتُ إِلَيْكَ I saw not of them any one: from the of the eye: meaning one having a شفر (A:) and شفر is also used in this sense without a nega-مَا تَرَكَت السَّنَة ,tion. (TA.) One says likewise The year of drought left not ظَفُرًا وَلَا شَفْرًا anything: and sometimes they said المُقْرَا vith fet-h, and in this case they said ظُفُرًا, for assimilation. (A.) - Also, (S, A, Mgh, Mab, K,) and , (S, A, Msb, K,) The edge, border, margin, brinh, brow, (S, Mgh, Msb,) or side, (A, K,) of anything; (S, A, Mgh, Mab, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Msb, in relation to the latter word:) one says, They القَبْرِ and البِنْرِ and البِنْرِ and البَّنْرِ, and التَّهْرِ sat upon the side of the river, and of the well, and of the grave: (A:) and both words signify the side of the upper part of a valley. (K.) ___ And رشْفُرُ المَرَأَةِ Mab,) and, شُفْرُ الغَرْجِ K,) or, الشُّفُرُ (TA,) The edge, (Msb, K,) or border, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman: (Mṣb, K, TA:) pl. اَشَفَارُ: (Mṣb:) are the two sides [or labia majora] of are the شفران are the شفران two borders of the said اسكتان: (AHeyth, Mgh, are [two parts] شافران ♥ are [two parts] of the pudendum mulichre: (TA:) and شُفُرُ الرَّحِيرِ and الرَّحِيرِ signify [in like manner] the edges of the vulva : (Ṣ:) and شُفْرًا الهُرَّأة and ♥ شَافرًاهَا بلا the is here الرّحير for vulva (for الرّحير) used tropically, for الفُرْج, as it is in many other instances,)] of a woman. (TA.)

sce شَفْرَة, first sentence.

. first sentence شَفَنْ see شَفَرْ.

an epithet of which the fem. only is mensignify A woman who شَفَرَةً * and مُفَرَّةً عنورةً عنورة عنور experiences the gratification of her venereal lust (شَهُوتَهَا) in her شُوْر so that she emits speedily: or [in the CK "and"] who is content with the least of contus: (K, TA:) contr. of (TA.) . تَعيرَةُ and تُعرَةُ

شَفْرَةً * A large hnife; (Ṣ, A, Ķ;) as also شُفْرَةً

upper side of the inner angle of the eye: (TA:) | the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions مُفَرَّة به as having this signification, on the authority of Meyd;]) or a broad hnife: (Mgh, Msb:) pl. شفار (Msb, K) and شُفُرَاتٌ (Meb) and [coll. gen. n., of which is the n. un., or it may be a quasi-pl. n. of (TA.) ___ And hence, (Mgh, TA,) . شَفْرٌ ♦ [,شُغْرَةُ A servant; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْغَرُ القُوم The least of the party is their servant. (S, Mgh.) __Also A shoemaker's hnife. (S, K.) __ And A piece of iron made broad, and edged, or pointed. (K.) __ A broad blade: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) ___ The edge, or cutting part, (عد,) of a sword: (S, Mgh, K:) or the edge of the cutting part of a sword. (TA. [See دَبَاتِ.]) The side of a blade: (K:) or each of the two sides thereof. (AHn, TA.) [Each of the two sharp sides or edges of a spear-head and of an second sentence. شُفْر second sentence.

see the next preceding paragraph.

i. q. زُنْبُور The hornet, or hornets. (Golius, on the authority of Meyd.)]

in three places. Also The شفر: sec edge of the lip of a camel. (K.) == شَفِيرَةُ sec .شُغِرُّ voce ,شُغَرَّةُ

A jerboa having hair upon its ears: (S:) or having large ears: or having long ears, and bare tocs, [in the CK, for العَاري البَرَاثن, which is evidently the right reading, we find not quickly overtaken: (K:) it إرالعالى البراثن is [of] a species of jerboa called ضَأَنُ اليَرَابِيع, the fattest and the best, with cars somewhat long: (TA:) or having long legs, and soft and fut flesh: (K:) it is said that it has a nail in the middle of its shauh. (TA. [See تَدْمُرِيُّ]... A long and bulley [lizard of the hind ضُبُّ شُفَارِیُّ A as أَذُنْ شُفَارِيَّةً ___ (Ham p. 242.) . ضبّ (us also شُرَافيّة [q. v.], TA) A large car : (إن نبيّة bulky ear: (A'Obeyd, TA:) or a long ear: (AZ, TA:) or a broad ear, soft in the upper part: (TA:) or an ear having much hair and fur. (Ham p. 242.)

The possessor of a شَفْرَة [or large kuife]. (A, TA.)

and its dual: see شُغْر, last sentence, in three places. = Also One who destroys, or makes away with, his property: so in the Tekmileh. (TA.)

: see what next follows.

The lip of a camel; (S, Mgh, Msb, K;) as also * مُشْفُرُ : (K:) and t of a horse: (S, TA:) and 1 of a human being: (K, TA:) or 1 of an Abyssinian, as being likened to that of a camel: (K:) or, accord to some, this last signifies the though this is mentioned only by the author of (A'Obeyd, TA:) pl. مَشَافِر. (Ş, K.) It is said in

lit. External shin أَرَاكَ بَشُر مَا أَحَارُ مَشْفُر ,prov hath shown thes what a lip hath transmitted to the stomach; meaning, the external appearance hath rendered thee in no need of inquiring respecting the internal state: (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) _ Also The vulva, or external portion of the organs of generation, of a woman: (R, MF:) but this is strange. (TA.) ___ And ! A piece of land: and of sand: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) Also A state of resistance; inaccessibleness, or unapproachableness: (K:) strength, or power; (K, TA;) vehemence, or hardness, or firmness. (K, TA.) __ And A state of perdition or destruction: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps تَرَكْتُهُ عَلَى مِثْلِ ,[the origin of this explanation which may be rendered I left him مشفر الأسد at the like of the lip of the lion]; (TA;) applied to him who is exposed to destruction. (Meyd,

Strait, scanty, suhsistence. (O, K.)

A tray (طَبَقُ) on which are small saucers, or cups, فَيْخَات and : (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from بیشارج or بیشارج (K, TA) or بیشبارج (as in some copies of the K;) or what people call رِيشْ پَارَهُ or what people call بِيشْ پَارَهُ (Yaakoob, Ş:) [i. c. پيشْ پَارَهُ or پِيشْ پَارَهُ وَ وَيَعْدُ بِيْرُهُ وَمِيْرُ مِنْ وَالْمُعْدِينَ وَالْمُعْدِينَ وَمِنْ الْمُعْدِينَ وَمِيْرُ الْمُعْدِينَ وَمِنْ الْمُعْدِينَ وَمُعْمِنَا اللَّهِمْ وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْدِينَ وَمُنْ الْمُعْمِينَا وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْمِينَ وَمِنْ الْمُعْمِينَا وَمُعْمِينَا وَمِنْ الْمُعْمِينَا وَمِنْ الْمُعْمِينَا وَمِنْ الْمُعْمِينَا وَمِنْ الْمِعْمِينَا وَمُعْمِينَا وَمُعْمِينَا وَمُعْمِينَا وَمُعْمِينَا وَمِعْمِينَا وَمُعْمِينَا وَمِعْمِينَا وَمُعْمِينَا وَمُعْمُ وَمُعْمِينَا وَمُعْمِ pesh par," and "pesh paralı," meuning "sweetmeats presented to a guest:"] accord. to El-Jawaleckee, it signifies different hinds of fleshmeat in طبایخ: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the "Kitáb el-Moheet," شَعَارِيْج is said to be pl. of شُعَارِيْج, signifying a kind of food. (TA.)

شفع

1. مُنْعَهُ, (Ṣ, Mgh, Mạb, K,) aor. عرب (Mṣb, K,) inf. n. مُثَنَّع, (Ş, Msh,) He made it to be a شُنْع; (S, K, TA;) meaning (TA) he made it (a single thing) to be a jei. e. he made it to be one of a pair or couple; and sometimes, he made it to be a pair or couple together]: (Mgh, TA:) or he adjoined it to, or coupled it with, that which was a single thing: (Mab:) accord. to Er-Rághib, signifies the adjoining a thing to its like. كَانَ Or (\$,) وكَانَ وتْرًا فَشَفَعْتُهُ (TA.) You say, i. e. [It was a single thing, and] وتُرًّا فَشَفَعْتُهُ بِأَخَرَ I made it to be one of a pair, or couple, with another. (Mgh. [In Har p. 194, I find the phrase كان وترا فشقعه لا بآخر, expl. in like manner; but thus used I do not find in any lexicon: it may, however, be correctly thus used; for تشفع, which has the form, app. has also the signification, of its quasi-pass.]) [And

The poisession (here meaning as an aider to him or a petitioner respecting him house, or piece of land,) was coupled by purchase with another possession: and عُنْعَ بِهِ مِنْكُ It had a possession coupled with it by purchase: вее I made the شُغَعْتُ الرَّكْعَةُ,You say also. شُفْعَةُ to be two. (Msb.) And a poet says,

مَا كَانَ أَبْصَرَنِي بِغِرَّاتِ الصِّبَي فَٱلْبُومَ قَدْ شَفِعَتْ لِيَ ٱلْأَثْبَاحُ

[How clear was my sight with the inadvertencies

of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.*) __ [Hence,] one says of a shecamel, (Ṣ, O,) and of a ewe, or she-goat, (O,) مُنْعَتْ, (Ṣ, O,) inf. n. مُنْعَ (Ṣ, O,) meaning She became such as is termed مُنْعُ [q. v.]: (Ṣ, O:) لأَنَّ وَلَدَهَا شَفَعَهَا أُوْ شَفَعَتُهُ she is thus termed [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. , with kesr, شَفْعٌ, or the inf. n. in this case is (O, K.) _ One says also, إِنَّهُ لَيَشْفُعُ عَلَى بِالعَدَاوَةِ (K,) or , , (O,) i. e. ! Verily he aids [another, becoming to him one of a pair, by enmity against me, and acts injuriously to me [conjointly with another]. (O, K, TA.) Accord. to Er-Rágliib, means He joins himself to another, and aids him, becoming to him one of a pair, or a [i. c. an intercessor], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], and in what follows the مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً same]: (TA:) or these words mean Whose adds a [good] deed to a [good] deed: (O, K:) or, as some say, the مناعة here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. as distinguished from شُفَع, what is here meant is Intercession.] __ [Hence also,] مُنْعُ لُهُ [Hence also,] الى الأُمِيرِ O, (\$,° K,° TA,) وإلَى فُلَانٍ (MA,) ,الَّى فُلَانٍ aor. - , (K, TA,) inf. n. مُفَاعَةُ ; (MA, K, TA;) and رَشْقَعِ ♦ فِيهِ (MA,) or تَشْقَعٍ ♦ لَهُ (Ş, TA;) He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]: (MA, He interceded between شَفَعُ بَيْنَ النَّاس TA:) and شَفَعُ بَيْنَ النَّاس the people], inf. n. مُفَاعَدُ : (Jel in iv. 87:) and (IK̩tt̩, Mə̩b̩) inf. n. شُفَاعَةُ (IK̩tt̞, Mə̞b٫) أَشَفَعْتُ فِي الرُّمُو TA) and مُفْعَر, (Msb, [but the latter is scarcely to be found clscwhere thus used,]) I pleaded, [or interceded, in the affair, or case, [in favour of another,] for some means of access or ingratiation, or some right or due: (IKtt, Msb, TA: *) شَفَاعَة is mentioned, but not explained, in the K: (TA:) as distinguished from as expl. above, it signifies the joining oneself to another in persuasion: but this is post-classical. (TA.)

[or for him]; and in most instances the former person is one of higher station than the latter: (Er-Raghib, TA:) or the speaking of the [or intercessor] to the hing [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word , probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds. (TA.) Hence, in a trad., اِشْنُعْ تَشْنُعْ تَشْنُعْ عَلَيْهِ اللهِ [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. Nor shall intercession وَلاَ تَنْفُعُهَا شَفَاعَةً profit it] means that it shall have no عُافع [or intercessor] for his Lib [or intercession] to profit it; being a denial of the شانع; (Ibn-'Arafch, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafeh, O, TA,) and xx. 108. (TA.) شَفَعُ, inf. n. شَفَعُ and مُفَاعَةً, also signifies He prayed, or supplicated: and thus Mbr and Th explain the words of the Kur [ii. Who is he مَنْ ذَا ٱلَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ,[256 that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) __ Accord. to El-Kutabee, (Mgh,) [i.e.] El-Kuteybec, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] شَفَعَ إِلَيْهِ فِي مَا بَاعُ, meaning He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]: and of the latter person, المُشَقَّعُةُ [and he admitted his right of pre-emption, i.e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.*) = شُفْعُ, inf. n. شُفُعُ, signifies also He, or it, was, or became, tall, or high. (TA.) And مُننع like عُنى, Ho (a man) mas smitten by the [evil] eye. (IKtt, TA. [But see , last sentence.])

2: see 1, near the beginning. __ فَيْعَنُّهُ بِي مُ inf. n. تَشْنَوْعَ , I accepted his intercession (شُفَاعَتَهُ) [for him]. (Ş,* O, K.) Sec, again, 1, in the last quarter of the paragraph. ___ And see another signification of the verb in a later part of the same paragraph.

isignifies It was made a pair or couple, accord. to the K voce وتر; this word being there expl. as meaning مَا لَرْ يَتَشَقَّعُ مِنَ العَدَدِ but in the M and A, in the same place, instead of see 1, بَتَشَنَّعْ بَهُ..... (يُشْفَعْ see 1, بَتَشَنَّعْ , we find ويَتَشَنَّعْ , and عند . see 1, near the middle of the paragraph. [It is said in the TA that تَشَقَّعُهُ also is quasi-pass. of فَ عَنْ عَالَى : but مُعَنَّعُهُ is evidently, herc, a mistranscription, app. for تُشَقَّع, meaning He was granted intercession.] - Also He became a [i. e. a follower of the Imam Esh-Shaft'ee] شافعی

10. اِسْتَشْفَعْتُهُ إِلَى فُلَان I asked him to make intercession for me (أَنْ يَشْفَعُ لِي) to such a one. (Ṣ, O, Ķ. •) And استشفعت به I sought, or demanded, intercession (الشَّفَاعَةُ) [hy means of him]. (Msb.) A poct, cited by Aboo-Leylà, says,

زَعَهَتْ مَعَاشِرُ أَنَّنِي مُستَشْفِعُ لَهَا خَرَجْتُ أَزُورُهُ أَفْلَامَهَا

i. e. Companies of men asserted me to be seeling intercession (زَعَبُوا أَتِي أَسْتُشْفِعُ) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بأفلامهم), meaning by their letters (بكتبير). (O, TA.)

زُوج ; (Ṣ, Mgh, O, Ķ;) i. q. وَتُرْ contr. of شَفْع [i. e., like جُرُوج , it significs One of a pair or cauple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance أوكا) an even number, a number that may be divided into two equal numbers]: (O, K:) also one mith which another is made to be a pair or couple: (TA:) [and, as will be seen in what follows, one with which an odd number is made to be an even number :] pl. شفاع, (TA,) and app. meaning, الصَّلَاةُ بَيْنَ الأِشْفَاعِ, meaning الشَّفْعُ ـــ (Mgh.) ـ اتْرُادِيحِ [q. v. voce الشَّفْعُ ـــ (Mgh.) ــ التُرَادِيحِ also signifies The day of the sacrifice; (O, K;) thus in the words of the Kur [lxxxix. 2] وَٱلشَّفْعِ being meant the day of 'Arafat: وَٱلْوِتْرِ (O:) or in this instance it means the creatures of God, (O, K,) because of the saying in the Kur [li. 49], "and of everything we have created two of a pair;" (K;) الوتر meaning God: (O, K:) or Adam's mife; الوتر meaning Adam, who was made a pair with her: (I'Ab, O, TA:) or Adam's children: (TA:) or the two days after the sacrifice; الوتر meaning the third day: (O, TA:) or God; [and الوتر, those who compose an odd number;] because of the saying in the Kur [lviii. 8], "there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:" (K:) or the meaning of الشَّفْعُ وَالوتَّرُ is the prayers; of which some are مُنْع [i. e. an even number of rek'als], and some are وُنْر [i. e. an odd number of rek'ahs]: (O, TA:) [for] it is said that all the numbers consist of شَفّع [i. e. even] and وتر [i. e. odd]. (TA.)

see the next paragraph, in two places, near the end.

is used in relation to a house and to land; (S, TA;) and مُنْعَدُّ, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies [here meaning house, or piece of land,] that is coupled (مُشْفُوع) [by purchase] with one's [i.e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Mab; *) expl. above, in كَانَ وِثْرًا فَشَفَعْتُهُ from the phrase the second sentence of this art.]; (Mgh; [and the like is said in the Msb;]) a noun of the same

sense of the measure مُنْعُولُ: (Mgh, Msb: *) this | the last:] the pl. of ثُنْعُولُ in the sense here expl. is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh;) [i. e.] it is also used as meaning the or house, or منك of that منك [or house] piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thcreto]; (Msb;) or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K:) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i.e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K:) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourship: (KT:) or the right of [immediate] neighbourship with respect to [pre-emption of] a house or land. (PS.) [Sec 1 in art. سقب.] El-Kutabce says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to صُفَعَ come to him and to make a demand to him (عُفَعَ عَا i.e. طَلَبُ i.e. إِلَيْه the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَةُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Msh,) any verb belonging to it [in the classical language]. (Mgh, Meb.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بِيَعَتْ شُفْعَتُهُ وَهُوَ حَاضِرٌ فَلَرْ i. c. He whose claimed ويُطْلُبُ ذُلكَ فَلَا تُغْفَعُهُ لَهُ possession to be coupled by purchase with one already helonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his prechasing it for that purpose]. (Mgh. [And the like is said in the Msb.]) Esh-Shaabee says [also], الشُّفْعَةُ عَلَى رُوُوسِ الرِّجَالِ [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i.e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) __ ثُغْعُهُ الصُّحى __ The two reh'alıs (رَكْعَتَانِ) of the [prayer that is performed in the period of the morning called the] as also : شَفْعَهُ ♦ الضحى as also ; ضُحَى in a trad., thus accord. to two different relations. (O.) Also Diabolical, or demoniucal, possession; or madness, or insanity; (AA, O, K;) and so المُفعَة ; the latter expl. in this sense by IAar; مِنْظُرَةً and وَرَّةً and شُنْعَةً and سَفْعَةً and وَرَّةً [perceived] in the face: [see these words; the second and third of which generally mean an class as is being of the measure in the unseemliness or ugliness; and so, sometimes, does

IF states that it has been said to signify The [cvil] eye, by which one is smitten: but he doubts its correctness; and thinks that it may be with the unpointed ... (G.) [See سُفْعَة, not أَسْفُعُة.]

شَعَةُ: see مُغَمَّةُ, first sentence.

A she-camel that fills two milking-ressels in one milking. (S, K.) — See also شُفُوع.

i. q. شَفِيعُ نَاعَةُ بُ (ڳ, K, TA;) i. e. (TA) An intercessor; as also بثافع: pl. of the former السَّفَعَة. (Msh, TA.) [See السُّفَعَة, in art. ِ (Ṣ, Ḳ;) [mean- صَاحِبُ شُغْعَة ، Also i. q. سَقْف ing A possessor of the right termed asia; or] one who demands, and is granted, as a neighbour [or a partner], in prefevence to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold.

Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbad, O, K:) or twins (مَ إِنَّ إِنَّام of plants. (0, K.)

[act. part. n. of 1, q. v. ... Hence], applied to a she-camel, ! Having a young one in her belly and another following her: (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or shegoat: (K:) or, thus applied, having her young one with her: (A'Obeyd, S, Mgh:) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and أُمُنُوعُ thus applied, signifies the same as شَانَة and one says also, مُذِه شَاةُ الشَّانِع , like as one says مُكرةً and مُدِه شَاةُ الشَّانِع . (TA.) ... Also A he-goat, (O, K, TA,) himself: (O:) or a ram: or such as, when he impregnates, impregnates nith twins. (0, K.) عَيْنُ شَانِعَةُ ـــــــ An cyc [that makes a thing to appear a pair, i.e.,] that sees means فُلَانْ يُعَادِيني وَلَهُ شَانِعْ ــــ (O, K.) Such a one treats me with cumity, and has one who aids him to do so. (A, TA.) __ See also مُشَقَّع and شَفِيع

Tall, or high. (L, TA.)

A enc, or she-goat, that suchles any animal. (IAnr, TA.)

One whose intercession is accepted: hence the Kur-an is termed by Ibn-Mes'ood i.e. An intercessor of which the intercession will be accepted, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven.

One who accepts intercession. (L, TA.)

(here meaning house, مَشْفُوعَ A possession مِثْكُ or piece of land,]) coupled [by purchase] with a man's possession [previously belonging to him, upon certain conditions expl. voce مُشْفَعًا. (Mgh, Msb.) مُسْفُوعَ Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مُسْفُوعَ , with the unpointed مُسْفُوعَ is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see مُشْفَعُة , last sentence:]) the masc. is not used in this sense. (L, TA.)

شغق

1. ثَغْنَ and ثَغْنَ: see 4, in five places. ثُغْنَ signifies He was niggardly of it: (TA:) [thus] the saying [of a poet]

حُهَا شَفِقَتْ عَلَى الزَّادِ العِيَالُ

means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is مُشْفَقُونُ * عَلَيْهُ [i. e. fearful, or cautious, on account of it]. (M.)

2. تَعْلَيْنُ signifies ! The making [a gift or the like (see مُعْلَقُ)] scanty, or little in amount or quantity; as also المُعْلَقُ (O, K, TA.) — And ! The meaving badly. (K, TA.) You say, مُعْلَقُ ! He move badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [hind of mrapper called] مُلَّمُنُا الْمُعْلَىٰ (M, TA.) — See also 4, last sentence.

4. signifies He feared, or was cautious; as also الْمُفَقَّ [in the CK شُفْقَ); or only the former : (K, TA :) [accord. to ISd,] * شفق, inf. n. شَفْقُ , significs he feared: (M:) IDrd says, مُنفَقَّتُ اللهِ أَشْفَقْتُ and [شفقتُ and شفقتُ and أَشْفَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشْفَقْتُ : (O:) accord. to Er-Rughib, الاشناق signifies [the being affected with] care, or solicitude, mixed with fear; and when it is trans. by means of , the meaning of fear is most apparent in it; but when trans. by means of على, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bd in xxi. 29:]) or it signifies [the being affected with] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes divested thereof: (Ham p. 179:) one says, مِنْ كَذَا (Ṣ,) or الْشَفَقُتُ مِنْهِ, (Mṣb,) I feared, or was cautious of, (Ṣ, Mṣb,) him, or it, (Ṣ,) or such a thing: (Mṣb:) or اثنفت منه he feared him, or it : (MA :) and مُثَفَقْتُ عَلَيْه (S. [in which it is implied that this differs from ,I was affectionate, عَلَى الصَّغِيرِ or رَأَشُفَقْتُ مِنْهُ hind, or compassionate, and favourably inclined, [towards him, or] towards the little one: (Mab; [and a similar explanation is given in the MA:]) and أَنْنَتُ , aor. ع, is a dial. var. thereof [i. e. of when trans. by means of عَلَى, and perhaps also when it is trans. by means of أون (Msb:) or اشفق عَلَيْه signifies [he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rághib above, and with that here following;] he was affected with pity, or compassion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ يَنَالُهُ مَكُرُوهُ [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and الشفق is a dial. var. [of الشفق when trans. by means of الشفق when trans. by means of الشفق [q. v.]. (M.) And He came in a [time of] شفق and so ! شفق (M.)

شَفْقُ Fear: (K:) [see also شُفَقُ, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arisiny] from strictness (شدة) of faithful or sincere or honest advice; (M, TA;) as also the latter signifies the fear of : شَغَفَةُ : (M:) or ♥ the latter signifies him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amoud, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not :]) إلاشْفَاقُ is a subst. from الإشْفَاقُ (Ş, Mşb, is syn. therewith (S, O, K, TA) as شَفَقُ being also a subst. from الإثْنَاقُ: (Ṣ, TA:) [it is said that] the primary signification of ♦ مُفَقَدُ is weakness: (Ham p. 179:) and it is conjoined with [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &cc.:] or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with fuithful or also signifies The redness (Kh, S, Mab, K) in the horizon (K) from sunset until the time of the last [i. e. nightfall], (Kh, S, Msb, K,) when it شَفَق disappears, (Kh, S, Msb,) and the white remains until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or until near that time: or until near the [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the Lie: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rághib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mtr says [in the Mgh] that it means the redness accord, to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord to Aboo-Hureyrch, it means the whiteness [after sunset, which, to distinguish it from the شُفَق commonly so called, is often termed the white شُفَق, as in an instance above]: (Msh:) IAth says that this word has two contr. meanings; being applied to the redness

that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثُوبٌ كَأَنَّهُ الشَّفَقُ [Upon him is, or was, a garment as though it were the تَفَقَى]: and it was red. (S.) __[Hence,] \$ A garment, or piece of cloth, dyed red. (AA, TA.) ___ And Day. (Zj, M, K.) Also i. q. i + [A side, &c.; or a remote side]: pl. أَثْفَاقُ. (O, K.) One says, نَوَاجٍ . i. c. أَنَا فِي أَثْفَاتٍ مِنْ هٰذَا الأَمْرِ ing † I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) app. a mis- في غروض منه [app. a mistranscription for عُرُوضِ i. e. إِنَاحِيَةِ and في منه أعْرَاضٍ منه i. c. نُوَّاجٍ . (TA.) And A bad thing; syn. زُدِی: (Lth, Ṣ, M, O, Ķ, TA: [in the TA said to be written by J with kesr to the ; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ham p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. غرث:) [snid to be] from مُنَفَقَة signifying "weakness:" (Ḥam ubi snprà:) seldom pluralized: (O:) and used alike as mase, and fem., being applied as an epithet to a مِنْدَنَة, (M, O,) meaning رَدِينَة (M.)

. see شَفِيُّ , in two places.

in five places. شَفَقَة : see شَفَقَة.

see the next paragraph.

as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, hind, or compassionate, &c.]; (S, O, Msb, K;) as also أَشُونُ (Msb) [and in an intensive sense أَشُونُ ; and, from what follows, it appears that مُنُونُ signifies fearing; and its pl. is epithet]: or مُنْفُونُ signifies fearing; and its pl. is مُنْفُونُ (M, TA:) and مُنْفُونُ, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom thut advice is given. (M.)

إِنَّ الشَّفِيقَ بِسُوْءٍ ظُنَّ مُولَعٌ

[Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive مَنْ [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], مَنْ [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مَنْ is thus trans. by means of مَنْ (TA.) See also an instance of *

[in a similar sense] in the first paragraph of this art.

: see the last paragraph. = [Accord. to Freytag, it signifies also Fear: but he names no authority for this.]

in three places. مُشْفِقٌ: see

مُعَلَّا مُشَغَّنُ A gift made scanty, or little in

amount or quantity; (S, TA;) as also مُشْفَقُ (T, TA;) or, as some assert, the deficient letter is (TA.)

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1. شُفَهُ, aor. -, (K,) inf. n. شُفَهُ, (TK,) He struch his شَفْهُ [i. e. lip]. (K.) شَفْهُ, [said of a water, + It had many lips of drinhers applied to it; i. e. it had many drinkers: (see its part. n.:) and said of food, † It had many eaters: (K, TA:) or [as a consequence thereof] it became little in quantity. (TA.) And [hence], said of property, † It had many seekers. (K.) __And, said of a man, + He had many askers, or beggars, (K, TA,) so that they consumed what he had, or possessed. (TA.) [Or + IIe was importuned by begging, so that what he had, or possessed, was consumed: as pass. of what next follows.] ... + He importuned him by begging, so that he consumed what he had, or possessed. (S, K.) And one says, عَادُ العِيَالُ يُشْفَهُونَ مَالِي † The family, or household, almost consumed my property. (K, TA.) __ Also, (S, K,) inf. n. شَفْهَيٰ عَنْ كَذَا, You say, اشْغَلَ . (Ṣ, Ķ.) You say, اشْغَلَ † He, or it, occupied me so as to divert me from such a thing; syn. شَغَلَني. (S.) And نَحْنُ المَاء and المَاء meaning + We occupy the place of pasturage so as to keep it from thee, and the water, (نَشْغَلُهُ عَنْكُ) i.e. it is sufficient for us without being more than sufficient. (S, TA.) And غُنْكُ مَا عِنْدُنَا + What we had was employed so as to be kept from thee; syn. شَعْلُ عَنْكُ . (JK.) _ IAar mentions the phrase شَفَيْتُ تَصِيبِي, with fet-h, without explaining it; but Th says that it is سفيت, [i. e. , with سفيت , and with kesr to the سفيت "I forgot [my share, or portion]." (TA.)

3. مُشَافَهُ (K,) inf. n. مُشَافَهُ (TA,) He put his lip (هُفَتُهُ) near to his [another's] lip. (K, TA.) And كُلُمَهُ مُشَافَهُ (Mṣb, TA) and مُشَافَةُ (Mṣb, TA) and مُشَافَةُ (Mṣb) He spoke to him putting his lip near to his lip: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) مُشَافَهُ significs the talking with another mouth to month: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase مُشَاوَعُهُ [has not been heard, and therefore] is not allowable. (TA.) [Hence,] الأَمْرُ and المُسْدَانِةُ المُسْدَانِهُ المُسْدَانِةُ المُسْدَانِيةُ المُسْدَانِةُ المُسْدَانِةُ المُسْدَانِهُ المُسْدَانِةُ المُسْدَانِةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِهُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِهُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِةُ المُسْدَانِهُ المُسْدَانِةُ المُسْدَانِهُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِهُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِهُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ الْمُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْدَانِيةُ المُسْ

رَّمُنَةُ, (T, Ṣ, Mṣb, Ḳ, &c.,) also pronounced أَمُنَةً, (Ḳ,) is a word of which the third, i. e. the final, radical letter is elided; (T, Mṣb;) and accord. to some, (Mṣb,) this letter is •, (T, Mṣb, Ḳ, TA,) so accord. to all of the Baṣrees, (TA,) the word being originally أَمُنَةً, (T,Ṣ, Mṣb, TA,) i. e. مُنْهُ, (so in copies of the Ṣ,) or مُنْهُ, like مُنْهُ, (Mṣb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with •, (Ṣ, Mṣb,) and it is sometimes pronounced **, **

, (S, Msb,) the word being originally شُفُوَةً, like شَبُوة, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb,*) and the latter of the two dims, mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, شَفْتًا الرنسَان [The lip of a human being;] شَفْتًا الرنسَان meaning the two covers of the mouth of the human being: (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of for leathern bucket] as used by A'Obeyd; وُلُو but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is (S, Mab, K, &c.) and شُفَهَاتُ (Lth, Mab, TA) and لَّفُوَاتٌ, (Lth, S, Mab, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سُنُواتُ [pl. of اَسُنَةُ (Az, (Msb, TA:) and Ks mentions the phrase, إنَّهُ as meaning Verily he is thich in the الشفاه lip), as though the term applied to every تُغَيِّبَةً ♦ TA:) the dim. is: (TA:) ثُغَيِّبَةً هُمْرُ أَهْلُ [Hence,] ___ (Msb.) __ [Hence,] They are those who have the right of الشُّفَة drinking with their lips (بشفاهبر) and of watering their beasts. (Mgh.) ___ And بنتُ شَفَة A word; (Ṣ, Mṣb, K, TA;) na also ذَاتُ شُفَة (TA.) One snys, عَنْ ثَنْهُ بِبِنْتِ ثُغَةً † I spoke not to him a word: (S:) or مَا كَالْمَنِي بِنْتُ شَفَة † He spoke مَا سَمِعْتُ منْهُ بِنْتَ شَغَة not to me a mord: (TA:) and + I heard not from him a word: (Msb:) and t A spoke not to such أَ خُلُبُتُ فُلَانًا زَاتَ شَفَة a one a mord. (AZ, T voce فكرن And درو. 1 Such a one is a person who asks, or begs, little of people: (ISk, S, K, TA:) and also, t importunate, (K, TA,) one who asks, or begs, much of people: (TA:) thus having two contr. # كُهُ فِي النَّاسِ شَفَةٌ Meanings. (K.) بِي النَّاسِ شَفَةً has praise, or commendation, among the people: (S:) and يُنَا شَفَةٌ حَسَنَةُ He has a good report, or reputation, among us. (A, K, TA.) And l Verily the poople's إِنَّ شَغَةَ النَّاسِ عَلَيْكَ نُحَسَنَةً speaking of thee is good. (Lh, TA.) And مَا How good is the people's أُحْسَنَ شَفَةَ النَّاسِ عَلَيْك speaking of thee! (K, TA.) ___ See also شُفْا, in art. شغى and شغو

see the next preceding para-غَنْمُ or عُنْمُ: graph.

i. e. as meaning Labial: and so, accord. to some, is رَبُونُ السَّمَةِ (Kh, T, Mṣb,) or the latter is not allowable, (S,) [i. e. The labial letters,] are φ and φ are respecting one who asked him concerning a respecting one who asked him concerning a

which is strange:] so called because their place of utterance is from the dia, without any action of the tongue. (T, TA.)

dim. of شُغُدُّة , q. v.

A man (Ṣ, Mgh) large [in some copies of the Ṣ thich] in the شَفَتَانِ [or lips]; (Ṣ, Mgh, Ķ;) as also أَشُفُهُ (Mgh. [But see this latter below.])

تاند Thirsty, (K, TA,) not finding water enough to moisten his lip: like سَانِه, mentioned in art. سَانِه (TA.)

signifies A man whose lips do not close together: (Ṣ, Ķ:) but there is no proof of its correctness: (Ṣ:) the fem. in this sense is شَفْيًا، (TA in art.

A water at which there are many lips TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K:*) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.) - And hence, (Har ubi supra,) I Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.) ___ And † Property sought by many : (TA:) [or little in quantity; for] one says, اَتَانَا وَأَمُوالناً He came to us when our possessions were little in quantity. (K, TA.) __And + A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مُثُمُّورُ عَلَيْه and مُضْفُوفُ (so in one of my copies of the S:) and sometimes it means tone whose household and guests have consumed his property. (IB, TA.)

شفى and شفو

1. شُغُت الشَّهُسُ , aor. عُ, [inf. n. app. شُغُت الشُّهُسُ , but came, near to setting: (K in art. and :) and ,شُفًا .inf. n. [, بِ .aor , رشفي .K in art , شُفُت (TA,) it (the sun) set; as also شُفيت: (K:) or, accord. to IKtt, set save a little; and the like is said in the T. (TA.) قُبَيْلُ الشَّفَا means A little before the setting of the sun. (TA.) [See also or مِلَالِ said of the شَفًا And ــــــ [below.] شُفًا moon a little after or before the change], It rose. (K.) And said of a شخص [or bodily form or figure seen from a distance, or a person], It, or he, appeared, or became apparent. (K.) عناه 🚐 , (Ṣ, Mṣb, Ķ,) aor. 🖫 , (Mṣb, Ķ,) inf. n. شفاً: (Ṣ, Mṣb,) He (God, Ṣ, Mṣb) recovered him, or restored him to convalescence, syn. بَرَاهُ so in the M, but in the K, أَبَرَاهُ (TA,) namely a sick person, (Msb,) من مَرْضه [from his disease, or sickness]. (S, TA.) __ [Hence, in the Ṣ, said by a person بضع, in art. شَفَيْتُهُ question, as meaning † I relieved him from doubt: and عَنْ السَّالُةُ عَنِ السَّالُةُ اللهُ عَنِ السَّالُةُ اللهُ in the same art. in the K, as meaning † He relieved him from doubt respecting the question. See 8 as quasi-pass. of the verb thus used.] — And السَّفَاءُ † [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) — الشَّفَاءُ also signifies He sought, or demanded, or desired, for him, recovery, or restoration to convalescence; and so very, it is in the M. (TA.)

3. مُشَافَاة [an inf. n. of which the verb, if used, is شافع: see 3 in art. شفه.

4. اشفى عليه He was, or became, on the brinh of it; (S, Meb, K, TA;) namely, a thing; and death: (S, Mab:) mostly used in relation to evil, but also in relation to good: so says IKtt. (TA.) [Sce اشفًا [alone] + He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit. (TA.) _ And † He was, or became, in the last mart of the night; which is termed شَفًا اللَّيْل. (Kand TA in) أَشْفَى نَفْسَهُ عَلَى هُلْكِ = (TA.) art. اشغى بها and اشغى (TA in the same) i. e. meaning + He caused himself to be on the brinh of destruction]. (TA ibid.) He gare him a remedial medicine. (Az, TA.) And He prescribed for him a remedy in which should be his recovery, or restoration to convalescence. (TA.) And اَشْفَيْتُكُ الشَّيْء (S, K.) I gave thee the thing in order that thou shouldst attain, or seck, recovery, or restoration to convalescence, thereby. (S: in two copies thereof, نَشَنَفَى لا به : in two other copies thereof, and in like manner in the K, به به الشفاه) And الله عَسَلا God made honey to be his remedy. (AO, S: and the like is said by IKtt as cited in the TA.) __ See also 1, last sentence. __ اشغى also signifies + He gave [a person] something. (TA.)

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mgb.)

6. تَشَافَيْتُ البَاءَ a phrase mentioned by I Aar as meaning I exhausted the water: said by ISd to be originally تَشَافَنْتُ (TA in art. شف.)

8. اشتفی بگذا (Ṣ, K, TA) He attained recovery, or restoration to convalescence, by means of such a thing; (TA;) and so انشقى (TĶ:) if not a mistranscription] استشفى ♦ مِنْ عِلْتِهِ for الشقع] he became free from his disease, sichness, or malady; recovered from it; or became convalescent. (TA.) See 4, latter part. __ And see also 5. __ [Also + He was, or became, content with such a thing; or relieved from doubt thereby: and] the profited by such a thing. (MA.) One says, إِشْتَفَيْتُ بِمَا أَخْبَرَنِي فُلَانْ † I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true. (IB in art. حك, from Az.) And -Such a one gave him informa أفَلَانْ فَآشْتَفَى بِهِ tion] and he profited by his veracity. (TA.)

10. استشفى He sought, or demanded, a remedy, or cure. (TA.) See 4, latter part. ___ And see also 8.

The point or extremity, verge, brink, or edge, of anything; (S, Mab, K, &c.;) like * 444; Bd) شَفًا البُثْر Ksh in iii. 99) or) شَفًا الحُفْرَة Gr ibid.) and شَفَتُهُ both signify the same, (Ksh, Bd,) و Bd;) but the final) ; طَرَفُهَا Ksh) or حَرْفُهَا in the former is changed into I, and in the latter [accord. to those who hold aid to be originally being originally شُفًا (; Ksh, Bd) it is elided [شَفُوَة : (Bd:) [but شُفُ generally signifies as expl. above; and شَفَة almost always significs the "lip" of a human being: إ شُغُوَّان this being ; this being known, as Akh says, by the fact that in the word is not allowable: (S:) and the pl. is اشفاً. (TA:) It is said in the Kur [iii. 99], And] وَكُنْتُمْ عَلَى شَفَا حُفْرَةِ مِنَ ٱلنَّارِ فَأَنْقَذَكُمْ مِنْهَا ye were on the verye, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, أَهُوَ عَلَى شَفًا الهَلَاكِ [He is on the brink of destruction]. (TA.) _ Also † A little; (S, A, K, TA;) a small part, or portion; somewhat; (A, TA;) somewhat remaining of the moon when near the change, (K, TA, [ווערש in the CK is erroneously put for וועלט,]) and of the sight (البصر), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its when مِنْهَا and مَنْهُ إِلَّا شَفًا (\$,) when said of the sun] + There has not remained of him, or it, save a little: (S, K:) and [in like manner] أَتْيَنُهُ [of life]. (S.) And one says, مِنَ العَبِرِ t[I came to him in a time بشَغًا مِنْ ضَوْءِ الشَّهُ when there was little remaining of the light of the sun]. (TA.) El-'Ajjáj says,

because latent anger is like a disease; and when • وَمِرْبَا عَالِ لِمَنْ تَشَرَّقَا • أَشْرُفْتُهُ بِلَا شَفًا أَوْ بِشَفَا

أَمُنَهُ, in which the deficient letter is و, (K, TA,) for it has for pl. مُفَوَّاتُ, (TA,) or و, (K, TA,) for it has [also] for pl. مُفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. مُفَاءُ [q. v.]. (TA.) __ See also مُفَا above, first sentence.

erroneously written (شفاء, (TA,) [in the CK erroneously written شفاء,] primarily signifies The becoming free from disease, sichness, or malady; recovering therefrom; or becoming convalescent:
— and then, Medical, or curative, treatment:
(TA:) the giving of health: (KL:) inf. n. of مُفَافَ (TA:) (S, Msb, TA:) — and [then], (TA,) الشفاذ (S, TA.) [Hence, وأَدُونُ الشّفَاء العَي السّوَال (K, TA.) [Hence, والشّفَاء العَي السّوَال (The remedy of inability is the asking information].
(TA.)

: شَغِیِّ : شَفَیة : see art. هَشَیَة : شَفَوِیِّ :

: Recovering, or restoring to conralescence: شَافَ remedial;] health-giving. (KL.) __ [Hence, إ. An ansmer that relieves from doubt.] جُوابُ شَافِ

More [and most remedial or] healthgiving. (KL.) = Also A man whose lips do not
close together: fem. اَشْفُهُ. (TA.) See

An instrument for perforating; (K;) a thing pertaining to the makers or seners of hoots or shoes or sandals fc.; (S;) [i. e.] the and used by them: (MA, KL:) and the instrument with which leather, or shin, is sened: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for nater-shins and nater-bags and the like; and the is for sandals: (S:) [see also art. اشاف is for sandals: (S:) [see also art. اشاف is for sandals: (K, TA:) pl. اشاف [If thou contend with him in slapping, thou wilt do so with the against himself. (TA.) And الشاف الموقف he against himself. (TA.) And الشاف الموقفة he against himself. (TA.)

1. مُقَةُ , (Ṣ, M, Mṣb, Ḳ,) aor. -, (M, Mṣb,)

inf. n. مُثَّنَّ, (S, M, Meb,) He cut it [or divided it] lengthwise; (TA in art. قن;) [i. e.] he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, brohe, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. (K;) or [more explicitly] الشَّدُّعُ البَائِنُ signifies الشَّقُ (the cleaving &c. that meparates); or غَيْرُ البَائِنِ [that which does not separate]; or الصَّدَّع [the cleaving, &c.,] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning he clave it, &c., much, or in pieces, or in several places,] (Ṣ, Ķ) شقّق الحَطَبَ (M, Ķ:) you say. شقّقه الحَطَبَ (S) i. e. مُعْمَرُهُ [but properly meaning He clave in pieces the firewood &c.]. (K. [In the شقّق is erroneously put for شقّق السَطَبَ is generally means IIe شَقَّ رَأْسُهُ] __ [.الحطب clave his head, or his pericranium: and sometimes, as in an instance in the K voce ta, he divided the hair of his head.] __ أَثُنَّ العُصَا __ [lit. He split the staff] means I he separated himself from the community; (S, K, TA;) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يُشَاقُهُو and يُشَقِّى عَصَا البُسُلِمِينَ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) مُثَنَّ عَصَا الْمُسْلِمِينَ, (K, TA,) said of a خارجی [i. e. heretic or schismatie], also means + He effected disunion and dissension in the body of the Muslims. (TA.) And one † [He broke the compact شُقَّ عَصًا الطَّاعَة of allegiance, or obedience; became a rebel]. (M.) لَا وَالَّذِي شَقُّ الرِّجَالَ لِلْخَيْلِ وَالجِبَالَ للسَّهْلِ _ [app. meaning + No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent, is a saying mentioned by IAar, but not expl. by him. (M. [It is there وَعِنْدِي أَنَّهُ جَعَلَ الرِّجَالَ وَالجِبَالَ جُمْلَةً added, : وَاحِدَةً ثُمَّر خَوَقَهُمَا فَجَعَلَ الرِّجَالَ لِبْلِهِ وَالجِبَالَ لِبْذَا an expression of opinion which is, to me, by no means clear, though reconcilable with my render-[The الأَبْلُهَة and الهَالُ بَيْنَنَا شُقّ الأَبْلُهَة _ (ing.] property is divided between us as in the dividing of the Lil; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the imeans the [kind of leaf called] which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the is a herb, or leguminous plant, (بَقْلَة,) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the is in the accus. case as an inf. n., being understood. (Har p. 639.) [See also مُثَّى _ [مِثْنَى , (Ş, M, K,) aor. ،, inf. n. (M,) said of the canine tooth of a camel, 1 It [clave the gum and] came forth: (S, M, K,

TA:) [said to be] a dial. var. of ثُمَّةُ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning it made its first appearance: (M:) and said also of a plant, [as meaning it came forth] on the ground's first cleaving open from it. (M, TA.) Also, aor. 2, inf. n. مُثَنَّى, said of the dawn, ‡ It rose; as though it clave the place of its rising and came forth therefrom. (TA.) ___ Also, aor. 4, (TA,) inf. n. said of lightning, 1 It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left: (K, TA:) so says A'Obeyd: (TA: [see انشق ♦) and probably انْعَقّ said of lightning, signify انْعَقّ meaning the same ; (see عُقيقَة) or, as expl. in the S and also in the O, in art. at was, or became, in a state of commotion, (تَضَرَّب) in the clouds]: said of lightning means it تشقّق ال (M, TA:) or spread wide and long. (JK.) ــــ (Ķ in art. عبر) + He passed along the way; as though he cut it, or furrowed it. (TK in that art.) And He crossed the river by swimming. (TA in art. شُقُّ الهاء ـــ (قطع + He opened a way, passage, vent, or channel, for the water to flow forth; syn. بَجْسَهُ. (A and K in art. بجس.) , † He, or it, شُقَّ أَمْرَهُ عَلَيْ , aor. 4, inf. n. discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs. (M, TA.) [A phrase similar to mentioned above. And so, app., what also expl. قَدُّهُ . q. مُثَقَّ الكَلَامَ ــــ [also expl. as syn. with فَطُعَهُ, which generally means + He cut short, or broke off, the speech; or ceased from speaking; but sometimes, and perhaps in this case, he articulated speech, or the speech: compare a signification of 2.]. (M and L in art. قد.) ___ See also 8. __ شَخْصَ i. q. شَتْ بَصَرُ البَيِّتِ [i. e. † The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed]: (M, TA:) and (TA) the dying man looked at a thing, his sight not recoiling to him: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] the eyes of the dying man became open: (TA:) one should not say with ḍamm ,شُقَّ and , شُقَّ الْمَيَّتُ بَصَرَهُ to the approved. (IAth, TA.). M, K, in the Ş عُلَيْه, and in the Msb, (Ş, M, K) شَقَّ (Ş, M, Msb,) inf. n. مَلَيْنَا and مُشَعِّة, (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Msb,] + It (a thing, S, or an affair, or event, M, Msb, K) affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him: (M:) it mas difficult, hard, distressing, grievous, or severe, to him; (K, TA;) and onerous, burdensome, oppressive, or troublesome, to him. (TA.) And مُثَنَّى , [inf. n., app., ثُثَّى only,] + He caused him to fall into a difficult, hard, distressing, grievous, or severe, case: (K, TA:) imposed upon him that which was onerous, burdensome, opmessive, or troublesome. (TA.) And شُقّت السّفرة

† The journey was [difficult, hard, or] far-extending. (Msb.) مُثَنَّى said of the solid hoof, and of the pastern of a horse or the like, It was, or became, affected with the disease termed مُثَنَّى , occasioning cracks. (M, TA.)

2: see 1, first sentence. شَقَّى الْكُلُّرُمُ لِلْهُ, (Ṣ, Ķ, TA,) inf. n. تَشْقَيْقُ, (TA,) ‡ He uttered, or pronounced, speech, or the speech, in the best manner: (Ṣ, Ķ, TA:) and he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner. (TA.)

3. مُشَاتَّة (M, Mgh, Msb,) inf. n. مُشَاتَّة (Ṣ, M, Mgh, Msb, K) and شقاق, (S, M, Msb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) + He acted with him contrariously, or adversely, (S,* M, Mgh, Msb, K,) and inimically; (K;) properly, each of them doing to the other that which was distressing, grievous, or شق troublesome, so that each of them was in a [or side] other than that of his fellow; (Msb;) or as though he became in a ئى, i. e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a ثِثَّة [or side] other than ثُقُّ العَصَا بَيْنَكَ that of one's fellow: or it is from meaning "the effecting disunion وبين صاحبك and dissension between thee and thy fellow"], so that it is tropical: (TA:) or the primary meaning is the being [mutually] remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. اشتَّى التَّنْفُل The palm-trees put forth their مُوَاقَ, pl. of عُاقَةُ [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwah. (M.)

oquasi-pass. of 2: (Ṣ, M, K:) said of firewood (Ṣ, K) &c. (Ṣ) [as meaning It became cloven in pieces]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, † He mas, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (A'Obeyd, TA.)

8. وَشَاقًا, said of two adversaries, or litigants, as also الشَّنَةًا, They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention; (TA;) في [in respect of the thing]. (M.)

7. انشق quasi-pass. of عُهُ as expl. in the first sentence of this art.: [i. e. it signifies It became divided lengthmise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open: or it clave, split, &c.:] (S, M:) and in like manner, is quasi-pass. of عُهُمُ : [i. e. it signifies it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places:] (M:) or the former signifies [sometimes] it opened so as to have in it an interstice. (Msb.) أَوْاَلُونُ الْفُوْلُ الْمُوْلُونُ الْفُوْلُ (Bd, Jel) in twain, (Jel,) as a sign to the

Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدِ ٱنْشُقَّ الْقَهَرُ (Bd:) or, accord. to Er-Rághib, the meaning is, † the case hath become manifest. (TA.) One says, انشق الشَّىٰد بنصَلَيْن [The thing became cloven, &c., in halves]. (Ş.) [And انشَّى منْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And It clave asunder from over it, so as to انشق عنه disclose it : see also 8.] _ [Hence,] انشقّ فلَانْ من الغَضَب † Such a one was as though his interior were filled with anger so that he split. (TA.) __ And انْشَقّْت العَصَا † The affair, or state of affairs, became discomposed, deranged, or disordered: and انشقّت العَصَا بِالبّيْنِ, and انشقّت العَصَا Lth, M, TA,) + the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and انشق the affair, or state of affairs, became الأمر discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And † [The compact of allegiance, or obedience, became broken]. (M.) __ انشق __ said of lightning: see 1, in the latter half of the paragraph.

of a شتّی signifies The taking the اشتقاق thing, (S, K,) i. e. the half thereof. (S.) One says, اشتق الشَّى (or holf) of the thing. (TK.) _ And + The taking [or deriving] a mord from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form : [and it is of three kinds : الاشْتَقَاقُ الصَّغِيرُ is that derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in ضَرَبُ from : الضَّرْبُ is that in which there is a reciprocal الاشتقاق الكبير relation between the two words as to the letter and the meaning, exclusively of the order; as in is that in الاشتقاق الأُخْبَرُ: الجَذْبُ from جَبَذَ which there is a reciprocal relation between the two words in the place [or places] of utterance; as in نَعَقَ from النَّهْقُ (KT.) [You say, النَّهْقُ or أَسُهُا and إِلَسُهُا, He derired a word, and a name, من آخر from another; and sometimes signifies the same, as is shown by a citation voce ____.] ___ [And, as syn. with اختراع, (see 8 in art. خرع,)] The constructing, or founding, (بنيّان,) of a thing of, or from, what is originated without premeditation. (M.) _ And The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (Ṣ, Ķ, TA:) or اشْتَقَاقُ الكُلُام signifies the taking to the right and left in speech: (so in a copy of the M: [bnt I think that the right reading is الاشتقاق في الكلام, agreeably with what here follows :]) you say, اشتقّ في الكَلَامِ, and ربي الخصومة (TK.) See also 6. And [in like manner] one says of a horse, اثنتَّى فِي عَدُوهِ † He deem not anything little that is given as alms. K:) [but this is app. taken from the following

went to the right and left in his running. (M. (أَشَقُ الطَّرِيثُ فِي الفَلَاةِ ــ (أَشَقُ See also إِنَّ الْعَلَاةِ ــ (The road went [or branched off] into the desert. (TA. [See also 7.])

He turned the sack upon استشقّ بِالجُوَالِيّ .10 one of his two sides (عَلَى أَحَدِ شِقَيْدِ), in order to pass through a door. (TA.) ____ استشق , as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying "Prodiit, manifestus evasit."]

R. Q. 1. مُغْشَقُه (JK, S, K,) inf. n. مُغْشَقَ (S,) said of a stallion [camel], He brayed [in his or faucial bay]. (JK, S, K.) [It is said, شَفْسُقُهُ that] the primary meaning of is Loudness of voice; or the being loud in voice. (JK.) -And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يُشَقُسُنُ فِي صُونِه [app. meaning It makes a loud twittering in its *cry*]. (Ş.)

sing. of شُقُونٌ; (Ṣ, Mgh, Msh, K;) originally an inf. n.; (S, Msb;) An opening forming an interstice in a thing: (Mab:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is [i. e. cloven or cleft, split, &c. : (see 1, first sentence: and see also مُشَقَّى:) and often signifying an incision, a gash, or a furrow, or trench]: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوق : (M:) it differs from بُقَاقُ, (Ṣ, Mgh,) by having a general signification: (Mgh:) accord. to Yaakoob, one says, i. e. In) (بَرْجُلِهِ Ṣ, Mgh) and بِيْدِ فَلَانِ شَقُوقَ the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شَقَاقَ : (S, Mgh: [see, however, this word:]) and hence, The trench, or oblong excavation, in the شق القبر middle of the grave: and accord. to As, مُثَقُوقَ significs صدوع [i. e. fissures, &e.,] in mountains, and in the earth, or ground. (Mgh.) __ The rima vulvæ of a woman; i.e. the gap [or chink] between the two edges, or borders, of the lubia _ . (M, K.) مَشَقُ ♥ majora of her vulva : as also And ! The daybreak. (S, K, TA.) = Sec also the next paragraph, first and fifth sentences. And see the last two sentences of the same paragraph.

The half (S, Mgh, Msb, K) of a thing (S, Mṣb, K) of any kind; as also المُثَنَّى الله (K:) or the half of a thing when it is eloven, or split, or divided lengthwise; (M;) as also ثقة (AHn, شُقَّةَ ♦ and أُخَذْتُ شُقَّ الشَّاءَ ,\$9, M, K.) One says I took the half of the sheep or goat: (§ TA:) the vulgar pronounce the with fet-h. شقّة * Take thou this خُذُ هُذَا الشِّقّ TA.) And [i. e. half] of the sheep or goat. (TA.) Hence the trad., تَصَدَّقُوا وَنَوْ بِشِيِّ تَهُرَة i. e. [Give ye alms though it be but] the half of a date; meaning

and الهَالُ بَيْنِي وَبَيْنَكَ شِقَّ الشَّعَرَةِ TA.) And الهَالُ بَيْنِي وَبَيْنَكَ شِقَّ الشَّعَرَةِ , (O, K, • [in the CK and in my MS. copy of the K, בה, but the former reading appears being an inf. n. as in a similar شُقّ , saying in the former half of the first paragraph of being a subst. used as an inf. n. or for كَشِقْ,]) meaning [The property is between us] two halves, equal [in division]. (K.) [Hence,] A certain kind of the jinn, or genii; (Ibn-'Abbad, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) __ The lateral half, or half and side; as when one says that a person paralyzed has a شق inclining; and as meaning مُعْمِل of a شقّ meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a . see this last word, and [...]. (Mgh.) __ The side of the body; as when one says of a person that his left شق was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, [He inclines, or leans, upon] يَمِيلُ عَلَى أَحَدِ شَقَّيْهِ one of his two sider]. (O.) [And مُشَى عَلَى شُقِّ And and في شقّ He went, or walked, inclining upon one side.] _ The side, or lateral part, (Lth, Mab, K, TA,) of a thing; the two sides of a thing being called شقّان: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] فُلَانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَمِيمِهَا ,one says + [Such a one is of the collateral class of the hinsfolk, or tribe, not of the main stock thereof]. , (Ş, Mṣb, شَقَيْقٌ ♦ . *I. q. (عرض* . Mgh in art) K;) [which primarily signifies The cloven-off half of a thing; i. e.,] when a thing is cloven in of the شُقيق of the halves is called the شُقيق other. (S, K.) - [And hence, + The counterpart of a person or thing: and this appears to be meant by J, and accord to SM in the K, where it is said that شَقِيقٌ is syn. with أُشَقِيقٌ ; for they هُوَ أَخِي وَشِيُّ add immediately after:] one says ! [He is my brother, and the counterpart of myself]; (S, TA;) as though he were eloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هذًا meaning + This is the like of him, or it. (TA.) And [hence] it is said in a trad., النَّسَاءُ شُقيتٌ \$ is the pl. of شُقَائتُ in whieh ,شَقَائتُ الرَّجَال in the same sense,] meaning عُمْيَعُةُ as fem., or of + Women are the likes of men in natural dispositions; as though they were cloven from them: or because Eve was ereated from Adam. (TA.) _ And ! A man's brother ; (M ;) and so ; (S, M, O, K, TA;) meaning a brother by the ns meaning تُقَيِّق as meaning "either half of a thing that is cloven in halves;" (S, TA;) or as though the relationship of one were eloven from that of the other: (IDrd, O, K:) pl. of the latter الشقال (M, Msh.) __ And a name for A thing at which one looks: (Lth, O,

saying of Lth, in which I think الشَّقُ is a mistranscription for الشق, meaning "the crack," &c.:] is a name الشِّق is the inf. n. of شُقَقُتُ, and الشُّقُ for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشُّقُّ which is well known as the pl. of الشُّقُولُ [which is well known as the pl. of (Ş, M, O, Mşb, K) i. e. Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or weariness; (M, TA;) and languor, or lack of power, that overtakes the mind and the body; (Er-Rághib, TA;) and so أَمُّلُّ ; (IJ, Ṣ, M, O, Ķ;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَنَّةُ † and شُفَّةً * is the subst.; (O, K;) and also signify the same as مُشَعَّة, (K,) or such as overtakes a man in consequence of travel; (TA;) and the pls. of these two are شُقُقْ, (K, TA,) mentioned by Fr, (TA,) and شَقَّل, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of مُشَقَّةُ أَنَّ is and مَثَقَّاتُ (TA.) Hence, in the Kur Whick] لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ ٱلْأَنْفُسِ ,[xvi. 7] ye would not reach save with difficulty, or distress, &c., of the souls]; where some read ليشق الم (\$,* TA.) ·

primarily signifies The half of a garment [consisting of two oblong pieces sewed together, side by side]: then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]: (Er-Rághib, TA:) or a piece (قطعة) of a garment: (Mgh:) or the مُثَقَّة of ثَيَاب fthus, and thus only, in the S, meaning of garments and of eloths, for it is of both,] is an oblong piece; syn. عُنيبَةُ مُستَطيلًا: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شُقَاقٌ and شُقَتٌ. (M, Mgh, TA.) One says, Such a one sells pieces, فُلَانْ بَبِيعُ شِقَاقَ الكَتَّانِ or oblong pieces, &c., of linen]. (Mgh.) _ Also A piece of a مَزَادَة [q. v.]. (B, TA in art. بصر.) __And A piece, or portion, [or tract,] of Hell; likewise pronounced المُقَةُ (Ḥam p. 816.) __ And A far journey; as also vais, (S, M, K,) sometimes thus pronounced with kesr: (S:) a fur, long journey: a far-extending space: (TA:) or a road difficult to him who travels it: (Mgh:) or [simply] a journey: and i. q. ثنيا [so in my copy of the Msh, app. a mistranscription for ثنية, i. c. a mountain-road, &c.]: pl, شُقَقُ (Msb.) _ And A part, region, quarter, or tract, (Ibn-'Arafeh, Er-Raghib, K, TA,) towards which one draws near, (Ibn-'Arafch, TA,) or towards which the traveller directs himself, (K, TA,) [like مُنْكَة,] or in the reaching of which one is overtaken by difficulty, or distress; (Er-Rughib, TA;) And significs the same. (K.) _ And Distance; nud so بُقِّهُ (K.) — Sec also مِثِّقَةً ♦ last sentence but one.

A splinter (S, K) that splits off, (S,) or a a certain species of birds [app. as a coll. piece (M, Mgh, TA) split off, (M, TA,) of a of which the n. un. is with 5]. (O, TA.)

plank, (Ṣ, M, K, TA,) or of wood, (TA,) or of a piece of wood, (Ṣ, Mgh,) or other thing: (M, TA:) a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of eloth, &c.: (IDrd, O, Ķ:) and a piece split (K, TA) from anything; such as the half: (TA:) pl. مُقَدُّ. (O, TA.) One says of him who is angry, الشَّدُ فَطَارَتُ مُنْهُ شَقَّةً فِي الرَّرْضِ وَشَقَّةً فِي السَّبَانِ اللهُ الل

The quality, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشُقُ [q. v.]. (M, K.)

[a pl. of which the sing. is not mentioned] Enemies. (TA.)

A cracking in several places, (تَشُقَّقُ , Ş. K,) or cracks, (Mgh,) or a certain disease occasioning cracks, (M,) in the pasterns of horses or the like, (S, M, Mgh, K,) and in their hoofs, (M, Mgh,) and sometimes rising to their shanks: 80 says Yaakoob: (S:) and, accord to Lth, (Mgh,) and Az, (TA,) a cracking in several places of the shin, from cold or some other cause, in the hands or arms, and the face: (Mgh, TA:) or it signifies also any crack, or slit, in the shin, from disease: (M, TA:) As says that it is in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal: (Mgh, TA:) but this is inconsistent with what is said by Yankoob [as stated voce first sentence]. (Mgh.) See also شُقُّ: and

in a copy of the M, but the right rending may be in a copy of the M, but the right rending may be man a copy of the M, but the right rending may be made which which occurs in the next sentence of the M, i. q. مُقَعَقُدُ [expl. in the S, in art. مُخُوف أَنَّ أَنِي اللهُ اللهُ وَهِي اللهُ اللهُ

A certain bird; also called مُقُوفَةُ (M, K:) and مُقُوفَةُ is the dim. thereof: (K:) AHát says, the مُقُوفَةُ is a very little thing, grayish (رُرْيَقًا), of the colour of ashes; ten and fifteen of what are thus called congregate; amt I think it to be the مُقَيِّفَةُ, which is a وُخُلُة of the وُخُلُة (q. v.]; it is somewhat dushy; and its form is the form of these, but it is smaller than they: it is called مُقَيِّفَةُ because of its smallness: IDrd, in the class of وُفُعُعِلُ mentions مُقَيِّفَةً المَا as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un, is with 5]. (O, TA.)

أَعْتَمُةُ [aecord. to Golius, A fissure; as from the KL; but not so expl. in my copy of that work. __] An intercening space or tract between two elongated, or extended, tracts of sand, (S, M, O, K, in the last of which الجَبُلُيْن is erroneously put for الحَبْلَيْن,]) thus expl. to AHn by an Arab of the desert, (TA,) producing herbage: (S, M, O, K:) or a rugged tract between two elongated, or extended, tracts of sand, producing good herbage; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. مُقَانِّى, (T, Ṣ, O, K, TA,) expl. by some as meaning sands themselves: (TA:) or a great piece of sand: or a piece of sand between two pieces thereof. (Ham p. 282.) _ [In the A and TA voce it is used as meaning A slice cut off of a melon &c.] = A rain, (M,) or a violent rain, consisting of large drops, (K, TA,) wide in extent: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) -The pl., شُقَائقُ, is expl. by Az as signifying Clouds that have cloven asunder with copious rains. (O, TA.) شَقِيقَةُ بَرْق (O, K,) and مُقَيقَتُهُ both as expl. by Ahoo-Sa'eed, (O,) A flash of lightning that has spread (O, K) in the horizon, شَقِيقُ or from the horizon: (K: [but see signifies a flash of lightning that شَقِيقَةُ or شَقِيقَةُ has spread in the breadth of the clouds, and filled the shy: pl. as above. (Hum p. 557.) = A headache, (JK, T, TA,) or a pain, (S, O, K,) or a certain disease, (M,) in the half of the head, (JK, T, S, M, O, K,) [i. c. hemicrania,] and of the fince: (JK, T, S, O, K:) or, accord. to IAth, a sort of headache in the fore part of the head and towards the sides thereof. (TA.) = رُشَعًاتُنُ النَّعْبَانِ used alike as sing, and pl., (S, O, K,) having no proper sing., (Mub,) or its sing. is شُقيقَةٌ; (M, O, Msb;) [The red, or blood-coloured, anemone;] a certain plant; (M;) a certain red flower; (Lth, O;) well known; (Ṣ, Ķ;) the شُقر; (Mṣh;) or, as AHn says, on the authority of AA and Aboo-Nusr and others, it is the شَقرُ [n. un. of]; and the sing. of شَقيقَةٌ is شَقائق: (O, TA:) it is because of its reduces, as شقائق النعمان being likened to the مُقيقة of lightning: (M, K:) as meaning "blood," as rescubling النَّعُبَانِ blood in colour; (Msh, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Nogmán Ibu-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: ثَفَائق or because he alighted upon ثُفَائق of sand that had produced red شقر, and he decmed them beautiful, and commanded that they should be prohibited to the publie; so the شُقر were called of En-Noamán, by the name of the place of their growth. (TA.) = See also مُثَوْفَة.

, and with ة: see شُقَيِقٌ, in four places.

vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs. (L, TA.)

A horse with which his rider ex-

periences difficulty in striving to master him. (JK.)

A certain mode of جماع, (K, TA,) in which the woman lies upon her شق [or side]. (TA.)

The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a shin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the i [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Ḥar ubi supra:) pl. شَقَاشِقُ. (TA.) __ To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شِقْشِقَة: (Ṣ:) one says likewise of an orator, or a preacher, that is loud in voice and (lit. He is wide, هُوَ أَهْرَتُ الشَّقْشَقَة or ample, in respect of the شقشقة]: (TA:) and one says, هَدَرَتْ شَقْشَقَتُهُ †[meaning His utterance was sonorous and fluent]. (A and TA in art. .) Orators, or preachers, are also termed فَلَانْ and one says, [ذَرُو شَقَاشِقَ for اللَّهُ عَاشِقَ عَاشِقَ , meaning + Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord to A'Obeyd and others, or of 'Alee are assigned to the شُقَاشِق (TA,) are assigned to Devil, iu his saying, إِنَّ كَثِيرًا مِنَ الخُطَبِ مِن [lit. Verily many of the orations, شَعَاشِقِ الشَّيْطَانِ or harangnes, are from the شقاشق of the Devil]; because of the lying introduced into them. (M, O,* TA.*)

an appellation applied to a certain أَخْطُبُهُ الشَّقْسَةِ [i. e. oration, or harangue, or sermon,] of 'Alce, because of his saying to Ibn-'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, الله عَنْدُ مُنْدُنْ لُدُونَّ الله المنافقة للمنافقة للمنافقة المنافقة that uttered a braying, then became still]. (O, K.)

Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أَمْرُ ثَانَةً [An affair, or svent, that is difficult, &c.]; from ثُمَّتُ عُلَيْنَا الْأُمْرُ (Ṣ, Mṣb.) A long journey [that is difficult, &c.]. (Mṣb.)

The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. غُوَاقُ. (M.)

applied to a horse, Wide between the hind legs: (IAnr, Th, T, O, * K, * TA:) and the fem. signifies wide in the أَزْنَاع [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAar, O, K;) applied in this sense to a woman. (IAar, O, TA.) And أَشُقُّ الْهَنْعُرِيْنِ, applied to a horsc, Wide in the nostrils. (Lth, O, TA.) _ Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by As; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) __ And, applied to a horse, That goes to the right and left in his running, (JK, O, K, TA, [in the CK, نَسْبِقُ is erronecusly put for يُشْتُّى, and in like manner in my MS. copy of the K, with the additional mistranscription of من عَدُوهِ for عَدُوهِ as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as

وَتَبَازَيْتُ كَمَا يَهْشِي الأَشَقُ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مُثَنَّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like ثُنُّ: pl. أَشُاقُ العَيْنِ ___. شُقُّ [The slit of the eye]. (TA in art. حَوْف)

[said in the S and K to be an inf. n. of trans. by means of عُنَّى : see عُنَّى, in the last quarter of the paragraph, in two places.

شقأ

ابِلْ شُوَيْقَنَةُ [or tush] grows forth: and so شُوَيْكَنَةُ (As, TA:) [or شُوَيْكَنَةُ q. v. in art. شُوَيْكَيَّةً

مُشْقَىٰ (S, K) and مُشْقَىٰ (Fr, O, TA,) like مُشْقَىٰ and مُفْرِقٌ (O, TA,) The place of the parting of the hajr of the head. (Fr, S, O, K.)

A comb; (IAar, S, K;) as also المُقَانَةُ A comb

[مِشْقُى [or مِشْقُاةً ﴿ K; the last مِشْقَاةً ﴿ S, M, O, K,) fem. مِثْقَاءً ﴿ And اللهِ (K,) and أَشُقُ [or مِشْقَاءً ﴿ K; the last oplied to a horse, Wide between the hind legs: also mentioned in the K in art.

مَشْقَأ вее أُمَشْقِي

i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a shewer,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: Sec أحداً [عداً].

المُشَّةُ: عدد أُقْشُهُ.

شقح

1. شَعَّے النَّعْلُ, and أَنَّعَ The palm-trees were, or became, goodly with their fruit. (TA.) [Sce also 4.] النَّعُ فَارَنَا [Sce also 4.] النَّعُ فَارَنَا اللهُ اللّهُ اللهُ ال accord. to AZ, is syn. with will in [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them :] and accord. to Sb, (TA,) مُقَاحُةُ (K, TA,) inf. n. [مُقَاحُةُ and] مُقَامُ (TA,) is syn. with خَبُعُ [i. c. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which is an imitative sequent to قبط , or syn. therewith; (S, K;) and [in like manner] رَفَّبُ وَشُقُعُ (O, K;) and, of a man, وَشُقُعُ وَشُقُعُ inf. n. of the latter as above and in like manner of the former; (Ṣ;) and وَالشَّقَاحَة وَالشَّقَاحَة [He did, or said, what was bad or evil, &c.]: (K:) and فَعَيْمُ لَعُنِيمُ [He is bad or evil, foul or نَعَدُ مَقْبُوحًا مَشْقُوحًا \$ and \$ (\$, 0, K: •) and [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that المُقيع is not an imitative sequent, by his stating that the Arabs say [Bad, or evil, &c., and blamed, &c.; or, more probably, مُقَيِّحُ وَدُمِيهُ, meaning foul and ugly]:
(L, TA:) and [it is said that] عُقيحُ signifies Recovering (غاقة [for which Freytag appears to have read الْنَاقَة]) from disease; (O, K, TA;) and hence one says, فلان قبيح شقيع (as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to is [not an imitative sequent, but] syn. with مُقْبُوح : (L, TA:) in the phrase aboveis said in the 'Inayeh to mean مُشْقُوحًا, brohen: or far removed: (TA:) or it means reviled. (O.) = [As indicated above,]

signifies He broke it. (Lh, O, K.) One says, الْمُقْتَ الْجُوزَةِ بِالْجُنْدُلِ, i. e. I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones: (O, TA:*) or I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]: for مُقَلَ الْجُوزَة, inf. n. as above, means He extracted what was in the walnut. (TA.)

2: see 1, first sentence: and see also 4, in three places.

3. Let reviled him; or contended with him in reviling; (K, TA;) and contended with him in annoyance. (O, TA.)

4. اَشْعَل ; (Ṣ, A, Mgh, O, Ķ;) as also النَّعْل ; (Ṣ, A, Mgh, O,) inf. n. تُشْقِيعٌ ; (Ṣ;) i.q. [meaning The palm-trees showed redness, or yellowness, in their fruit]: (S, A, O, K:) or their dates became altered from greenness to yellowness: (Mgh:) the former is said by As to be of the dial. of El-Hijáz: and * the latter verb is also said of the [kind of tree called] أرَاك, meaning it اشقم became coloured in its fruit. (TA.) And (TA;) النَّمُور (TA;) البُسُو (O,) or النَّمُور (K,) inf. n. and بقم (O, K,) inf. n. as above; (TA;) The dates, or the unripe dates, became coloured, (O, K,) red, or yellow: (O, TA:) or, as some say, became sweet. (TA.) The Prophet forbade the selling of dates before their becoming in this How foul, or ugly, or the like, is he! as seems to be shown by what here follows]: IDrd cites.

أَقْبِتْ بِهِ مِنْ وَلَدٍ وَأَشْقِتْ مِثْلُ جُرَيِّ الْكُلُبِ لَا بَلُ أَقْبَتْ

[How foul is he, as offspring, and how ugly! hike the little whelp of the dog; nay, rather, more foul!]. (O.)

[an inf. n. of مُثَمَّرُ, q. v. — And,] accord. to AZ, i. q. مُثَمَّرُ [i. e. Niggardliness, &c.; or the being niggardly, &c.: see 1 in art. _____]. (TA.)

see what next follows.

and vision An unripe date altering in redness, (K,) or altered to redness. (As, TA.) ____ And the former signifies The [ruddy] colour termed i.i. (O, K.)

is termed in: (K:) the latter word being a rel. n. from in meaning "an unripe date altering to redness." (TA.)

: see 1, in three places.

i. q. آشفر (TA;) or [of a ruddy colour;]
i. q. آشفر: (O, K, TA:) so says AHát. (TA.)
[Hence,] رَعُونَ نَعُمَا [Froth, app. of milk,] that is not of a pure white hue, (O, K, TA,) but coloured. (TA.)

see 1, in two places.

شقذ

1. شَقَدُ , aor. - , (Ṣ, M, L, K,) inf. n. شُقَدُ , (Ṣ, M, L,) He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith: (Ṣ, M, L, K:*) or he had a strong, or powerful, eye, quickly affecting or hurting [others therewith]. (M, L, K.) — And شَقَدُ , (Ṣ, M, L, K.) aor. -; (K;) and شَقَدُ , aor. -; (L, K;) He went away, (Ṣ, M, L, K,) and went far off, (Ṣ, L, being driven away. (Ṣ, L, K.)

3. مُشَاقَدَهُ, (Ṣ, L,) inf. n. مُشَاقَدَهُ, (Ḳ,) He regarded him, or treated him, with enmity, or hostility. (Ṣ, L, Ķ.)

4. اشقار (inf. n. اشقار L,) He drove him away. (S, M, L, K.)

: see شُقَدُانُ, in three places.

: see شُقَذَانٌ: see شُقَذَانٌ, in four places: __ and see

in three places. شُقَذَانٌ see شُقَدُّانٌ

نَّهُ وَلَا نَهُ اللهِ عَلَيْ وَلَا نَهُ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ اللهِ عَلَيْ اللهِ اللهِل

فَعَنَانٌ see شَعَنَانٌ, in six places.

in two places. شُقَذَانٌ see شُقَذً

in the latter half. شَقَنَانُ see شُقَدًّا.

مُقَذَانٌ and مُقَذَانٌ: see شُقَذَانٌ, near the end; the latter, in two places.

see what next follows.

مُقَابُ مُقَابُ مُقَابً مُقَابً مُقَابً مُقَابً مُقَابً مُقَابً مُقَابً مُقَابً مُقَابً An eagle vehemently kungry, (Ṣ, M, L, K,) and eager in seeking food; (M, L;) as also فقدى (K.) A poet likens a horse thereto. (M, L.)

مُقْذَانٌ, as a sing. n.: see مُقْذَانٌ (of which it is also a pl.), in two places, near the end.

One who scarcely ever, or never, sleeps; (S, M, L, K;) as also اشقد (S, M, K;) and who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also اشقد (S, M, K, in the TA شقد (M:) or who has a strong, or powerful, eye, quickly affecting or hurting [others therewith]; (M, L, K;) as also اشقد القين (M:) and شقد القين (M:) Also Driven away, and remote; and so

A light-spirited woman: (Th, M, L:) foul, or obscene, in her speech; clamorous, and foul-tongued. (T, L.) = Also The male chameleon; (M, L, K;) and so مُقَدُّدُ and مُقَدُّدُ and or all these words signify a slender and compact make chameleon, with a small head, that cleaves to the trunk of the hind of tree called : شَقَادَى M, L, K) and) شَقْذَانْ M, L, K) and : عِضَاه (M:) the former pl. like كُرُوَانْ, pl. of كُرُوَانْ; (L;) and also used as a sing., meaning a male chamrkon; (Th, M;) thus used by a poetess: (M, L) شَفَدٌ ♦ (S, M, L, K) and شَفَدٌ (M, L) and ♦ مُقَدُّ (M, L, K) and مُقَدُّ (K) the young one of a chameleon: (Lh, S, M, L, K:) pl. (M, L, K :) the : شُغَاذَى Ṣ, M, L, K) مِثْغُذَانْ former pl. like مِثْوًانْ, pl. of مِثْوًانْ. (Ṣ.) A poet says, describing asses,

And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شقادی here significs moths, (فَرَاش), but this is a mistake. (M, L.) also signifies The animals called شُعْبُ and and : دُسَّاسَة and سَامُّه أَبْرَص and طُحَن and وَرَل the sing. is * مُقْذَة : (M, L:) or any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like : (M, L, K:) sing. (L,) شَعَدُ * (M, L) and أَشَدُهُ * (M,) or أَشَدُهُ * and پُشَقَدُ (M,) or شَقَدُ (L;) but it does not شَقْدَانٌ can be a sing. of شَقَدُةُ can be a sing. of unless the augmentative letter be regarded as elided. (M, L.) __ Also The wolf; (M, L, K;) and so 🐧 شُقُدُ الله (Th, M, L, K) and شَقْدُانٌ (M, L,) or ♦ مُقَدُّ ♦ (K,) or مُقَدُّ (TA.) _ Also The رَمُعُنُدُانٌ ♦ M, L;) and so ; صُغُرٌ .Th, M, L) and ♦ مُثَنَّدُ (M, L,) or مُثَنَّدُ (TA.) ___ (the pl.] also signifies The young شَقْدُانَ ones of the kinds of birds called حَبَارَي and فَطًا (M, L, K) and the like. (M, L.)

نَعْقِيْدُ : see شُقَنَانٌ, in two places.

A driving far away. (M, L.)

شقر

1. مُقَرِّ , aor. -, inf. n. مُقَرِّ (M, L, Mṣb, K [in the CK and TA مُقَرِّ , which is evidently wrong,]) and مُقُرِّ , (Lth, K,) or the latter is a simple subst.; (M;) and مُقُرَّ ; and الشَّقَرِّ ; (M, K;) He was, or became, of the colour termed مُقَرَّةُ (M, L, Mṣb, K.)

9: вее 1.

شُقُورٌ عود : شَقُرٌ

The red, or blood-coloured, anemone;] i. q. يَقَوْنُ النَّعْهَانِ (Ṣ, M, A, Mṣb, K:) it is not a sweet-scented flower: (Mṣb:) n. un. with ة ; (Ṣ, M, Mṣb, Ķ;) pl. [of the n. un.] شَقَوَاتٌ (Ķ:) as

also مُقَوَّانٌ * and شُقَّارٌ * (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or پُشَفُرَانٌ , (so in some copies of the K and in the is شَقرْ K:) or شُقَارَى ♥ and شُقَّارَى ♥ is the name of a certain other plant, not the but red like it: (M, * K, * TA:) or it signifies cinnabar: (A:) or مُقرّة has this signification, (T, K,) as well as that first assigned to it above: is شُقّارَى ♦ (K:) and accord. to AḤn, (M, TA,) the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the نُشقر; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, شُقَّارَى ♥ (TA:) and that: (M, TA) and رُشُقَارٌ ♦ (M,) or رُشُقَارٌ و (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed it, with slender, or delicate, dust-coloured leaves, which grows in the manner of is [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

in art. جاَّء بِالصُّقَرِ وَالبُقَرِ 80c : جَاءَ بِالشُّقَرِ وَالبُقَرِ .

The colours described in the explanations of the epithet أَشْقُر, below. (S, M, Mab, &c.)

شَعَرْ see : شُقْرَانْ or شُعْرَانْ.

شقرق .and its vars. : see in art شُقرّاقً

see the next paragraph, in four places.

شَقُورٌ * AHeyth, Fr, A'Obeyd, S, K) and) شُقُورٌ (AHeyth, As, Ahu-l-Jarrah, S, K) A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies wants: (Ham p. 716:) A'Obeyd says that the former word is the more correct, because غُفُور signifies things, or affairs, that cleave to the heart, disquicting it; and is pl. of مُقُورٌ and that مُقُورٌ with fet-h, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man'a case, and his secret: and both are also said to signify tidings: and a man's state, or condition. (TA.) One says, أَخْبُرْتُهُ بِسُقُورِي I acquainted him with my want; like as one says أَنْضَيْتُ إِلَيْهِ بِعُجْرِي (Ṣ:) or I acquainted him with my tidings. (TA.) And اَقْضَيْتُ إِلَيْهِ بِشُغُورِي I acquainted him with my case, and with what I kept secret from others; (TA;) and so نَفَضْتُ لَهُ : (Ḥam p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And المُغُورَهُ , and مُغُورَهُ, He complained to him of his state, or condition. (M,

.صقر .in art ,جَاءَ بالصُّقَر وَالبُقَر

أَمُّةً. see شُقَّار, in two places.

شَقَّرُ see شُقَّارُي, in three places.

applied to a man, [Of a ruddy complexion], combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Msb, K:) and applied to a horse, [of a sorrel colour;] of a clear red colour, (S, IF, Msb,) or of a red colour inclining to [the dull red hue called] مغرة, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet ______ [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the اشقر is said to be the best of horses: (IAar, M: [but it is said in Har p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M :) fem. شَقْر : and pl. شُقْر . (M sb.) _ Also, applied to blood, That has become thick, (ما صار) عُلُقًا, M, Msb, TA,) and not been overspread with dust. (Msb, TA.) _ And the fem., شَقْرَاء , is used as [a subst.] signifying Fire. (Ham p. 718.)

شقرق

and مُقرَّاقٌ, (Ṣ, O, Mṣb, K̩,) the former accord. to IAar, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (accord. شَقْرَاقٌ Msb, K,) and شُقْرَاقٌ, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (Ṣ, O,) شَرِقُواَقٌ, (Ṣ, O, Ķ,) and شَرِقُواَقٌ, and رَبُرُونَ (K,) [the first and second now applied to The green wood-pecker, picus viridis: and to the common roller, coracias garrula :] a certain bird, (S, O, Mab, K,) well known, (K,) among the Arabs, (Fr, TA,) called أخيَل, (Fr, S, O, Msb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S;) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Meb:) accord. to IAar, the شَقِرَّاق is with the Arabs the iq. v.]: (TA:) accord. accord. to Lth شرقاق and شقراق accord. to Lth (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بارض الجرم, thus, with ج, [perhaps rightly بالأرض الجُوم, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the شقرّاق ,accord. to Lh (or hoopoe : accord. to Lh مُدَّهُد is mentioned by J شرقراق : فعلال is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شرقرق, as it is in the L. (TA.)

: see مُقَرَّى: , in two places: and see also K,) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K.) into just portions among the sharers; (L, K;*) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely, a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. مَنْ (L, A) He who sells wine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

> A piece, or part, of a thing; (S, M, Mgh, Msb;) as also أشقيض (M, Mgh:) or a little, of much; (M, TA;) as also the latter: (IDrd, M, K:) and ♥ the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (Ṣ:) or a share; syn. سُرُّه, (A, K,) or هُنْه, (M,) and نُصِيبُ, (A, Mgh, K,) and بُنْصِيبُ, (A, K,) which signifies the same as authority of Khalid;) as also و ثُمُقيصٌ; (Sh, M, Mgh, K;) like نُصُفٌ and نُصُفُ (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (Esh-Sháfi'ce, TA:) or if divided it may also be thus called : (Az, TA :) pl. [of pauc.] أَشْقَاصُ (M, Mab) and [of mult.] شِقَاصٌ. (M, TA.)

> شُمْن see شُمْن , throughout. 🕳 Also 🔏 sharer, or partner. (S, A, K.) You say, He is my sharer, or partner, (Ş, A,) in a piece of land. (S.) = And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

> [or iron head] (IDrd, مشقص Msh, K) of an arrow: (IDrd:) or an arrow having such a نصل, (Lth, IF, K,) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (¸K,) a long نصل; (M, K;) not a broad one: (M:) or an arrow having such a نصل; (M;) with which wild animals are shot: (Ṣ:) or a long and broad نصل: (Ṣ:) or it is of half the size of a نصل, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing : (TA :) pl. مَشَاقَصُ, (Ş.)

A butcher. (A, K.)

1. مُقِعَى, (Ṣ, Mạb, K,) originally مُقَعَى, (Ṣ, TA,) aor. ٤, (Ṣ, Mṣb,) dual thereof يَشْقَيَان, (Ṣ,) inf. n. and شَقَاوَة, (S, * K,) the latter accord. to a reading of the Kur xxiii. 108, (S,) and and and مُقُونًا, (K,) or the last شُقُونًا and the and شَقُوةً and شُقَاوَةً rest, none of which is expressly specified as an 2. مُقْمَعُ (L, TA,) inf. n. رَشْقِيصُ (L, Mgb, inf. n. in the S,] are simple substs., (Msb,) He was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Msb, TA;) مُقَى being contr. of مُقَاوَة (Mah;) and شَقَاوَة &c. contr. of : (S. TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (Az, K, TA.) [See also مُقَاوَة below.] __ Also + He suffered, or experienced, fatigue, (TA, and Ksh and Bd and Jel in xx. 1,) في كُذُا [in such a thing]. (TA.) عُقَاهُ see 3: __ and 4.

S. مُشَاقَاة (Ṣ, TA,) inf. n. مُشَاقَاة (Ṣ, TA) and شَدُ, (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T: (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. (S, * TA.) عَانَاهُ and مَارَسَهُ (S, * TA.) __ And أَعْلَقُهُ فَشَقَاهُ And مَاقَاهُ فَشَقَاهُ And مُعَاقًاهُ مَعْمَاهُ لِعَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَي He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or في , [in the CK, غَالَبَهُ فِي الشَّقَاَّةِ), [in the CK, but the former seems to be the right. reading, and may be best rendered in the mutual striving against dissiculty,]) and he surpassed him (شَاقَانِي فُلَانْ فَشَقُوْتُهُ ,K. [In the Ş] (K. [In the Ş] aor. أَشُقُوهُ; and only the latter verb as thus used is there explained.]) __ الله signifies also + The treating [one] with hardness, harshness, or illnature. (TA.) _ And ! The vying, one with another, in patience, or endurance: a rájiz says,

إِذَا يُشَاقِى الصَّابِرَانِ لَمْ يَرِثُ يَكَادُ مِنْ ضَعْفِ القُوَى لَا يَنْبَعثُ

[When the two patient ones vie in endurance, he does not lay behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اشقاه الله God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of اُسْعَدَهُ (S, MBb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so اشْقَاهُ (K.) = And (ا.مشقى He combed. (AZ, K. [See اشقى

(; Ş, * K) : شَقُوَةٌ an inf. n. of شَقِيَ or a simple subst. (Msb.)

Unprosperous, unfortunate, unhappy, or عُقِيْ miserable: (S, Msb, TA:) [or in a state of straitucss, distress, adversity, or difficulty: (see its , وَلَمُرُ أَكُنْ بِدُعَاثِكَ رَبِّ شَقِيًّا (.TA) أَشْقِيَاً، pl. الشَّقِيَةِ، verb :)] in the Kur [xix. 4, And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

an inf. n. of شُقَىٰ; (Ṣ,* Ķ;) or a simple subst.; (Msb;) signifying Unprosperousness, &c.; [see its verb ;] contr. of يَعَادَةُ: (S, Er-Raghib, TA:) it is of two kinds; أَخْرَاوِيَّة [relating to the relating to the present (دُنْيَاوِيَّةُ [relating to the present world]: and the latter is of three kinds;

[relating to the soul] and بَدُنيّة [relating to the body] and - [relating to external circumstances]. (Er-Rághib, TA.) _ Also + Fatigue; syn. تُعَبِّ; but the latter has a more general signification; every شقاوة being تعب, but every is not شقاوة. (TA.)

[More, and most, unprosperous, &c. -And] ! More [and most] futigued. (TA.)

مشقّل (AZ, Ķ.) مِشْقَاً A comb: a dial. var. of

شقى

1. شَعَى, inf. n. شُعَى, said of the نَاب [or tush] of a camel, It grew farth: a dial. var. of فَقَاً. (K in art. شقو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) __ [Freytag states, as on the authority of Abu-l-'Alà, that شُقُّ is used for شُقِّ He clave, or split, &c. : __ and that Reiske has explained it as signifying He opened the mouth with a wide grinning ("amplo rictu").]

A long prominence, or projecting portion, or ledge, (حَيْدُ طَالِعٌ طُوِيلٌ) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with . [i. e. شُاقيُّ, as being derived from ([شَوَاقٍ K [correctly) شُوَاقِي .[شَعَأُ and مُثَقَّبَانُ. (TA. [Mentioned in the K in art. , but belonging to the present art.])

1. غَدْ is intrans. by itself, and trans. by means of the particle في: __ one says بثَكَ الأُمْرُ, aor. [contr. to analogy in the case of an intrans. verb of this class], inf. n. عُدُّ, The thing, or case, or affair, was, or became, dubious, or confused: (Msb:) __ and مُنْكُ فيه, (MA, K,) first pers. يَّتُكُتُ فيه (S, Mub,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Msb, and so accord. to explanations of عُكُ [q. v. infra] in the Ş and Msb and K &c.;) syn. ارْنَابَ; (Msb;) and شُكَّ عَلَىٰ _ _ (Ş, K̩.) _ تشكّك ♥ signifies the same. means الأَمْرُ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted said of a شَكَتْ) respecting it. (TA.) camel, (IAar, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAar, S, TA,) of his hind leg: (IAar, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and اشتك المناف , likewise said of a camel, he had a slight lameness; (Ibn-'Abbad, O, TA;) like عَدُّ. (Ibn-'Abbad, O.) — عَدُّ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumahee cited voce بنكب. (Ş.) And one says, ثَكْتِ الرَّمِي The relationship was, or became, closely united. (O, TA. [See عُكُتُ أَنَّهُ voce أَثُنَّ فِي السِّلَاحِ __ (K, TA,) aor. by which explanation is meant a wavering or

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) بالرمي (Ṣ, O, Mṣb, in the Ķ مُكَكَّتُهُ بِالرَّمِي) and , and the like, aor. as above, (TA,) and so the inf. n., (Msb, TA,) I pierced, or transpierced, him, or it, (طُعَنْتُهُ, Mab, or خُزَقْتُهُ, O, and in like manner in the TA, but in my copies of the S [meaning I made a hole in him, or it], and thus in one place in the TA, and انْتَظَيْتُهُ, S, O, and in like manner in the K,) with the spear, (S, O, Msb, K,) and with the arrow, &c. : (TA:) but IDrd says that, accord. to some, is only by the conjoining two things with an arrow or a قَشَكَ رِجْلَهُ مَعَ رِكَابِهِ [thus,] عَامِهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) -[Hence,] مُكَكُتُ اللَّهُ البلادُ I trarersed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) _ And شُكُّ عَلَيهِ الثُّوبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) They placed their tents in one شُكُوا بيوتَهِر row, or series, (O, Mab, K,) in one regular order, (T, TA,) near together. (Msb.) _ Hence, اشكوا They made the relationships to be closely connected. (Mab.) And 54 He was made, or asserted, to be connected with the lineage of another. (IAar, O.) _ And said of anything means I drew and joined, or adjoined, it [to another thing]. (Msb.) [And I infixed it in, or thrust it into, another thing.] __ نُدُ نُـ نُـ a (ما شُكَّ , [or, more probably, كَفِي خَلِيلُهَا phrase in a verse of El-Farezdak,] in which it forms an apodosis,] means مَا قَارِن [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الخليل,) mould not be conjoined (or grasped) with my hand]. (TA.) __ غُدُ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] = شَكْتُتُ with kesr, and شُكْتُ إِلَيْهِ, (Ibn-'Abbad, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K مُنكثه and اليه,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. (Ibn-'Abbad, O, K.) رُكُنْتُ

2. مِنْشِيكْ , (Ṣ, O, Ķ, °) inf. n. ئيمِي فِيهِ , (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

see the first paragraph.

يَّكُ [used as a subst.] signifies Doubt; (Msb; [see 1 ;]) or the contr. of يَقِينُ ; (Ṣ, O, Mṣb, Ķ;)

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Kur x. 94, uncertainty: (Msb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the i: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is ظُنَّة: (KT:) accord. to Er-Rághib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of , but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every جهل is جهل, but every شك is not شد: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: يَوْمُ الشَّكَ , (K.) _ [Hence, تَكُوكُ . (K.) The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaaban or the first of Ramadán; and to fast on this day is forbidden.] = Also A small crack in a bone. (K.) _ And A seam, or line of sewing, of a garment. (L in art. صوح.) — [And accord. to Freytag, A coat of mail composed of narrow rings: but he names no authority for this.] And [Arsenic;] a certain medicament, that destroys rats; brought from Khurásán, from the mines of silver; (K, TA;) of two hinds, (TA,) white and yellow; (K, TA;) now known by the name of سَرُ الفَّار [ratsbane]. (TA.)

A covering (L) that is put upon the backs of the two curved extremities of the bow:
(K:) so says ISd. (TA.)

[an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

أَنَّهُ i.q. عُثَقَةُ: (O, K:) so in the saying, أَنُعَيْدُ الشَّلَةُ [Verily he is one whose region to which he directs himself is far distant]. (O.)

Arms, or weapons, (Ṣ, K, TA,) that arc worn. (TA.) — And A broad piece of wood, (K,) or small broad piece of wood, (Ṣ, O,) that is put into the hole (عَرْتُ) [in which is inserted the end of the handle] of the axe, or adz, and the like, in order to narrow it. (IDrd, Ṣ, O, K.) — means A man discordant in natural dispositions. (TA.)

A camel having a slight lameness; that limps, or halts. (TA.)

with two dammens, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. *[[Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons: pl. of *[]. (IAar, TA.) = [Also said to be pl. of *[]. (IAar, TA.)

شكاك Tents arranged in a row: (O, K:) one says, أَكُنُوا بِيُوتَهُوْ شِكَاكُ They pitched their tents in one row: but accord to Th, it is أَكُنُهُ (q. v.], from السَّكَةُ (TA.)

t A she-camel of which one doubts whether she be fat or not (S, K, TA) in her hump, (K, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl.

جُوانِبُ Sides; syn. جَوَانِبُ (Ibn-'Abbad, O, TA.) [Perhaps pl. of مُكَاكَة (q. v.), next after which it is mentioned in the O; like as صُلِقً (originally صُلِقٌ) is pl. of مُلَوىًا

غُكُاكُ A region, quarter, or tract, syn. نُاحِيَةً of the earth. (Ibn-'Abbad, O, K.)

A party, sect, or distinct body or class, شكيكة (AA, S, O, K,) of men : (AA, S, O :) pl. شُكَانُكُ ; (AA,Ṣ;) [andapp. شكك also, for,]accord. to IAar, signifies distinct bodies of soldiers. (TA.)= A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K:) thus in the saying, رُعُهُ عَلَى شَكيكَته [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. (IDrd, O, K) and شُكُكُ , (so in copies of the K,) or شَكُكُ ; if the latter of these two, extr. [with respect to analogy]. (TA.) __And Natural disposition; syn. خُلُق. (TK, as from the K. [The only reading that I find in copies of the K is with _ in the place of خ, i. e. على; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.]) - Also The [hind of bashet called] in which are [put] fruits. (Ibn-'Abbad, O, ignifies The pieces شَكَانِكُ signifies The pieces of wood with which, they being joined together, are furmed the tent-like tops of the vehicles called [pl. of هُوُدُجُ [pl. of هُوَادِجِ]. (AA, O, TA.)

مُنْكُمُّة, applied to a woman, meaning Just in proportion, or heautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

Sharp arms or weapons: (IAsr, O, K:) or the sharpness of arms or weapons: (K:) or the latter should be the meaning accord. to analogy. (O.)

and مَاكُ فِي السَّلَاجِ [A man completely armed]: the former expl. as meaning a man nearing a complete set of arms, or neapons: [pl. مُثَاكُ وَيُومُ مُثَاكُ وَيُ السَّلَاءِ [A man complete set of arms, or neapons: [pl. مُثَاكُ فَي agreeably with analogy:] you say وَوَمُ مُثَاكُ وَي السَّدِيدِ [a people, or party, completely clad in sets of iron arms or weapons]. (Ş, O. [In one of my copies of the Ş, السَّدِيدِ (Ş, O. [In one of my copies of the Ş, السَّدِيدِ عَنْ عَنْ مُنْ قُومُ مُثَاكُ السَّلَاءِ but عَنْ السَّلَاءِ seems evidently to be a mistranscription for مُنْ قُومُ مُثَاكُ السَّلَاءِ See also مُثَاكُ السَّلَاءِ Near relationship. (O, TA. [See also what next follows.

in children: (O:) pl. شَوَاكُ : or, accord. to Abu-l-Jarráh, the sing. of شَوَاكُ is مُوَاكُ , meaning the tumour. (TA.)

مَشُكُ The thong with which the coat of mail is [in certain parts thereof] conjoined (يُشُكُّ بِهِ): 'Antarah says,

(O, TA:) [but in the EM it is , thus with , thus with fet-h to the , a word which I do not find in any lexicon: it is said that] ... signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.)

مَشْكُوكَ فِيهِ [for مَشْكُوكَ فِيهِ] An affair, or a case, in which there is doubt. (TA.) مَشْبُو فِي i. q. مَشْكُوكُ [i. c. A pulpit made firm or strong &c.]. (TA. [Scc also

شكد

1. شَكَنَّهُ, aor. أَشَكَنَّهُ, aor. أَشَكَنَّهُ, aor. أَشَكَنَّهُ, aor. أَشَكَنَّهُ, (K, L) inf. n. شَكَنَّةً, (K, L, K;) and أَشَكَنَّةً, (M, L,) but this latter, which is erroncously said in the copies of the K to be syn. with شَكَّنَّهُ, instead of شَكَنَّهُ, is, accord. to ISd, not of high authority; (TA;) Hegavehim: (Ṣ, L, K:) or he gave him a thing as a free gift. (L.)

a. المكدة He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (مزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — See also 1.

10. استشكد He sought, or demanded, what is جَاء يَسْتَشْكُدني [q. v.]. (L.) __ And شُكُد He came seeking, or demanding, of me : شكد; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (مؤم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)

شُكُدُ A gift: (Ṣ, L, 夾:) or a free gift: pl. in شُكْر L.) A recompense. (L.) [See أَشْكَاوُ two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (مَزْم) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] , or clarified butter, or dates, and with which one gues forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.)

شكر

1. شَكَرَةُ, and شَكَرَةُ, (Ṣ, Mgh, K̩,) but the former is the more chaste, (S,) and the latter is and شُكُر (A,) aor. 4, (TA,) inf. n. شُكَرَ نَعْبَتُهُ and (Ṣ, A, • Mṣb, K) and مُكُورُ (Ṣ, K,) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of شُكُّر [used as a simple subst.], (S,) He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spohe of it largely: (S, * K: [but in the S, the verb in the former sense has only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَان, as will be seen below:]) and شُكَرُ الله and شُكَرُ الله, and (Lh, Mab, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Mab,) and مِنْكُرُ بِنِعْمَةِ اللهِ and مِنْكُرُ بِنِعْمَةِ اللهِ and مُنْكَرُ بِنِعْمَةِ اللهِ and شُكُرُ (A,) inf. n. شُكَرَ لله نعْمَتُهُ and , He thanked, or praised, شُكُورٌ Mab) [and شُكُرانٌ , He thanked, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that غُكُر is in word and in deed: (Msb:) and مُشَكِّرُاً لَهُ signifies the same as شَكُرُ لَهُ : (Ş, A, Msb, K:) you say, تَشَكَّرْتُ لا لَهُ مَا صَنَعَ [I thanked him, c., for mhat he did]: (A:) and تَشْكُو لا لَهُ بَلَاءُهُ [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أَشْكُرُ إِلَيْكَ نَعَمَرُ ٱلله [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. ...) [but there are many explanations of مُثَكّر beside those given above: its meanings will be more fully shown by what here is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefit or benefits: (S:) or the being grate-

and speaking of it largely; and [in the copies of the K, "or," but this is evidently a mistake,] it is only on account of favour received; (K;) and is [the same, being] contr. of تُشكّرُانْ: (Ş:) [sometimes] differs from شُكُرُّة; (Msb in art. is only on account of favour received; whereas is sometimes because of favour received, (Th, Az, TA in art. ___, and Msb ubi supra,) and sometimes from other causes; (Th ubi suprà;) [and thus] the latter is of more common application than the former; (S in art. شَكَرْتُهُ عَلَى therefore you do not say ;حبد سُجَاعَته, but yon say شَجَاعَته , but yon say شَجَاعَته سُلُدُ is more common than حُبُدُ with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore ne thanhed شَكُرْنَا ٱللهُ عَلَى حَيَاتِه re thanhed God for his existence, or praised Him, &c.]; but He is on that account, like as He is for his is also for beneficence: thus relates to every object to which, as an object, relates; but the reverse is not the case: and everything whereby is حبد, thereby is but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is of three kinds; أثكر is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is nnnecessary to add:] some say that it is formed by transposition from ڪُئُر, the "act of uncovering, or exposing to view:" others, that it is from a full fountain, or eye;" accord. to عَيْنُ شَكْرَى which etymology it would signify the being full of the praise of the benefactor. (B, TA.) _______ on the part of God signifies ! The requiting and commending [a person]: (K:) or + the forgiving a man: or I the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, I the recompensing, or rewarding, signifies ‡ May شَكَرُ ٱللهُ سَعْيَهُ signifies ‡ God recompense, or reward, his work, or labour.

! Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.) __ And ﷺ ! He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.) == said of a tree (شَجْرَةُ), (Fr, S, A, K,) aor. ، inf. n. شگر, (Ṣ,) + It produced, or put forth, what are termed شکیر, (Fr, S, K,) i. e. what grow around it, from its أصل [i. e. root, or base, or stem]; (Ṣ;) as also اشكرت, (Fr, TA,) and i. e. sappy شکیر Şgh, TA:) or its شکیر, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.) ___ And , شَكَرُ (TA;) and شَكِرُ, aor. -ْ , (K,) inf. n. شُكِرُ aor. -; and اشكر ; (K;) said of palm-trees (زَنَعْلُ), + They had many غكير, i. e. offsets, or suchers. are all verbs from شكير (K.) [It is said اشتكر in the K that these verbs are from in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following: ___ said of palmtrees (نَــَـٰل), + They put forth leaves around their branches: __ and, said of trees in general (شجر), + They put forth branches : __and + They produced bark: __ and, said of a grape-vine, + It grew from a shoot planted: __ in the TA it seems to be implied that, said of a vine, they signify + it put forth long shoots, or upper shoots.]

3. عَاكُرتُه I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.) - And I commenced with him discourse. شَاكُرْتُهُ الْحَدِيثَ

4. اشكر القَوْمُ + The people's camels had their udders full of milk (شُكَرَتْ إِبْلُهُمْ): (K:) or the people's camels became fat: (TA:) or the people milhed a camel or sheep or goat kaving her udder full of milk, i. e., such as is termed شَكَرَة: (Ş:) or the people milked camels or sheep or goats having their udders full of milk, one such after in احْتَلَبُوا شُكْرَةً شُكْرَةً (O, TA: [but for احْتَلَبُوا شُكْرَةً احتلبوا in the TA, I read شُكْرَةً شُكْرَةً agreeably with what here next precedes:]) or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, اشكرت ___ said of an udder: see 8. اشكر ___ (TA.) الأرض + The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.) __ See also 1, near the end of the paragraph, in three places.

5. تشكّر: see 1, in three places. __ Also [He affected, or made a show of, thankfulness, or gratitude: (see تَحْبَدُ:) or] he seemed, or appeared, thankful, or grateful. (KL.)

8. إ اشتكر It (an udder) became full (S, K, TA)

† The rain fell vehemently: (\$:) or the fat piece of flesh-meat : (K:) or ! [a piece of fleshsky rained much. (K.) - דויבער וענול + The winds brought rain: (K:) or blew violently: or, as is said on the authority of A'Obeyd, were contrary; but ISd says that this is a mistake. (TA.) Also اشتكر † It (heat, and cold,) became intense. (K.) __ ! He (a man) strove, exerted himself, or did his utmost, in his running. (K, شكير Also + It became what is termed [q. v.]. (TA.) __ See also 1, near the end of the paragraph, in two places. __ [Hence, app.,] ‡ It (a foetus) put forth downy hair. (A.)

The vulva, or pudendum, of a woman: (S, M, M, b, K:) or the flesh thereof: (M, K, MF:) as also بنكر , in either of these senses: (Kː) pl. ثكار: (Msb, TA:) بنكار: (Msb, TA:) , in the K, as the second explanation, is a mistake for نعبة. (MF.) It is said in a trad., نَهَى عَنْ شَكْرِ البَغِيِّ, meaning He forbade the giving hire for prostitution; the word نُبُن being understood as prefixed to (TA.) _ Also i. q. wi [i. e. The act of compressing, or of contracting marriage with, a moman]. (TS, K.)

an inf. n. of شُكُّرُ: (Ṣ, A, Mab, Ķ:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُور. (S. [See 1.])

.شکر вее شکر

+ [Fulness of the udder of a camel; and so أَثْكُرُ is expl. in the TK;] a subst. from أَثْكُرُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا 50 ,هٰذَا زَمَنُ الشُّكُوَّةِ .[q. v.]. (K.) One says] الْغَوْمُرُ in the L and other lexicons, (TA,) or الشَّكُونَ \$ (80), (80) in my copies of the S,) or الشَّكْرِيَّةِ (so in the O and K,) + [This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (إِذَا حَفَلَت , q. v.,) from the [herbage called] زبعع (S, O, L, K.)

: see the next preceding paragraph.

A she-camel, (As, S, A, K,) and ewe or يُكْرُدُ she-goat, (A,) having her udder full (As, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A;) as also الله عشكارُ (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and * the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAar, TA:) pl. of the former شکاری, (Ṣ, Ķ,) applied to camels and to sheep or goats, (S,) and مَكْرَى (K) and شَكَارَى is applied to camels, and sheep or goats, as meaning abounding with milk, or having their udders full, (إِذَا حَفَلَتُ اللهِ الل from the [herbage called] ربيع (S, TA.) [۷ ربيع is also a sing. epithet, having a similar signification: as well as a pl.] One says فر فر شكري † An adder abounding with milk: (A:) or having much milk. (S.) And فكرة بكرى † A full source or eye. (B, TA.) And فكرة شكرى † A full being likened to the مكرو of palm-trees. (TA.) Bk. I.

meat] flowing with grease, or gravy: (A: [but in my copy, قدرة is erroneously put for عدرة:]) pl. ُ (.A.) .شُكَارَى

: see the next four preceding sentences. in two places. شُكُرَةٌ see شُكُريَّةٌ

an intensive epithet, (TA,) signifying i. e. One who thanks much; or who is كَثَيْرُ الشُّكُمْ very thanhful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شُكُو. (TA.) __ ! A beast that is sufficed by little fodder or herbage, $(\S, A,)$ and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that applied to God, الشَّكُورُ (TA.) applied to God, I [He who approves, or rewards, or forgives, much, or largely:] He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them. (TA.)

The shoots that grow around a tree, from its Joi [i.e. root, or base, or stem]: (S:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thich and tough: and what grow at, or upon, the أصول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAar, TA:) and offsets, or suchers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yankoob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (. K, TA, in the CK عَفاد), such as are small, growing among such as are large: or the first, of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. غثر: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, and ([: والغُصُونُ is erroneously put for والغُصُون the barh (لَحَاَّه) of trees: pl. شُكُو (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) __Also : Young men: And The young ones of camels: (K, TA:) as

† Forelocks: (K, TA:) as though pl. of (TA.) (شَكِيرٌةُ [which may be n. un. of شَكِيرٌةٌ

a name applied in the present day to Cichorium, intybus and endivia; wild and garden-succory, and endive; as also هندين, correctly

A hired man, or hireling; one taken as a servant: an arabicized word, from [the (O, K.) . جَاكُر [Pers.

see the next paragraph. ثُوْكُرَانْ

(Ķ,) [in the CK, شَيْكُرَانٌ Ş, K) عَيْكُرَانٌ erroneously, غَكْرَان and with damm to the كران or the correct form is شَيْكُوان, with damm to the J, as Ibn-Hisham El-Lakhmee and El-Farabee have expressly affirmed; (TA;) or it is correctly with , (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see نَسَيُّكُوانُ;] or correctly رُوكُرَانُ 🕈, (K,) as Şgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. ثُوْكُرَان; accord. to Golius, Cicuta herba, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (\$, K,) of the kind called مبض, (so in a marginal note in a copy of the S,) the stem of which is like that of the رَازِيَانَج [or fennel], and the leaves of which are like those of the [species of cucumber called] q. v.], or, as some say, like those of the يَبُرُوح and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نَانَخُواة [or ammi], or [of] the أَنْخُواة [or anise], without taste or odour, and mucilaginous.

[More, and most, thankful, or grateful, &c.: see an ex. voce إبروق].

(,مُشْكَرَةً (O, K, TA, in the CK) عُشْبُ مَشْكَرَةً + Herbage that causes milk to be copious. (O, is erroneously مُغْزَرَةُ اللَّبَنِ , TA. [In the CK, مُغْزَرَةُ اللَّبَنِ ([.مَغْزَرَةُ للَّبَن put for

، in two places. مشكار see

بريح مشتكرة + A violent wind: (O, K :) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.)

شكس

شَكَسُ , (T, Ṣ, Mṣb, TA,) aor. ٩, inf. n. شُكِسُ (T, M, b, TA) and ثنكاسة ; (T, S, M, b, TA;) or (O;) شَكَاسَةُ aor. 2, (O, K, TA,) inf. n. شَكْسَ He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, O, K:) or hard in disposition, or illnatured, in behaviour or dealing: (TA:) or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. شَرِسَ. (Msb, 3. المُحَدُّة, AḤát, Ṣ, TA,) or he marked him, with hardness, harshness, or illnature. (O, the writing, (مُحَدُّة), Mṣb,) with the signs of the K.)

(AHát, Ṣ, TA,) or he marked the writing, (مُحَدُّة), Mṣb,) with the signs of the desinential symtax (AHát • S • Məb, TA•) [and

6. التاكوية They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, TA.) [Hence,] التيل والتهار The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)

الشَّكُسُ : see مُحَلَّةُ شَكُسُ لِهُ † A strait place of alighting or abode. (TA.) الشَّكُسُ اللهُ A day, or two days, before the new moon; i. q. البَحَاقُ. (AA, O, K.)

see the next following paragraph.

رَبُكُسْ, (Fr, S, Msh, K,) or مُكُسْ, (S,) and مُكُسْ, (K,) the first agreeable with analogy, (S,) A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnatured: (TA:) or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. مُرَبُّ and مُرَبُّ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAar, TA:) pl. مُدُنَّ ; (S, K;) a pl. of the first or third; (K;) or of the second, like as مُدُنَّ is pl. of . مُدُنَّ (S.) — Also the first, † Niggardly; tenacious; avaricious. (K.)

see the next preceding paragraph.

(Kur xxxix. 30) Disagreeing, one with another; (A, K, TA;) and behaving with hardness, harshness, or illusture: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.]

شكل

1. شُكُلُ, as an intrans. verb: sec 4, in three places. __ And see 5. __ بِالشِّكَالِ __ \$, (Ṣ,) or شَكُلُ (Mṣb, K,) aor. عُرَبُ الدَّالَّهُ , (Mṣb, K,) (Msh,) He bound [the horse or] the beast, with the شكال; (Mṣb;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شكال; as also ♦ شَكْلَهَا, (K,) inf. n. تَشْكِيلٌ. (TA.) And app. I bound the legs of the bird in شَكَلْتُ الطَّاثُورُ like manner]. (Ş.) And شَكَلْتُ عَنِ البَعير I bound the camel's Detween the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شكال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. عقب) __ And [hence, i. e.] from the شكل الكتاب of the beast, (TA,) شكل الكتاب (AḤát, S, Msb, K, TA,) inf. n. as above, (Msb, TA,) ‡ He restricted [the meaning or pronunciation of]

the writing, (alie, Msb,) with the signs of the desinential syntax (AHát, S, Msb, TA*) [and the other syllabical signs and the diacritical points]: or i. q. i. q. i. (K:) but AHat says that أُعْجَمَهُ has the former meaning; and شُكُلُ الكتَابُ signifies he dotted, or pointed, it [with the diaeritical points]: (TA:) and اشكل الكتابُ significs the same as شُكُنَّهُ; (Ṣ, Mṣb, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, TA;) so that the I in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) _ And شُكُلُتْ شُعْرَهَا, (O, TA,) aor. 2; thus correctly, as pointed by IKtt; accord. to the K بشكلت ; (TA;) + She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and for pen- زُوَائب for pendent locks or plaits]. (TA.) __ And شكل [thus in the TA, so that it may be either شُكُلُ or ♦ أَمُكُلُ or إِشْكُلُ + He (the lion) compressed the lioness: on the authority of IKtt. (TA.) مُنكلَتُ aor. عُرِير , aor. عُرير , يَعْدَلُتُ عِلْمُ عَلَيْتُ عِلْمُ عَلَيْنَ عِلْم TA,) inf. n. غُكُلّ, (TA,) She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed and وَلَّ (K, TA;) and وَلَّ and وَلَّ (K, TA;) and مِثْكُل [and in تَدُلَّكُ] [signifies the same], i. e. تَدُلُّكُ like manner تشكّل is said of a man]. (TA.)_ See also فَكُنُّ below, in two places. _ And رَكُنْتُ, with kesr [to the ك], i. q. شَكِلْتُ إِلَى كَذَا [i. e. I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind]. (O.)

2. مَكُل , as an intrans. verb: see 4: __ and see also 5. __ مَكُل , inf. n. رَشُكِيل , He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. مَوْرَهُ ; (K, TA;) namely, a thing. (TA.) __ See also 1, in three places.

3. مَشَاكُلُهُ signifies The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُواَفَعَةُ ; (Ṣ, Ķ;) as also التَشَاكُلُ : (IDrd, Ṣ, Ķ:) Er-Rághib [strangely] says that غَلَاثُا is from التَّمُلُ signifying "the binding," or "shackling," a beast [with the المُشَاكُلُهُ]. (TA.) You say, هُوَ يُشَاكُلُهُ [He, or it, is conformable, &c., with him, or it; or resembles him, or it]. (Mṣb.) And هُوَ يُشَاكُلُهُ i. c. كُوَافَقُكُ يَشَاكُلُهُ لَا الْأَمْرُ لَا يُشَاكُلُهُ لَا اللّهُ مَا اللّهُ عَلَى اللّهُ عَل

4. اشكل [primarily] siguifies صَارَ ذَا شَكُل [meaning It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.]. (TA.) _ [And hence, app.,] said of a thing, or case, or an affair; (Ṣ, Mgh, O, Msh, K;) as also مُشَكَلُ, (O, K, TA, [in the CK, erroneously, شَكَلُ, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add صَعَفْرَ or the like,]) inf. n. مُثَكُلُ ; (TA;) + It was,

or became, dubious, or confused; syn. التبس , (Ṣ, O, Mab, K,) and اخْتَلُطُ (O, TA,) or الشُّتَبُهُ: is mentioned in this sense اشتكل ♦ (Mgh:) by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكل in this sense is signifying "redness mixed with whiteness:" (see فشكل:) but] accord. to Er-Raghib, in a thing, or case, or an affair, is metaphorical, [and] like الشُّبهُ from الشُّبهُ (TA.) One says, اشكل الأُمْرُ عَلَى الرَّجُل + [The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and أَشُكَلُتْ means the same. (Zj, O.) And أَشُكَلُتْ عَلَى الْأَخْبَارُ †[The tidings were dubious, or confused, to me], and أحكلت; both meaning the same. (TA.) And عليه إشْكَالَاتْ and عَلَيْه إِشْكَالٌ ,one says also [meaning There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mz, 3rd نوع &c.) — It is also said of a disease; [app. as meaning + It became nearly cured; because still in a somewhat doubtful state;] like as you say تَهَاثُلُ; and so The palm-trees اشكل النَّخْلُ ... (TA.) شَكُلُ ♥ became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Msb,) or nearly ripe; (A, TA;) and تشكّل ♦ signifies the same. (O.) __ And اشكلت العَيْنُ The eye had in it what is termed Life [q. v.: see also .sec 1 : اشكل الكتّابَ == (K.) [شُكَلّ

5. تشكّل It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تَصُورَ (K, TA.) — And He became goodly in shape, form, or aspect. (TK in art مُثَكَّلُ (K,) The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.) — See also 4, near the end. — And see 1, also near the end.

6: see 3, in two places.

8: see 4.

is often used by the learned in the present day as meaning He deemed it (i. e. a word or phrase or sentence) dubious, or confused.]

i. q. مَنْ أَدُهُ إِلَى الْمُحَالِي i. q. مَنْ أَدُهُ إِلَى الْمُحَالِي i. q. مَنْ أَدُهُ إِلَى الْمُحَالِي i. q. مَنْ أَدِه إِلَى الْمُحَالِي الْمُعِلِي الْمُحَالِي الْمُحَ

and ♦ شَاكُلْ, (O, K, TA,) [likewise] meaning (TK:) and مُشَابَهُ (AA, O, K, TA,) and also is syn. with عُكُلُ [in the sense of هَذَا عَلَى شَاكِلَةِ, [K, TA;) [for] one says, [شَبَهُ as meaning شَبُه [i. e. This is accordant to the liheness of his father]. (TA.) _ And I. q. على meaning , هٰذَا عَلَى شَكْلٍ هٰذَا , meaning على [i. e. This is according to the model, or pattern, or the mode, or manner, of this]. (TA.) __ And The shape, form, or figure, (موورة) of u thing; such as is perceived by the senses; and such as is imagined: (K:) the form (هينة), of a body, caused by the entire contents' being included by one houndary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] أشكال and [of mult.] فَكُولُ (K.) _ [It often means A kind, sort, or variety, of animals, plants, food, &c.] _ [And The likeness, or the way or manner, of the actions of a person:] it is said in a trad. respecting the description of the Prophet, أبي عَنْ شَكْله, meaning [I ashed my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAmb: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (U:) and المُكافئة [likewise, and more commonly,] signifies a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA;) as in the saying, جُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ, (جَ, O, TA,) in the Kur [xvii. 86], (O, TA,) i. e. Every one does according to his particular way, &c., (Ibn-'Arafeh, S. O, Bd, Jel, TA,) that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body: (Bd:) and according to his nature, or natural disposition, (Ibn-'Arafeh, Er-Rághib, O, TA,) by which he is restricted [as with a شكال]: (Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Katadeh, O, K, TA:) and his aim, intention, or purpose: (Katadeh, O, K, TA:) and مُكُلّ [likewise] signifies aim, intention, or purpose; syn. قصد. (TA.) _ Also A thing that is suitable to one; or fit, or proper, for one: you Bay, هٰذَا مِنْ هَوَايٌ وَمِنْ شَكْلِي This is of what is loved by me and of what is suitable to me]: (K, TA:) and يَنْسَ شَكْلُهُ مِنْ شَكْلِي [What is suitable to him is not of what is suitable to me]. رَمَا شُكِّلِي وَشُكُّلُهُ ,And hence, app.,]one says) (TA.) meaning What is my case and [what is] kis, or its, case? because of his, or its, remoteness from me. (T and TA voce أَشْكَالُ And sing. of الله عليه عليه الله على الله على الله عليه الله على ال (L, K, TA) signifying Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious: (Lth, TA:) and dubious, or confused, affairs: (TA:) or discordant, and dubious, or confused, affairs. (K. [In the CK,]

A like; syn. مثل ; (S, Mgh, O, Msb, K;) and so ♥ شكّل: (O, K:) or, as some say, the like of another in nature or constitution: (Msb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. اَشْكَالُ (Ş, Mgh, O, Msb, K *) and شُكُولٌ [as above]. (Ş, O, Mṣb, K..) One says, هٰذَا شَكُلُ هٰذَا This is the like of this. (Msb.) And فُلَانْ شُكُلُ فُلَان Such a one is the like of such a one in his several states or conditions [&c.]. (TA.) In the saying in the (O, TA,) ,وَأَخُرُ مِنْ شَكْلِهِ ,(O, TA,) meaning And other punishment of the like thereof, (Zj, TA,) Mujáhid read ♦ من شكّله. (O, TA.) signifying, (O, K,) accord. أَشْكَالُ also sing. of to IAar, (O,) Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women: (O, K:) or, as some say, the sing. signifies a certain thing which girls, or young women, used to append to their hair, of pearls or of silver. (O.) = And A species of plant, (IAar, O, K,) diversified in colour, (K,) yellow and red. (IAar, O, K.) [And The various syllabical signs, or vowel-points Sc., by which the pronunciation of words is indicated and restricted: originally an inf. n., and therefore thus used in a pl. sense.] == See also the next paragraph.

شكّل: see the next preceding paragraph, latter part, in two places. E Also, as an attribute of a woman, Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition; syn, رُّلُ (Ṣ, O, Mṣb, Ķ,) and غَزْلُ, and غَزْلُ; (Ķ; [in the CK, غَزْلُ, which is a mistranscription;]) or her غَزْلُ, and comely or pleasing عُنْسُ, whereby a noman renders herself comely or pleasing; (TA;) and ♦ مُكُنُّ signifies the same. (K.) One A woman having amorous امْرَأَةُ ذَاتُ شَكُل gesture or behaviour; &c.]. (S, O, Msb.)

in a sheep or goat, The quality of being white in the شَاكُلُة. (Ş, O. [See أَشَكُلُ J) [In this sense, accord. to the TK, an inf. n., of which the verb is مُنكلُ *, said of a ram &c.]. _ And in an eye, The quality of having what is termed [q. v.]. (S, O.) [Accord to the TK, in this sense also an inf. n., of which the verb is پ said of a thing, as meaning It had a redness in its whiteness.

شُكُلُّ : see شُكُلُّ , first signification. — One says also, فيهِ شُكْلَةٌ مِنْ سُهُوَةِ [In him, or it, is an admixture of a tarony, or brownish, colour], and [an admixture of blackness]: (TA:) [or] مُثَلَقُ signifies redness mixed with whiteness: (Sh, Msb, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) blackness mixed with redness, (K, TA,) or with dust-colour: in

is erroneously put for النَّمْكَلَة (TA:) in the السَّمَانة is erroneously put for النَّمْكَلة eye, a redness in the white: (Mgh:) or, in the eye, i. q. شَهْلَةُ [q. v.]: (K:) or, accord. to AO, (TA,) the like of a redness in the white of the eye; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed عُنْهُ: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] مقور and accord. to some, it is yellowness mixing with the white of the eye, around the black, as in the eye of the hawk (الصُّقْر); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) means In him, or it, is a little فيه شُكْلَةً مِنْ دَمِ [or a small admixture] of blood. (TA.)

> A woman using, or displaying, what is meaning غَزَل and دُلَّ and غُنْج i. e. شِكْل termed amorous gesture or behaviour, &c.], (K, TA,) in a comely, or pleasing, manner. (TA.)

fem. of أَشْكُلُ أَوْ [q. v.]. (S, O.) = Also A want; syn. عَاجَة; and so لم أشكلة (Ş, O, K, [both of these words twice mentioned in this sense in the K,]) and أَوْكُلَاءً this last and the second on the authority of IAar; (O;) accord. to Er-Rághib, such as binds, or shackles, (تَفْيَد,) a man [as though with a شكال]. (TA.) One says, We have a want أَخُكُلُهُ ♦ [&c.] i. e. حَاجَلُهُ أَشْكُلُهُ \$ to be supplied to us on thy part; meaning we want a thing of thee]. (S, O.) = Also i. q. So in the O and TA. [Bnt whether by this. explanation be meant the inf. n., or the fem. pass. part. n., of دَاهُن, is not indicated. Words of the measure نعلان having the meaning of an inf. n., like بَغْضًا: are rare.])

of which the pl. is شُكُلِّ, (Ṣ, O, Mạb, K,) عَقَالٌ . (TA,) i. q. شُكُلُّ the latter also pronounced [A cord, or rope, with which a camel's fore shanh and arm are bound together]: (S, O:) [or, accord. to the TA, by عقال is here meant what next follows:] a rope with which the legs of a beast (גוֹבֶּא) are bound: (K:) a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel: (KL:) [hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet: so accord to present usage; and so accord to the TK, in Turkish of the beast شكّال Fei says only,] the ڪوستك (دابة) is well known; and the pl. is as above. (Msb.) In relation to the [camel's saddle called] رَحْل, (K, TA,) accord. to As, (S, O, TA,) A string, or cord, that is put [or extended and tied] حَقَّب or fore girth] and the تَصَدير [or hind girth], (S, O, K, TA,) in order that the latter may not become [too] near to the sheath of the penis; also called the jej, on the authority of AA: (S, O, TA:) and [in relation to the saddle called قَتَب,] a bond [in like manner extended and tied, for the same purpose,] between the _____ [or hind girth] and the بطان [by which is meant the fore girth, answering to the تُصْدِير of the رُحْل the hyena, accord. to IAar, a colour in which are and a bond [probably meaning the rope mentioned in the explanation given from the K in the preceding sentence] between the fore leg and the hind leg. (K, TA.) _ Also, in a horse, ! The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] أحجيل, and one leg free therefrom; (S, O, K, عقال TA;) [this whiteness] being likened to the termed شكال : (S, O:) or having three legs free from Jan, and one hind leg distinguished thereby: (S, O, K, TA:) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (S. O:) or, accord to AO, (TA,) having the whiteness of the in one hind leg and fore leg, on the opposite sides, (Mgh, TA,) whether the whiteness be little or much: (TA:) [when this is the case, the horse is said to be ذُو شَكَال مِنْ خَلَاف : see 3 (last sentence) in art. خلف:] the Prophet disliked what is thus termed in horses. (O.)

1 Foam mixed with blood, appearing upon the hit-mouth, or mouth-piece of the bit. (Z, O, K, TA.)

عَدُّرُ see مَكُلُّ first signification. — Also A whiteness between the عنّار [which see, for it has various meanings,] and the ear. (Ktr, S, O. [See also مَنَاكِلُهُ

see شَكُنُّل, former half, in two places. also, signifies The flank; syn. or,] in a horse, الطُّفُطُفَةُ i. e. الطُّفُطُفَةُ the skin that is between the side (عُرض) of the and the أَفْنَة, (K, TA,) which latter means and فَحَدْ attle stifle-joint, i. e.] the joint of the are the two شاكلتان or as some say, the شاكلتان [or two flanks] طَغْطُنتَان exterior parts of the from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the on each side of the belly. (TA.) One هماب شَاكِلَةُ الرَّميَّةِ, meaning [He hit] the [or animal shot at] رميّة or flank] of the كاصرة أَصَابَ شَاكِلَةُ الصَّوَابِ (TA.) [Hence,] one says, 1 [He hit the point that he aimed at, of the thing اللهُ عُو يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ and يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ 1[He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbad says that [the pl.] signifies [also] The hind legs; because they are shaekled [with the شكال]. (O.) __ Also The part between the ear and the temple. (IAqr, (which is the pl. of ناكلة, TA) + Roads branching off from a main road. (K.) You say طَرِيقَ ذُو شُوَاكِلَ † A road having many roads branching off from it. (0.) means ‡ The two sides of شَاكِلَتُنَا الطَّرِيقَ And the road: you say طُرِيقٌ ظَاهُرُ الشُّوَاكُل إِلَّهُ السُّوَاكُل إِلَيْ the road: of which the sides are apparent, or conspicuous]. (TA.)

رَّوْكُلُهُ, (so in the O, as on the authority of IAar,) or أَوْكُلُهُ, (so in the K,) thus says Ez-Zejjájee, but Fr says the former, [like IAar,] (TA,) i. q. مُونَّةُ [as meaning The footmen of an army or the like]: (Fr, IAar, Ez-Zejjájee, O, K, TA:) or مُونَّةُ [meaning the right wing of an army]: or مُونِّةُ [meaning the left wing thereof]. (Ez-Zejjájee, K, TA.) — And i. q. مُونِّةُ [probably as meaning The side, region, quarter, or direction, towards which one goes; like مُونِّقُ أَنْ (IAar, O, K.) — Also i. q. مُونِّقُ [i. e. A tree of the species called مُونِّقُ أَنْ (IAar, O, K.)

عَكُلًا: see آَكُونَ, above.

More, and most, like; Byn. أَثْنَكُمُ so in the saying, هٰذَا أَشْكُلُ بِكُذَا This is more, or most, like to such a thing]. (S, K.*) ___ Also Of a colour in which whiteness and redness are intermixed; (S, Msb, K;) applied to blood; and, accord. to IDrd, a name for blood, because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Mab;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (K:) or it signifies, with the Arabs, [of] two colours intermixed. (TA.) [Hence,] it is applied to water, (K, TA,) as meaning ! Mixed with blood: (TA: [see an ex. in a verse cited voce يَحْتَى pl. شُكُلُ. (K.) And the fem., أَكُنُورُ, is applied as an epithet to an eye, (S, K,) meaning Having in it what is termed 2002, which is the like of a redness in the white thereof; like شُهُلَة in the black : (S:) pl. as above. (K̪.) A man is said to be أَشْكُلُ العَيْن, meaning Having a redness, (Mgh,) or the like of a redness, (O,) in the white of the eye: (Mgh, : أَشْكُلُ العَيْن the Prophet is said to have been : أَشْكُلُ العَيْن and it has been expl. as meaning long in the slit of the eye: (K:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads, consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) __ Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (K, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) - Applied to a sheep or goat, White in the غاکلت [or flank]: (Ṣ, O:) fem. َ مُكُلُون ; (Ṣ ;) applied to a ewe, as meaning white in the خَاكِلَة, (K, TA,) the rest of her being bluck. or [or] سدر Also The mountain-species lote-tree]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the عناب [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (نَبِقَة, [dim. of نَبِقَة, n. un. of نَبِقً, which means the "drupes of the سدر,"]) which is very acid: the places of its growth are lefty mountains; and bows are made

(TA:) [app. with tenween, having a] n. un. with 5: (S, K:) AḤn says that the growth of the اشكل is like [that of] the trees called غريان [of which likewise bows are made]. (TA.)

نَكُنُ see اَثُكُنُ first signification. — Also i. q. اَثُكُنُ [meaning † Dubiousness, or confusedness]. (K.) = See also اَثُكُرُ in two places. = Also A single tree of the species called أَثُكُلُ [q. v.]. (Ṣ, Ķ.)

assigned to it above, signifies Entering among [meaning coufused with] its likes. (TA.) — And [hence, app., or] accord. to Sh, from مُعَادُلُ meaning "reduess mixed with whiteness," it signifies † Dubious, or confused. (TA.) [Used as a subst.,] it has for its pl. مُعَادُلُ [and مُعَادُلُ أَلَاثُ المُعَادُ [app. مُعَادُ أَلَاثُ أَلَاثُ أَلَاثُ أَلَاثًا أَلَاللًا أَلَاثًا أَلَّالًا أَلَاثًا أَلَالًا أَلَاثًا أَلَاثًا أَلَاثًا أَلَاثًا أَلَاثًا أَلَاثًا أَلَالًا أَلَاثًا أَلَاثًا أَلَالًا أَلْكُمُ أَلَالًا أَلَاللًا أَلَالًا أَلَالًا أَلَالًا أَلَالًا أَلَالًا أَلَالًا أَلَالًا أَلَا

مُشَكَّلُ Endowed with a goodly aspect, or appearance, and form. (TA.)

A horse bound, or shackled, with the أشكول [q. v.]. (O, TA.) — And t A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term [q. v.]: (Ṣ, Mgh, O, TA:) such was disliked by the Prophet. (Ṣ.) [See also مُحَالًا — And t A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (AḤát, TA.)

C+

1. مُنْكُمْ, aor. ع, inf. n. مُنْكُمْ, He bitted him ; [namely, a horse or the like;] he put the bit شَكَمْر, into his mouth. (TA.) __ [Hence] (شُكيمَة) الوالي, (S, K,) aor. and inf. n. as above, (TA,) ! He bribed the elle [i. c. prefect, or the like]; as though he stopped his mouth with the شُكيهُ (S, K, TA,) i. e. the [bit, or] iron thing of the i. e. + [He شَكَمَ فَاهُ بِالإِنَّاوَة TA.) And البَّجَامِ stopped (lit. bitted) his mouth] with the bribe. فَعَلَ فُلَانٌ أُمْرًا فَشَكَهْتُهُ And ـــ (.اتو .TA in art) + Such a one did a thing, or performed an affair, and I settled, or established, it. (Lth, TA.) ___ And شُكُمُهُ, (Ş, K,) aor. as above, (Ş,) and so the inf. n. ; (K;) and اشكية (Th, K;) He repaid, requited, compensated, or recompensed, him; (S, K;*) or gave him what is termed [q. v.]: (K:) he gave him his hire, or pay. (S, from a trad.) __ And, as some say, (S,) شُكُبُه, inf. n. and شكر He bit him. (Ş, K.) == شكر, aor. -, (K,) inf. n. شكر, (TK,) He was, or became, hungry. (K.)

4: see the preceding paragraph.

the سفر,"]) which is very acid: the places of its growth are lofty mountains; and bows are made ISd says, "I think it to be a dial. var., but I am of it [as is shown by an ex. in the S and O]: not certain of it;" (TA;) A repayment, requital,

compensation, or recompense; (El-Umawee, A'Obeyd, S, K;) and is a dial. var. thereof: : شُدُد (TA:) when the gift is initial, it is termed (S:) or a substitute; or thing given, received, put, or done, by may of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA;) as also شكد; (As, TA;) or the latter signifies a gift without compensation: (TA:) or signifies a benefaction, bounty, or gratuity; syn. نعبى. (Lth, TA.)

مُكير A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalce: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

. شُكْبُر Bee : شُكْبَى

: see أشكنة: see أشكنة: see أشكنة: hin three places. ___ Also The loop-shaped handles of the cooking-pot. (Ş, K.)

expl. by Golius as meaning "Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for مُكَامَة, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not عكامة. ... Freytag explains it as meaning also Likeness; a signification of غيية, also mentioned by him; but for this he names no authority, and I know of none.]

in the لجام, in the شكيمة, [The bit-mouth, or mouthpiece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the فأس [q. v.]; (Ṣ, Ķ;) as also المُكِيرُون: (Ṣ:) [see also as شَكِيمَةٌ is pl. of شَكِيمٌ as عَمْسَمُلُ and أَسْكِيمُ and أَسْكَلُ also شُكَاثِرُ and شُكَاثِرُ, (K, TA,) this last with two dammehs, [but written in the CK مثكر,] or [rather is a coll. gen. n., and] شكير is a coll. gen. n., and to be pl. of شُكِيمُة, not of شُكِيمُ. (TA.) — Hence, [as used in phrases mentioned below,] (TA,) 1 Resistance, or incompliance: (S, TA:) disdain, scorn, or disdainful and proud incompliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. الشَّهْرُ; شُهُمْ in the copies of the K being a mistake for الشَّهُ: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (I Aar, TA:) hardiness; courage, or courage and energy; or determination; Byn. عارضة: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طبع. (K, TK: in the CK is [erroneously] put in the place of الطُّبُع) One Bays, فَلَانَ ذُو شَكِيمَة إِ Such a one is resistant, or incompliant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incompliant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. meaning [in , فُلَانٌ شَدِيدُ الشَّكِيمَةِ TA.) And like manner] \$ Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quichness, or sharpness, of intellect; and much hardiness, or courage, or courage and energy, or determination. (Ham p. 140.) -Also + Likeness, or resemblance. (K.) _ And + A compact, or covenant; syn. : (K, TA:) in some copies of the K, الفَهْد is erroneously put for العيد. (TA.)

شكى and شكو

1. شَكَا (K,) first pers. شَكُوْتُ (S, Mşb,) of which شَكَنْتُ is a dial. var., (K in art. شَكَنْتُ aor. 2, (S, Msb,) [and of the latter :,] inf. n. شَكُوَى S, Msb,) or شُكُور, (K,) or this is a simple subst., (Ṣ, Mṣb,) also pronounced شُكُوى, (Ķ,) and شكاية, (Ṣ, Ķ,) with kesr, (Ķ,) in which the is [said to be] substituted for , because most of verbs ending with فعالة of verbs an infirm radical letter are of verbs of which that letter is &, (TA,) or this also is a simple subst., (Mab,) and مُكَاةً, (S, K,) or this too is a simple subst., (Mab,) and شُكَيَّة, (K,) and شُكَاوَة, (S, K,) is a trans. verb; (Ṣ, Mṣb, K;) and اشتكى signifies the same; (Ṣ, Ķ;) as also أَمْرُهُ (Ķ:) one says, اَشْتَكَى اللهُ and الشَّكَى اللهُ and الشَّكَى اللهُ [i. e. i. e. أَمْرَهُ إِنْ أَمْرَهُ, (K, TA,) meaning [He complained of his case to God; or] he told to God the meakness of his اشْتَكَيْتُهُ ₹ and شَكُوتُ فُلَانًا and شَكُوتُ فُلَانًا [I complained to such a one of his conduct to means he told such a onc شَكَا فَكَرْنَا [or] شَكَا فَكَرْنَا of his evil conduct to him: (TA:) and مُنكا فَلَانًا He complained of such a one to such a إلى فلان one: (MA:) [and اشْكُوتُ إِلَيْه كُذَا I complained to him of such a thing:] see 4: and [in like manner] اشتكى الله كذا He complained to him of such a thing: (MA:) and منه [I com plained of him, or it; like شَكُوتُهُ]: (Msb:) Er-Rághib says, الشَّكَايَة The showing, or revealing, of grief, or sorrow; whence the saying in the Kur [xii. 86], إِنَّهَا أَشْكُو بَشِّي وَحُزْنِي إِلَى اللهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتُشْتَكِي لا إِلَى آللهِ [And showeth her grief, or sorrow, to God]; the pribeing the opening of الشُّكُو being the opening of the small skin for water or milk called مُثَكُوة, and showing what is in it; so that it is as though originally metaphorical [though what is termed (expl. in art. حَقيقَةٌ عُرْفيَّةٌ ,نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَثَشْتُ لَهُ مَا فِي وِعَائِي meaning "I showed him what was in my heart." (TA.) __ is also said of a camel as meaning He stretched out his neck, and made much mouning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) __ And مُثَافًا and مُثَافًا and مُثَافًا and شَكُوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a incompliant; (Ş, K, TA;) so says ISk: (TA:) diseased, or sick, person) complained of it, namely, (Ş, and Ḥar p. 337;) i. e. اَرْضَاهُ; (Ḥar ibid.;) and

his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and اشتكى and اشتكى signify the same [as شُكًا مَرْضُهُ he complained of his disease, or sichness]: (TA:) [or] these two verbs (تشكّي and اشتكى) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at and رُتُشكِي به both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; not unfrequently occurs used in the same sense]: (Ṣ:) [thus one often says of a brute; for ex.,] Aṣ says, in explaining القُلَابُ as meaning "a certain disease that attacks the camel," he has a pain in consequence يَشْتَكِي لا مِنْهُ قَلَّبَهُ thereof in his heart; in which قُلْبَهُ, though determinate, may be considered as an explicative, in the phrase أَلْمَ بَطْنَهُ, q. v.]. (Ş in art. meaning ,هُوَ يُشْكَى بِكَذًا One says also, ... (.قلب He is accused, or suspected, of such a thing; syn. يتَّهُم به: (K: [there mentioned as though it were from أشكى, and held to be so by the author of the TK; but it is from غيى; as though meaning he is complained of by reason of such a thing:]) mentioned by Yankoob, in the "Alfadh." (TA.) or شُكًا .[thus in my original, app] شكى فُلَانٌ ڃ is mentioned by Az as meaning The nuils, of such a one became split in several, or many, places. (TA.)

and ; and † مُثَكَّت النَّسَآءِ: and بُشُكَّت النَّسَآءِ: 2. پُتشكت و (K;) or, accord. to Th, only this last; (TA;) The nomen took for themselves, or made, a مُكُون [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the being small, so that only a small quantity can be and شخى ,churned in it: (TA:) or, as in the T ا شَكُوة he took for himself, or made, a تَشْكُوة : (TA:) [or] so اشتكى الله (Ş:) and so الشكى!. (IĶṭṭ, TA.) = مُثْكِيَةً, inf. n. مُثْكَى شَاكِيةً expl. in the K as meaning مُنْتُ عَنْهُ and مُنْتُ اللهِ is a foul mistranscription: correctly, سُلِّي شَاكِيَهُ meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. أكاهُ, inf. n. أُشَاكَاةً, He complained of him, i. q. مُكَانُ : or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4. اشكاه [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (S, Msb.) He increased his annoyance and complaining. (Az, K, TA.) _ And He removed, or did away with, his complaint; or made his complaint to cease; (S,* Mgh, Mab, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. وَأَعْتَبُهُ مِنْ شُكُواهُ;

(\$, Msb:) thus it has two contr. significations. (\$, K.) Hence the saying, (Mgh, Msb, TA,) in شَكُوْنَا لا إِلَى رَسُولِ ٱللهِ حَرَّ الرَّمْضَاءِ (TA, أَنْفَا لا trad., (TA, اللهِ حَرَّ الرَّمْضَاء We complained, to the فِي صِيَامِنَا فَلَمْ يُشْكِنَا Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, Msh, TA.) And [hence] one says, اشكى فُلَانًا مِنْ فُلَانٍ مِنْ فُلانٍ meaning He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him]. (ISd, K, TA: omitted in the CK.) __ Also He told him his complaint, and the desire, or longing of the soul, that he endured. (TA.) __ And i. q. وَجَدُهُ شَاكِياً [which may mean He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort]: اشكى app. meaning اشكى (K:) or, as in the T هبيبه] signifies he found the object of his love, or his friend, to be complaining; expl. by صادف . (TA.) == See also 2.

5. تشكى He expressed complaint or lamentation, pain, grief, or sorrow; syn. تُوجع ; (Msb and K in art. وجع;) he made complaint or lamentation. (MA, KL.) See 1, in four places. تِشْكِي شَائِي أَرْضَ كَذَا (Hence] one says _____ menning + [My sheep or goats] forsook such a hind, [as though they complained of it,] and did not go near it. (TA. [But I have substituted an evident شاکی for what is there written شایع mistranscription.]) = See also 2, in two places.

6. لَشَاكُوا They complained, one to another. (Ķ.)

8: see 1, in nine places: == and see also 2, in two places.

inf. n. of شُكُو (Ş, M.sb.) ___ It is also used in the sense of جُدُ [meaning Grief, mourning, or sorrow]. (TA.) _ Also, and شكوى , and مُكَادًا بُ and مُكَادًا بُهُم and مُكَادًا به and مُكَادًا به إلى الله الله الله إلى الله الله الله الله الله mentioned by Az, (TA,) [but it is omitted in some copies of the K,] A complaint, meaning a discuse, malady, or sickness. (K.) = Also, the first, A small, or young, lamb: or a small, or young, camel: (K accord. to different copies: in some, الشَّكُو having for its explanation الشَّكُو الجَبَلُ, and thus in the TA: in others, الصَّغِيرُ : الصغير : mentioned by ISd. (TA.)

an inf. n. of مُكَاة (Ş, K;) or a simple subst., like شُكُو (Msb.) _ See also مُثَكُونِ. _ . Also i. q. vice, fault, &c.]. (TA.) [See a verse cited voce رفاق.]

The skin of a sucking kid, (T, \$ \$, M, *) for milk: that of the and of such as is above that [in age] is termed زطب; (Ş;) or that of the جَدَّع is termed :سِقَاء and that of such as is weaned, بدرة: (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in applied to a bit, or bridle; for it is said to be so

he desisted from that of which he complained: which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rághib, TA:) the dim. شَكَأَةُ \ and شَكَوَاتُ and the pl. is شُكَيَّةً ♦ and رَبُدرَةُ is a pl. of بُدور [like as بُدور and شَكَى is a pl. of being originally دُلِيُّ like as رُدُو (pl. of دُلُو) is originally دُلُوو]. (TA.)

> an inf. n. of شُكُوى, as also شَكُو an \dot{m} , \dot{m} a simple subst. [signifying Complaint]: (S, Msb:) . شُكُو See also ___ . (TA.) __ See

شَكُو Bee هُكُواَد . شَكُواً اللهِ . شَكَاةً اللهِ . شَكَاةً اللهِ .

i. e. Complaining]; (Meb;) شُكيُّ نَاكِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه or a complainer; i. e.] الشَّكِي signifies الشَّكِي آلذي يَشْنُكُو Or أَلذَى يَشْنُكُو JM.) ـ And Pained; syn. , (K, TA;) in this sense an in the sense of نَعِيلٌ in the sense of . (TA:) or causing pain; syn. : [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmáh says,

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say "inconsiderately" because the meaning evidently is, not that thus indicated in the TA, but, My branding, or stigmatizing, by satire, (for one says , email as cauxes pain, and my tongue is vehement: or شكرى may here have the last but one of the meanings expl. in this paragraph]: وَسُمِي is from أَلْسَمَةُ (S.) _ Also Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute Bense, (see مُكُوّ,) and also] of the least, or lightest, or slightest, sort; and so ♥ . (M, K.) _ And i. q. مُثَنَّةً (Ş, Msb, K,) which is a pass. part. n. of the; [and therefore signifies Complained of; and also complained to; but mostly seems to be used in the former of these senses;] as also (Ṣ, Mṣb.) مُشْكَى ♥

an inf. n. of شُكَا ; (Ṣ, Ḳ;) or a simple subst., like شُكُوري. (Msb.)

an inf. n. of الشَّكَاة (S, K.) __ And also (TA) a subst. signifying A thing complained of ([] a subst. signifying "a thing cast at or shot at" (المُشْكُو (الْمُشْكُو (الْمُشْكُو (الْمُشْكُو (الْمُشْكُو (الْمُرْمِيّ)): (Msb, TA:) pl. لَـُكُمُا يُــ (TA.) على Also A remainder, or remaining portion, (K and TA in art. شكى,) of a thing: mentioned by Sgh. (TA.)

(TA.) مَكُونَة dim. of مُكَونَة

شُكِّى thus in copies of the K,) or شُكِّى, with damm to the ش, (TA,) is mentioned in art. ش [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n.

applied in the K, as well as in the O, in art. in which both explain it as meaning Difficult; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and ike حَتَّى, is a town in Armenia, whence [are brought] bits, or bridles, (,,) and skins, (K,) [and SM adds that they are termed عثمة: but what I find J to have stated is as follows:] الشَّكِيُّ, [thus in one of my copies of the Ṣ,] or thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish نَشْ or نَشْ. (Ş. [But in the JM, this last word is written, as from the Ṣ, تشن: it may therefore be correctly کُشِن, or کَشُن, which, though used in Turkish, is a Pers. word, meaning smooth.])

: see مُكِيُّ , in two places. = In the phrase رَجُلْ ثَاكِي السَّلَاجِ, (Ṣ,) which means A man whose weapon is sharp, or whose weapons are is formed شاكى sharp, (Ṣ, Ķ, •) Akh says that by transposition from شائك [q. v. in art. : [شوك] (S:) and accord to AZ, one says also شَاكِ فِي is الشَّاكِي And __ (شوك .TA in art) .السِّلاحِ app. formed in like manner from الشَّائك, and] signifies The lion. (K.)

A niche in a wall; i. e. a hole, or hollow, ركوة) in a mall, not extending through; (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl: by the generality of the expositors [of the Kur-án]; and this is said by Ibn-'Atceyeh to be the most correct explanation: (TA:) said by Aboo-Moosa to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wich in the glass lamp, as being likened to the خُوة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the phone there mentioned is the lighted wick: (Bd:) accord. to Mujahid, the pillar, or the like, (العمود,) upon meaning مصاح the top, or head, of which the lamp] is put: or the iron things by means of nhich the قنديل [or lamp] is suspended: IJ says that its I is originally , and hence it is [often] written مشكوة and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مُسَاحِ pl. of :] Kaab says that, in the verse of the Kur [xxiv. 35], by the مشكاة is meant the breast of Mohammad; and by the مصباح, his tongue; and by the زُجَاجَة, his mouth. (TA.)

and مُشْكُوُّ see مُشْكُوُّ, last sentence.

1. مُثَنَّتُ يَمِينُهُ (Ṣ, O,) or مُثَنَّتُ يَمِينُهُ, (Mgh, TA,) or اليَدُ, (Msb, K,) originally شُلِلَتْ, (Mgh, Mab, TA,) aor. تَشَلَّ, (Ṣ, O, &c.,) inf. n. ثَشَلٌ (Ṣ, O, • Mgh, Msb, K) and غُلٌ, (Msb, K,) or the latter

form of the verb; (Th, TA;) and أَشْلُتُ (Th, K;) and مُثَلَّتُ, (Th, O, K,) but this last is bad, (Th. O. TA.) and is disallowed by Fr; (TA;) His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated: (S, O, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its [meaning veins or nerves]: (Msb:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, May thy hand, or arm, not become إِذَ تَشْلُلُ يَدُكُ unsound, &c.]: (Ṣ, Mṣb, * Ķ: *) and غُلُلُا and أر شُلُول ♥, which mean the same; the last word like مُشَدّ (K.) And مُثَلُّ عَشْرُه , and مُثَلُّ عَشْرُه, [His ten fingers became unsound, &c., and his five fingers,] and some say عُلْتُ, but this is more rare; i. e., the suppression of the fem. - is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلَلًا وَلَا عَمَى [Mayest thou not experience unsoundness, &c., nor blindness]; und إِذْ شُلَّ عَشْرُكُ [Muy thy ten fingers not become unsound, &c.], meaning أَصَابِعُكُ. (S, O.) is a شُلَّتِ الْأَذُنُ and شُلِّلَ الْهَارِنُ is a foreigner. (Mgh.) The lawyers [improperly] use in relation to the ذَكُر. (Myb.) One says also, شَلْتُ يَا رَجُلُ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَكُلُ y, meaning لَا تَشْكُلُ, because it oeeupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) nuncly, Abu-l-Khudree El-Yarboo'ce, (O, TA,)

مُهْرَ أَبِي الحَبْحَابِ لَا تَشَلِّي

[Colt of Alm-l-Habhab, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, ابي الحَرِثِ, for ابي الحَرِثِ,]) the last word is thus [for لا تَشْنَلُ on account of the rhyme: (Ş, O, TA:) [for] the next hemistich is

بَارَكَ فيكَ ٱللهُ منْ ذي أَلَّ

[God bless thee as one possessing fleetness, or swiftness]; (O, TA;) ا ذي ال in this instance meaning ئَلُهُ عَد (إلى الله بالله). (إلى سُرْعَة ; (K;) and الرَّجُل (Ṣ, O,) and إِنْ الرَّجُل (Mab;) aor. 4, (S, Msb.) inf. n. عُلُ (S, O, Msb, K.) and مُثَلَّل (K, and Ksh in xii. 3,) like as قَصَصْ is a simple شَلَلْ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And مَرْ فُلَانْ يَشُلُّهُمْ بِالسَّيْفِ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4. - Hence,] الصُّبْحُ يَشُلُّ الظُّلَامُ The dawn drives amay the darkness. (TA.) _ And شُلُّتِ العَبْنُ + The eye sent forth [or shed] its tears: (Lh, K:) like مُثَنَّهُ: (Lh, TA:) asserted by Yaşkoob to be formed by substitution [of J for ...]. رُشُكُّهَا عَلَيْهِ And رُشُلُّ الدِّرْعَ (O, TA,) and رُشُكُّها عَلَيْهِ aer. 4, inf. n. شُكّر, (TA,) He put on himself the

شُلُّ , (S, O, Mah, TA,) inf. n. شُلُتُ التَّوْبَ (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S,O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed ;] strangely omitted in the K: ♦ شُكُرُنَّةُ is [app. a subst., not an inf. n., signifying The act, or art, of so seming;] the contr. of كفافلة. (TA.)

4. يَدُهُ (Ş,) or يَدُهُ, (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (§:) or to become dried up, or stiff: or to go [or waste] anay: (K:) or اشل اليك He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And اشلّ الله يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. == [It is said that] signifies The driving away a camel, and a troop or company with the sword: [like : see 1, lutter half: __ and The making war. (KL.)

7. انشل He became driven away. (K, TA. [In some of the copies of the K, انشل به, meaning He became driven away by, or with, him, or it.]) And انشلت الإبل The camels became driven aray. (Ṣ.) Ānd انشلوا مَطُرُودِينَ [They went driven away]; referring to a company of people. TA.) _ [Hence,] انشلُ الذِّنُّبُ فِي الْغُنَير + The wolf made an incursion among the sheep or goats; as also انشنّ: mentioned by Az in art. نشغ. (TA.) ــ And انشل السيل † The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so انسَلَّ الهَطَرُ (Sh, O.) ___ And انسَلَّ الهَطَرُ rain descended. (K.)

R. Q. 1. مُنْشُلْتُ الباد I made the water to fall in drops; (8;) in consecutive drops. (TA.) And مُلْشَلَ بُولُهُ, (K, TA, [in the CK, erroneously, شَلْشُلُةُ .s, O, K, TA,) inf. n, بِبُولِهِ and ([,تَشَلْشُلُ and شُلْشَالٌ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the شَلْشَالٌ ♦ subst. [signifying the act of doing so] is with fet-ḥ. (Ḳ.) And شُلْشَلَ الشَّيْفُ الدَّمَ, [in the CK, erroneously, بَشَلْشَلَ اللهِ and بِالدَّم, The sword poured forth the blood. (K, TA.)

R. Q. 2. تَشُلْشُلُ It (water) fell in consecutive lt (a wound) تَشَلْشُلُ دُمًا And تَشَلْشُلُ دُمًا dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

شَلة: see the next paragraph.

i. q. نية i. q. غلة [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the [in the sense thus expl. in the M and TA] in

is not allowable; (Ḥam p. 69;) this is the chaste | coat of mail; on the authority of ISh. (O, TA.) | journeying: (T, K:) and thus also أَشُنَّى , and likewise in fasting, and in warring: one says, ُWhere is the place that they pro- أَيْنَ ثُلَّاهُمْ ♥ pase to themselves as the object of their aim in journeying, &c. ?]. (TA.) _ And A remote affair (S, O, K) that one sceks; (K;) as also . شُلُلُ (O, K.) = Scalso مُلَكُّهُ • And sec

> An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] ___ And A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, بِجَ) ,مَا هٰذَا الشُّلَلُ فِي ثَوْبِكَ ,One says مَا هٰذَا الشُّلَلُ فِي ثَوْبِكَ ,(Ṣ, O,) or بَثُوبِكُ, (TA,) إ [What is this stain, &c., in thy garment?] = Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. مُرَدّ , like (TA.) مُثَلَّةُ \$ the inf. n.] مُثَلِّ (K,) as also أَثَّلُ (TA.)

شُلْشُلْ and شُلُلْ emd شُلُلْ and شُلُلْ.

ُذُ شُلُال: sec 1, second sentence.

They came driving away the جَاؤُوا شَكْرُلْر camels. (\$, O.) _ And كُنُّ القُومُ شَلَالًا The people went driven away (انْشَلُوا مَطْرُودينَ). signifies A company of men شكرال TA.) __ And in a scattered, or dispersed, state. (S, O.)

مْنُولْ, of she-eamels, and of women, (O, K, in the latter of which, in the place of والنساء, is found [i. e. and of sheep or goats], TA,) is like نَابٌ [meaning Ayed]. (O, K.) _ See also نَابٌ in two places.

شُلِيْلْ, (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA,) An innermost covering for the body, worn beneath the coat of mail, (S, U, K,) whether it be a تُوب or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O,) a shart coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شُلَيْلٌ; (ISh, TA;) and also وَشُلِيلٌ (TA:) pl. أَمْلَة; (Ṣ, O, TA;) in the K, erroneously, مُثَلَّةً. (TA.) __ Also (S, O, K) A [cloth such as is termed] منح, (S, O,) or منح, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَحْل (K.) [See also سُنِيفٌ.] = And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سُليلُ, with or ِ نَخَاع O.) — And The إِ نَخَاعِ spinal cord]; (K, TA;) [also called the إَسْلِيل;] i. e. the white عرى [or nerve] that is in the vertebræ of the back: mentioned by Kr. (TA.) And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with 5: also mentioned by Kr: but the more approved word is with [the unpointed] ... (TA.) == And Clouds in which is no water; syn. جُهَام. (AA, O.)

: see 1, last sentence.

نگا: see غلاً, in two places.

Water, and blood, falling in consecutive drops; as also ♦ مُتَشَلْشُلُ (K, TA.) _ A زَنِّ or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (شُوادًا) of which the grease, or gravy, drips; like مُرْشَرُ and رَشْرَاشُ and رَشْرَاشُ (TA in art. مَا اللهُ مُرْسُرُ (عَلْمُ اللهُ عَلَى اللهُ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى (Ş, O°) Water having a dripping. (Ş, O.) See also the next paragraph.

A man light, active, or agile; (S;) [and] so ♦ مَشُلُ (O, and فَانُولٌ (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brish, lively, or sprightly, in his work; and so بُعْشَعْ, and أَجُلُجُلْ: (IAar, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also ♦ مُثَلُّمٌ and مَثَلُّمٌ (in the CK (erroneously) مَثُلُلُ \$ and ومُثُلُلُ \$ and ومُثُلُلُ \$ and ومُثُلُلُ \$, and TA,) of which last the pl. is شُكُلُون, it having no broken pl. because of the rareness of is as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also امْتَشَلْسُولْ : (K, TA:) or this latter [simply] lean, or having little flesh. (\$, O.)

The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شُلْسُلُ.]

شَلْشَلِّ see R. Q. 1: __and see also شُنْشَالُ

applied to a plant, or herbage, Fresh. juicy, or sappy. (TA.)

A man whose hand, or arm, has become أشَلّ unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عروق [meaning veins or nerves]: (Msb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. آلَةِ. (Ş, Mab.) ـــ And يَدُ خُلَرَةِ (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) _ And عَبْنُ شُلْرًا An eye of which the sight has gone. (O, Msb, K.)

[q. v.]. مطرد [spear of the kind called] مشرّد (TA.) __ And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroncously written مُشُلِّلُ See مُشُلِّلُ.]) _ See also مُلْشُلُّ, in two places. __ One says also إِنَّهُ مُلْشُلُّ thus app., but written in my original كَمُثُلِّ عُونَ without any syll. signs,] meaning Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing. (TA.) Also A garment with which the nech is covered: come to him. (K.) [See also 10.] Accord. to the iron appertenance has become slender, (K,

tary on El-Beydáwee. (TA.)

A he-ass much busied by the care of his she-asses. (IAar, O, L, K. [See also مَشَلُّ .])

شُنْشُلْ: . _ and see also مُتَشَلْشُلْ: _ and see

A well-known plant; (S;) [colza: see :] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

يَتَطَايَرُ Sparks of anger: so in the saying شَلْمُ [His sparks of anger fly about]: (K:) and ه (TA.) شنّهُ во

see what follows.

now applied to darnel-grass رُؤَانِ The شَيْلَةً (but see this latter word زؤان)] that is [often found] in nheat; also called شَانَدٌ (Mab, K) and أَصْلُهُ) ; (K;) of Pers., or foreign, origin; شُوْلَدُ اللهِ and it is said that one of its two extremities is sharp and the other thick: (MBb:) of the dial. of the Sawad: accord. to IAnr, i.q. [sic.] and نعيع AHn says that it is a small, oblong, red, erect grain, resembling in form the سُوس [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and spreads شيلي spreads upon the ground, and its leaves are like those of the خلاف [or salix Aegyptia] that is termed بلخى, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (أَعْقَى) than aloes. (TA.) [Forskål, in his Flora Aegypt. Arab. p. 199, after describing the زؤان says, "شيلر etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sie referente." See also اَسْكُونَة.] Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; "vir curtus, avarus:" a meaning, if correct, app. tropical.]

شلو

1. الله aor. عُرُر, aor. عُرُ , He went, or journeyed. (K.) And He raised, uplifted, or tooh up, a thing; вуп. رفع. (IAar, Az, K.)

4. إشْلَرُهُ , (Ṣ, Mạb, K, &c.,) inf. n. إشْلَرُهُ , (Mạb,) He called a dog, (AZ, S, Msb,) &c.: (Msb:) and he called a she-camel, (ISk, S, K,) and a ewe or she-goat, by her name, (ISk, S,) ta milk her. (ISk, S, K.) And اشلى وَابَّتُهُ He showed the or nose-bag (in the CK erroneously المخلاط)] to his beast in order that it should

mentioned by the sheykh Zádeh in his Commen- | IAar and several others, one says, اَكْنَاتُ اللَّهُ meaning I incited, or urged, the dog, عَلَى الصَّيْد [against the object, or objects, of the chase]; like in measure and in signification: (Mgh,• Msb, TA:) but this is disallowed by ISk, (\$, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, اشليته بالصّيد in the same sense; though they are allowed by others: one says, أَشُلَيْتُ الكُلْبُ [however, [by common consent,] الصّيد, meaning I called the dog to the chase. (Mgh.)

8: see the next paragraph, in two places.

10. استشلاه , (Ş, K,) and استشلاه , (Ş, • K, [accord. to my copies of the former, but a verse immediately following as an ex. shows the right reading,]) He called him in order to save him, or rescue him, (S, K,) or to make him come forth, (S,) from straitness, or perditiou, (K,) or from a place: (S:) this is the primary signification. (TA.) __ And [hence] the former, (S, K, TA,) and ♥ the latter also, (S, TA, i. e. اشتلاه , [thus in this instance in the copies of the S,]) t He saved him, or rescued him. (S, K, TA.) And استشلى He (a man, TA) was, or became, angry. (K, TA.)

غُلا: see the next paragraph.

A limb, or member; (Msb, K;) as also ا شَلْوَةُ (TA:) or a limb, or member, of fleshmeat: whence, in a trad., ابتني بشلوها الأيُّهُن [Bring thou to me its right limb]: (S:) pl. : (Ṣ, Mṣb, TA) and أَشُلُو, [originally أَشُلِ pl. of ذُو pl. of أَدُل And The body of anything [i. e. of any animal]; as also 🕈 شُدُّر; (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning having no flesh upon it: (TA:) [or,] accord. to IDrd, signifies the body of the man after its شِلْوُ الإنسانِ wasting, or decaying: (Meb, TA:) [or] اَكْلُاهَا means the members, or limbs, of the man after wasting, or decaying, and becoming dissundered: (S, TA:) and (hence, Msb) one says, meaning + The sons بَنُو فُلَانِ أَشُلاَءٌ فَى بَنِى فُلَانِ of such a one are remains among the sons of such a one: (Ṣ, Mṣb:) and أَشْلَامُ القَوْم + He is signifies شَنُو signifies شَنْو signifies † a remain, or remaining portion : and شلق [app. , said to be like غنی, but this is, I doubt not, شُلِقًى a mistranscription for عُنِيُّ, i. c. originally of the measure مثلُّو, is another pl. of مُثُوَّر, and] signifies † remains of any thing. (TA.) [See also شُلْيَةً _ Also Any skinned animal of which somewhat has been caten and a portion remains: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce اللَّهَ اللَّهَامِ:) pl. أَشُلَاهُ. (K.) __ And أَشُلَاهُ † The straps, or thongs, of the bit or bridle: (A, K:) or such as have become old, and of which

TA,) or, as in the M, [of which] the iron appertenances [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)

: see the next preceding paragraph.

A piece, or portion, of flesh-meat &c. (K, TA.) — And + A remnant, or remaining portion; (K, TA;) only of property: (S, K, لَهُبَتْ مَاشِيَةً (Ş, TA.) One says, شُلَاياً .(TA:) The cattle of such a one فَلَانِ وَبُعْيَتُ لَهُ شَلَيَّةٌ went away, but a remnant remained to him]. (AZ, S.) [See also شَلُو.]

Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

in the dial. of El-Ḥijáz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مشلاة. (TA.)

شلياق

A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [a] of which is called النَّسُورُ الوَاقِعُ: the Arabs liken it to a vulture (نَسْر) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأثّاني: and before the bright star is a dim star which the Arabs call الأظفار [i. e. the talons]. (Kzw. [Not in any of my Lexicons.])

1. شُمْة, aor. مُمْهَتْ and شُمْهُمْ, aor. مُمْهَةً (Ş, Mgh, Msh, K;) the latter mentioned by AO; (Ş, TA;) third pers. of each پُشْتُر; (Mgh;) inf. n. (Ṣ, Mṣb, K) and شُهِيرُ, (Ṣ, K,) which are of both verbs, (TA,) and , mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Msb, K,*) or an odour ; (Mgh ;) and الشَّمَيْتُ signifies the same ; in the CK is a mistranscription for تَشَهَّمْتُ also, (K,) and المُعَثِّث, thus in the copies of the K, but correctly * : (TA: [both, however, are mentioned in the CK: the former like تُصُنَّتُ for شَبِئْتُهُ فِي signifies تَشَبَّنُتُ لَا الشَّيْء or الشَّيْء [I smelt the thing leisurely, or gently]: (S, both signify اشتهه الشيء or تشهرا الشيء he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) ___ Sec an ex. in a prov. mentioned voce [Hence,] † He was tried, or proved by trial or experiment or experience; syn. أَخْتُبُورُ (IAar, K.) شَهُمْ, sec. pers. شَهْتُهُ, aor. يُشَرُّر (Msb,) inf. n. مُثَهَّر (Ṣ, • Mṣb, Ķ, •) He (a man) was high, or elevated, in the nose. (Ṣ, • Mṣb, Ķ. •) — [And hence,] مُرْهُمْ, (Ҡ,) [sec. pers. مُرْهُمُ, inf. n. مُرْهُمُ, (ТА,) t He (a man, TA) magnified himself; or behaved people ride], the Arabs [or, as is said in the TA, Bk. I.

proudly, or haughtily. (K, TA. [And اشر has a similar meaning.]) ___ [This verb is also probably used in other senses, said of a mountain, &c.: see below.] _ See also 4, near the end.

2. شَنْتُ and شَنْتُ: see above, in two places.

3. مُثَامَّة , (Ķ,) inf. n. مُثَامَّة , (Ṣ, TA,) They smelt each other; (Ṣ,* Ķ;) as also ♦ تشامًا, (Ķ,) inf. n. t Look thou to see ثَامِيهُ [Hence,] __ بَشَامٌ what is with him, or in his mind, (a) aic, S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (ما عنده) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) We مَامَهْنَاهُمْ ثُمَّرَ نَاوَشَنَاهُمْ ,And hence the saying endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, خَامَنُتُ meaning [simply] + I drew near to the man. (S.) مَشَامَة [used tropically] signifies † The loohing into a thing. (KL.) And † The approaching the enemy so that the two parties see each other. (Ş.)

4. اشيه الله He made him to smell it, or perceive it by the nose. (K.) You say, أشْهَبَتُهُ الطّيبُ [I made him to smell the perfume]. (S, Msb.) -And [hence] one says to the prefect, or governor, or prince, or commander, أَشْهِبُنِي يَدَكَ أُقَبِّلُهُا † [Suffer me to approach thy hand that I may his it]; (Ṣ,• TA;) a phrase like نَاوِلْنِي يَدُكُ, (TA,) but better than the latter phrase: so says Kh. (S.) she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the iels [q. v.], not extirpating it. (TA.) _ And اشر الحُرف, (Ş,* K,) inf. n. إشهام, (S,) + He made the consonant to have a smach of the dammeh or the kerreh, (lit., made it to smell, S, or to taste, K, the dammeh or the hesreh,) in such a manner (S, K) that the إشام, (Ṣ,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed رُومُ الحُرِّكَة being less than what is termed الحُرْف, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (Ṣ, Ķ,) i. e., of the dammeh or kesreh, (Ķ,) it not because of its feeblencss خُرُكُة because of the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

مَنَّى أَنَّامُ لَا يُؤَرِّقُنِي الْكَرِي لَيْلًا وَلَا أُسْمَعُ أَجْرَاسَ المَطلى

and الكَوىّ (as is said in one of my), المُعلَى copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which

some of the Arabs] make the ق [in يؤرّنني to have a smack of the dammeh; but if you took [in this case,] إشْهَام of the حَرَكَة the measure of the verse would be broken, [the foot] رقنى الكري becoming, in the scanning, , which may be only in the خامِل; whereas this verse is of the : (Sb, S:) another case of اشْهَام is that of the ي in دُوَيْبَة (in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. ...) Also He pronounced [or vowel-sound] حَرْكَة the consonant with a between damm and kesr, apparent only in utterance, not in writing; as in فيل and غيضُ in the Kur xi. 46. (I'Ak pp. 130 and 131.) [See also عه اشر Golius explains] __ [رَامُ ٧٥٥٥ ,رَوْمُ الخَرَكَة signifying also "Reduxit, fecit ut converteret se ab aliqua re;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] اشرّ (Ṣ, Ķ,) inf. n. إشبّام, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) ___ And He turned away from a thing. (K.) One says i. e. [While they mere in بَيْنَا هُمْرِفِي وَجُهُ إِذْ أُشَهُّوا a certain direction, lo,] they turned away; (\$, TA, as from AA;) or دُهُوا . (Thus in one of my copies of the S [but I think it to be a mistranscription].) And اشرٌ القُومُ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. استشر He desired to smell. (KL.) ___ And He perceived a smell, or an odour, from a thing. رُّحَلَ الهُخَاطُ أَنْفَهُ فَٱسْتَشَهَّهُ فَأَدْخَلَهُ فِي ... (KL.) i. e. 1 The إستنشقة, said of a man, means mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as الإسْتَنْشَاقُ is metaphorically used for الشرِّر. (Mgh.)

inf. n. of the intrans. verb ﷺ [q. v.]. (Msb, TA.) - [Used as a simple subst.,] Highness of the nose: (Msb:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, when there is in it a gibbousness it is termed بقا, S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (رُرُودُ الْأَرْنَبَة) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed : ذَنْف : or length and slenderness of the nose, and a downward extending of its رُوْلَة [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also Highness, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase of the head, is near: and, remote]: (K, TA:) and in the phrase of the him, or it, from within a short distance: and, from afar]. (TA.)

A thing [odorous, fragrant, or] fit to be smelt. (KL.)

High, or clevated: (Ṣ, Ķ:) applied in this sense to a [camel's saddle such as is called] بنّب. (Ṣ.)

A sort of melon resembling a small colorynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness : called in Pers. دَسْتَنْبُويَه [i. c. " perfume"]; (某;) originally دَسْتُ بُوى [or اندية: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the borrels: (K:) [The cucumis dudaim of Linn.; called by Forskal cucumis schemmam: the latter thus describes it (Flora Aegypt. Arab. p. 169): " Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globosoovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fruetus juvenis villosus; maturus glaber: odor, fortis nec ingratus; camque ob caussam cultus; non edulis:" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also عُلَّ: and see De Saey's "Rel. de l' Égypte par Abd-allatif," pp. 126-7.]

Sweet odours that one smells. (K.)

الشَّمَاتِيُّ Ripe dates remaining upon the raceme. (AZ, Ķ.)

[مُنَّمُ Smelling, or perceiving by the nose.] ___ كَامًا الْهُوْرَةُ [O son of her who smells the وَذُرَةً [e son of reproach. (S.)

بَشَرُ applied to a man, (Msb,) Having that quality of the nose which is termed بَشَنُ ; (Msb, K;) or so أَشَدُ ; thus applied : (Ş:) fem. . (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incompliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (Ş, TA,) or high, (TA,) in the head. (Ş, TA.) [And High, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — "Ventus ex alto veniens, qui penetrantioris est odoratus: — [and] fem. — Jugum extensum in monte:" from the Deewán of the Hudhalees.]

آسُمْ [Turning away, or averse]. One Bays, مُشَرِّ لَا يُرِيدُهُ [I offered to him such a thing, and ho, he was averse, not desiring it]. (S.)

signifies "an instrument of smelling; like as signifies "an instrument of hearing." — Hence, its pl.] signifies Noses. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning Perfumes (odoramenta): so says Freytag.]

smeet; such as any smeet-smelling plant: like as مَأْكُولُ signifies "a thing that is eaten:" (Msb:) [and] mush: (Ṣ, Ķ:) [pl. مُشْهُومُاتُ.]

ثبت

1. شَفْتُ, aor. - (S, A, Msb, K,) inf. n. شُفَاتُهُ (S, K) and شُفَاتُهُ (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) He (an enemy) rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, مَنْتُ He rejoiced at his [an enemy's] affliction. (S, A, Msb.)

is syn. with تُشْمِيتُ : [i. e.] تُسْمِيتُ عند signifies The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said المنبد لله [Praise be to God]: (Har p. 250:) you say, شَبَّت عَلَيْهِ ISd, A, TA,) and شُبَّتَ العَاطِسُ meaning [as expl. in art. or] He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction: is better and more common than سبّت: (A'Obeyd, TA in art. سبّت and in the present art.:) but the latter is said by Th to be the original word: or the meaning is, he said to the sneezer, May God put away, or avert, from thee that on account of which one would as الشُّوَامِتُ rejoice at thy affliction : or it is from signifying "the legs" of a quadruped, as though meaning he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God. (L and TA from the Fáik &e.) And شبت له and عليه, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also , but the former is the better and the more common. (L and TA from the T and Faik &c.) _ Also i. q. تَخْيِيتُ : (K:) you say, شَتْهُ فُلَانُ, meaning مُثَنَّهُ فُلَانُ appointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) _ And i. q. [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.])

5. sign ..es A people's returning disappointed of attaining their desire, without spoil.

(K.)

8. [A camel's] beginning to be fat. (K. [See the part. n., below.])

Disappointment; frustration of one's endearour or hope: (IB, TA:) a subst. from as signifying تُغْيِيتُ. (TA.) __ Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK مشهات,] and , (K,) Persons suffering disappointment; شُهَاتَم ، or failing of attaining their desire; (K, TA;) without spail: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] الله الله الله الله this meaning as a sing. part. n., and شهات [app. شهات is its pl. (IB, TA.) One says, ارَجُعُوا شَهَاتَى الم (IAnr, TA,) or הולי, (S,) They returned suffering disappointment; or failing of attaining their desire; (I Aar, S, TA;) without spoil; and so مُشَهِّتينَ * and ♦ نَيْشَمَّتينَ اللهِ (TA.)

Reproach ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

. see شُهَاتُ , in two places.

One rejoicing at the affliction of an enemy: [fem. with ة: pl. mase. مُثَاتُ and fem. or the latter may be anomalously masc., شُوَامتُ &e.; and as such it is evidently used فُوَارِسُ like in the L, in one place; but in another place, where it eites an explanation by AO, as fem .: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, آللُهُوَّ اللهُوَّة آلا تُطيعَنَّ لي شَامتًا [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And بَاتَ فُلَانَ Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of الشَّوَامت.] == See

أَمْامَتُ [fem. of شَامِتُ, q. v. علمانَ [fem. of شَامِتُ (Ṣ, TA) which signifies The legs of a beast. (Ṣ, A, K, TA.) One says, أَرُكُ ٱللهُ مُامِنَةُ لَا رُبُرُ اللهُ مُامِنَةُ لَا رُبُهُ مُامِنَةً لَا رُبُهُ مُامِنَةً لَا رُبُهُ مُامِنَةً لَا إِنْ اللهُ مُامِنَةً لَا يَامُ اللهُ مُامِنَةً لَا إِنْ اللهُ مُامِنَةً لَا يَامُ اللهُ مُامِنَةً لهُ مُامِنَةً لِلهُ مُامِنَةً لمُنْ اللهُ مُامِنَةً لمُنْ اللهُ مُعْلِمُ اللهُ مُنْ اللهُ مُعْلِمُ اللهُ مُنْ اللهُ مُعْلِمُ اللهُ اللهُ مُعْلِمُ اللهُ الله

[Edh-Dhubyánee] says,

فَٱرْتَاعَ مِنْ صَوْتِ كَلَّابِ فَبَاتَ لَهُ

طُوْعَ الشُّوَامِتِ مِنْ خَوْفِ وَمِنْ صَرَدِ

[And that has been frightened at the voice of a huntsman with his doys,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read مُوعَ (instead of طُوعَ); and accord. to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying اللَّهُ عَلَيْهُ nicaning as expl. in the next لَا تُطِيعَنَّ لِي شَامِتًا preceding paragraph: (ISk, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شوامت that heard thereof: (AO, L, TA:) [and in like manner, Z says,] أياتُ طُوعَ in the accus. الشَّوَامِتِ in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.)

A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) == See also شَهَاتٌ, last sentence.

Any one praying, or who prays, for

(TA.) ابل مُسْتَمِنَةً

see its pl. voce شهات, last sentence.

1. شَهُونْ (Ṣ, L, Ķ,) aor. ع, inf. n. شَهُونْ (L,) It (a mountain) was high, or lofty. (S, L, K.) _ Ilence, (Ḥar p. 442,) شَمَخَ بِأَنْفِهِ, (Ṣ, A, L, K,) and مُنَا أَنْفُهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; clevated his nose, from pride. (L.) [See also زمنخ.]

(L) A distant, شَهُوخُ اللهِ (L, K) عَنَّهُ شَهُنْعُ far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.;] (L, (L.) زَمُوخٌ and نَيَّةٌ زَمَنْغِ (L.)

مَفَازَةَ شَبُوخِ A desert, or waterless desert, far-extending; (K;) as also زمُوخِي. (TA.) __ See also

: see what follows, in two places.

جَبُلْ شَامِخ A high, or lofty, mountain; (S, A, L;) as also أَسُانُ [but in an intensive sense, i.e. a very high or lofty mountain]: (L:) pl. (S, A) and جَالُ شُوَامِئُ (A.) _ Hence, signifies also Proud; (L, TA;) elevating

of a beast. (AA, S, A, TA.) And En-Nubighah the nose, from pride, or disdain: [like زامن :] pl. a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) _ And اُنُوفْ شُعَنْ [Noses elevated, from pride]; like زُمَّخُ. (Ṣ.) __ And نُسُ ثَامِئْ [A proud, or high, lineage]. (TA.)

1. شَهُر , aor. ، inf. n. شَهُر: see the next paragraph, in five places.

2. شَهِيرْ, (Ṣ, A, Mṣb, K,) inf. n. تُشْهِيرْ, (Ṣ, K,) He raised, (S, Msb, K,) or tucked up, or contracted, (A,) his garment, (Msb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. raised, or tucked up, his garment, &c.: for] one Bays also, تشبّر عَنْ سَاعِدَيْهِ [He tuched up his sleeves from lus fore arms]. (TA.) It is said in a prov., اَ شَهُرُ ذَيْلًا وَٱدَّرَعَ لَيْلًا وَالْدَرَعَ لِيْلًا وَالْدَرَعَ لِيْلًا وَالْدَرَعَ لِيْلًا وَالْدَرَعَ لِيْلًا وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّالَّالِي وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِي وَاللَّالِمُ وَاللَّالِمُ وَاللَّهُ وَاللَّالِمُ وَاللَّالِي اللَّالّا tracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or meaning : Use thou prudence, or precaution, or good judgment, and journey all the night. (Ṣ and Ḥ in art. درع.) ــ [Hence,] + He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Msb, TA,) and was quick, (AA, TA,) في الأمر [in the affair]; as in فِي العِبَادَةِ TA:) and : شُهْرٌ , inf. n. شُهَرَ also أَشَهَرُ أَنْ religious service]: (Msb:) and في سيره [in his pace, or journeying]; like تُجَرَّدُ and انْجَرَدُ (L and TA in art. جرد.) Also, (K,) inf. n. as above; (TA;) and المُمَرِّ, (K,) aor. عُبِر, inf. n. شَمِّر; (TA;) and انشبر , and انشبر ; (₭;) + He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] مُرْ يُشْهُرُ , inf. n. as above, has the latter meaning. (Ş.) And شهّر في الأمر + He was, or became, light, or active, (S, Msb, K,) and quich, (Msb,) in, or for, the affair: (S, Msb, K:) and شهر للأمر أَدْيَالَهُ, and شهر للأَمْرِ اللهُمْرِ اللهُمْرِ, (A, TA,) and شبر عَنْ سَاقِه, (TA,) إشبر عَنْ سَاقِه, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And ,The war, or battle شَهْرت عَنْ سَاقِهَا and الحَرْبُ became vehement; like كَشَفَتْ عَنْ سَاقِ]. (A.) _ Also He contracted a thing; syn. وَقُلْصَ; (TA;) [and so, perhaps, أَشَهُرُ for] signifies الشَّهُرُ (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for intrans.: that (قَلَصَ is trans. and also (like قَلَصَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, مُنْهَرَت الشَّفَةُ meaning تَنْهَرَت الشَّفَةُ [i. e.

The lip became contracted, or became contracted in like (: قلص .M in art) and تشبّر و in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقُلُّصُ. (TA.) Also, (inf. n. as above, As, S,) ‡ He launched forth a ship, or boat; let it go; let it take its course; (As, IAar, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (As, IAar, S, A, Mab:) and hence, (As, S,) the sent, sent forth, or sent away, (As, S, M, A, K,) a thing. (M, A.) [See also شَهْر الإيلُ And أَسْهُرُ, inf. n. as above ; (TA ;) and اشهرها (K;)+Hehastened the camels; made them to hasten; syn. أَكُمُمُهُمُا, [which seems to be either syn. with, or a mistranscription for, (see ,,)] and 1 أَعْجَلُهَا (O, K, TA.) ___ And أَعْجَلُهَا إِلَيْ النَّخُلُ cut off the fruit of the palm-trees; Byn. occars; (A, TA;) or so شَهُوْتُهُ (Ibn-'Abbad, O,) [for] (K.) . صِرَامُ النَّخُل signifies الشَّهْرُ

4. اشبر الإبل: see 2, last sentence but one. ___ The he-camel impregnated اشهر الجَهَلُ طُرُوتَنَّهُ the she-camel covered by him. (O, K.) ____ | السَّيْف He destroyed him with the sword; syn. (O, K.)

5. تشبر: see 2, third sentence. __ [Hence,] انشهر الله (A,) and) لِلْعُمَلِ (S, K,) or اِنشَمْرَ لِلْأُمْرِ الأمر, (Ṣ,) † He prepared himself (Ṣ, A, K) for the affair, (S, K,) or for the work. (A.) [Freytag mentions اشهر للامر in a similar sense, " Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S.] ___ Sec also 2 as syn. with 1 and 7. = [Also, app., as quasipass. of 2, It (a garment, &c., was, or became, raised, or tucked up, or contracted; and so signifies انشمر*.] __ See 2 again, in the latter part of the paragraph.

7. see 5, in two places. _ See also 2 as syn. with 1 and 5. ___ Also He (a horse) hastened, or went quickly. (S, O. [Accord. to Freytag, the verb in this sense in the Ş is اشتمر; and مَضَى . And i. q. مَضَى and [app. as meaning + It, or he, acted with a penetrative force or energy (see شَهْرُ and شَهْرُ) ; and so اشتمر (TA.) __ And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph.

, applied to a man, + Light, ayile, or active; acute, or sharp, or quich, in intellect; clever, knowing, or intelligent; ayn. زُول; and بصير; (El-Muarrij, O, K;) and ناقد ; (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نافذ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) in everything. (O, TA.) See also شَعْرَى Also + Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.)

. شَهَارٌ Bee : شَهَرُ

The gait, or manner of walking, of a

vitious, or depraved, man; (O, K;) or, accord. to IAar, of a man who goes to and fro, and round about. (TA.) [See also أَشْنُونُهُ.]

severe evil. (Ṣ, O, Ķ.) It is said in a أَجَاءُهُ prov., أَلْجَأُهُ الخَوْفُ إِلَى شَرِّ شِيرٍ (TA,) or أُجَاءُهُ (so in a copy of the A,) [Fear compelled him to betahe himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

in the dial. of Egypt, (O, K, TA,) also [and more commonly] called [applied to the Anethum graveolens, or common garden-slill, and to its seed; and also to the anethum fieniculum, or fennel: Bee also اَسَنُوت].

in the CK شَمَرِيُّ, without teshdeed to the ,] ! A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S,* K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from in شِيْرِيُّ (Ṣ;) ns also شَبَّرِيُّ (Ṣ, K) and شَبِّرِيُّ (Ṣ); شَبَّرِيُّ the CK [شِيْرِيُّ and أَشْبُرِيُّ [in the CK] and پُمْسُوْ and پُمْسُور , (K,) the last an intensive form, (TA,) and * ' κ: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, lahours, or exerts himself, and is clever and skilful: (Aboo-Bekr, TA:) or quich in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from menning "he strove, laboured, or exerted himself, and was quick:" (AA, Aboo-Bekr, TA:) or one who goes his own way, or pursues a headlang, or rash, course, and will not refrain. (Aboo-Bekr, TA.) _ شِهْرِيَّةُ شَهْرِيَّةٌ مِن (Ş, K,) and شِهْرِيَّةٌ مِن and and شَبْرِيَّةُ, (K, TA,) [all in the CK without teshdeed to the ,] and , (S, K,) + A she-ramel that is quick (S, K) in pace. (TA.)

occurring in a trad. respecting 'Ooj Ibn-'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) Diamond: (K:) thought by El-Khattabee to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance.' (IAth, TA.)

† One who strives, labours, or exerts himself; who emplays himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also , in two places.

and شَامَرٌة, A eme, or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) __ مُنْفَةٌ شَامِرَةٌ __ , and الله شَامِرَة مِ (TA.) مُتَشَهِرَةً الله , A contracted lip. (A, K,) and ♦ مُشَهِّرةً ♦ (K,) or أَمُشَهِّرةً ♦ (80 in a copy of the A,) A gum cleaning to the roots of the teeth. (A, K.)

. شَامِرْ and see also : شَهْرِيِّ see : مُشَيِّرُ

in two places. مُتَشَيّرُ

Q. 1. شَهْرَتُ النَّتُلَة He stripped off the unripe dates of the palm-tree. (L.) And شَهْرِخِ العِذْقَ Strip thou the شماريخ [or fruit-stalks] of the raceme of the palm-tree with the مخلّب, cutting off [the dates]. (L, " K. [In the former, in the place of قطعا, the last word in the explanation in the K, is put قَعْطًا, app. by a mistake of the copyist.])

(Ṣ, Mgh, Msh, Ķ) and بمراخ (Ṣ, Msh, Ķ) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عثكال, (S, L,) or thing, (Msb,) upon which are the dates; (L, Msb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both [q. v.,] رَكِبُاسَة or عِنْق Mạh:) the : شَهَارِيخُ comprises the شَهَارِيخ: (Mab voce عَدُقُ or an upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lawer partion of the stalk of a larger bunch. (T, TA.) __ Also, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to As, [the pl.] شَهَارِيخُ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a monntain; and in like manner, of trees. (Ham p. 786.) And † The upper, or uppermost, parts of clouds: is metaphorically ap- شَهَارِيخُ [K:) or [the pl.] plied to the upper, or uppermost, parts of clouds. (Ham ubi suprà.) - And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ سَائلَةٌ, in art. سيل.] Accord. to J, The horse itself [that has such a hlaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ; but this, in a verse which he cites, is the name of a horse of Málik Ibn-'Owf En-Nadrce, as is said in the K. (MF.) __ [The pl.] الشَّارِيخُ is also a name applied by the Arabs to † The stars of Centaurus (نَفْطُورُس) and Lepus (السَّبْعُ) collectively. (Kzw.)

see the next preceding paragraph, first: sentence. _ Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thich branch. (L.)

A sect of the heretics, or schismatics, الخُوارِج), the companions [or followers] of 'Abd-Allah Ibn-Shimrakh. (S, K.)

شبردل

A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also المُسَرَّدُلِيُّ (Ham pp. 728 and 789:) or a bully cancel: (IAar, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with 5, a shecamel goodly, heautiful in make. (A'Obeyd, S,

عَبُرْدَلِي: see the preceding paragraph.

َ أَشُوْدُلُ a dial. var. of شَهُوْدُلُ [q. v.]. (Lth, O, Ķ.)

1. مُنْهُزْ , aor. ٤ , (TĶ,) inf. n. مُمْزَتُ نَفْسِي مِنْهُ , (IAar, K,) My soul shrank from it in dislike or hutred. (IAar, K, TK.) [See also 5, and Q.

5. المنز وحية His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.) See also what next follows.

Q. Q. 4. اَشْهَنُوْارٌ , (Ş, K,) inf. n. اَشْهَاُزٌ , (Ş,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also المَّنَّةُ: (TA:) he quahed, or shuddered: (IAnr, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, وَإِذَا ذُكِرَ ٱللهُ وَحْدَهُ ٱشْمَازَتُ قُلُوبُ ٱلَّذِينَ And when God is mentioned لَا يُؤْمِنُونَ بِٱلْآخِرَة alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. قُلْتُ لَهُ كُذَا فَٱشْهَازُ مِنْهُ (Zj, TA.) And you say [I said to him such a thing, and he shrank from it; or quahed, or shuddered, at it; or was frightencd at it]. (A.) And اشْقَىٰء, (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

[a subst.] from Q. Q. 4, [A shrinhing, شُهَأُونِزُةٌ or contraction: a qualing, or shuddering: or fright: and dislike, or hatred.] (S, K, TA.) [A man in whom is a رَجُلٌ فِيهِ شُهَازِيزَةٌ shrinhing, &c.] (TA.)

: نَافِرْ .Shrinking with aversion; syn مُشْهَنَّةُ (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or ufraid. (K.)

1. شَهُسُ, aor. ع and ع , (Ṣ, Msb, K,) inf. n. also, شَهِسَ (TA;) and شَهِسَ , aor - (K) and - also, like بَفْضُلُ, aor. يَفْضُلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شُهِسُ to be - [only]; (TA;) and الشهس (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Msb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Msb.) شَهُسَ عِد (S, Msb, شَهُوس . Mab,) and - , (Mab,) inf. n. شَهُوس . K,) aor. الم

and شاس , (Ṣ, Mṣh, K,) He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for شدة متعبه in the TA, I read اشدة and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Msb.) _ [Hence,] شَهُسَت † The noman abstained from looking at men, and from exciting their desire. (TA.) -And مُنَسَ لِي فَلَانُ \$ Surh a one showed enmity to me: (K:) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act : (T, TA:) or signifies, [unless في فُلَانٍ be a mistake for إلى and فُلَانِ for أُولَانُ,] he showed his enmity [towards such a one], and could not conceal it. (M in TA.) [See also 3.] _ And النَّهُو تَشْهُسُ t Wine overcomes, and runs away with, its drinker. (TA.)

2. , (TK,) inf. n. , (K,) He norshipped the sun. (K, TK.) — And He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.)

3. شمائی, inf. n. مشامسة and شامسة, He opposed him, and treated him with enmity or hostility. (Th, TA.) [See also 1.]

4: see 1, first signification. — [Also He ascended a mountain towards the sun. (Freytag, from the Deewan of the Hudhalees.)]

5.

IIc (n man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.)

IIe was niggardly, tenacious, or araricious, to him. (TA.) [See also the part. n., below.]

الشفان [The sun;] the body of the solar light, that runs its course in the firmament: (Lth, TA:) it is fem.: (S, Mṣh, K:) and has neither dual nor pl.: (Mṣb:) or it has a pl., [though this is not used in a pl. sense,] numely, مُثُورُّ (S, K,) as though they called every part of it a الله as they said مُفَارِثُ for مُفَارِثُ (S.) When it is made determinate without the article J, [as] in the name عَبْدُ شَفِّ , meaning The Servant of the Sun, (Mṣh, K,) i. e., of this luminous object, (Mṣb,) the مُثُورُ أَلُهُ (Mṣb,) the مُثَارِبُ of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo'Alee, Mṣb, K,) because it is determinate and of the fem. gender, (Aboo-'Alee, K,) or because it is a proper name and of the fem. gender and altered from mame and of the fem. gender and altered from ...

[Nay verily, by the sun, we will assuredly dye them with blood], making imperfectly deel. because he means the art. It to be understood: (IAar, TA:) but some say that in the former instance, (Msb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Msb, TA:) and Sh says that none of the Arabs made determinate without the art. I, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is الشَّهُ . (S, TA.). [Also The sun, or sunshine.] You say, is (TA.) في الشَّبَسِ [He sat in the sun, or sunshine]. (TA.) آمُنُ (Msb.) A certain ancient idol. (Msh, K.) Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly deel .: (Msb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly deel. because he uses it as a proper name of the image also signifies A kind of شَهْسُ = (TA.) nechlace or collar: (S, K:) or a pendant, or suspended ornament, (معلاق), of the nechlace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament : of the mase. gender: (Lh, TA:) شُهُوسٌ الرا (TA.) _ And A kind of comb, (K,) with which women in the first age used to comb themselves; (TA;) as also أَشْسَتُهُ (IDrd, TA.) يُوْمُ شُهْسُ (EDrd, TA.)

شَامِسُ see : يَوْمُرشَهِسَ

: عُدَّةُ see ثُمْتُ, last sentence but one.

[Of, or relating to, the sun; solar]. السَّنَةُ الشَّسِيَةُ الشَّنَةُ الشَّسِيَةُ الشَّسِيَةُ الشَّسِيَةُ الشَّسِيَةُ الشَّسِيَةِ The solar year. (Mgh.) — It is also a term applied by some of the Arubs to The first [annual] increase [of sheep and goats]. (Aboo-Naṣr, TA voce مُعْرَى, q. v.)

to be ridden, or mounted. (S.) — [And hence,]
† The disposition, in a woman, of abstaining from looking at men, and from exciting their desire:
a subst. from (TA.)

A horse that refuses to be ridden or mounted; (Ṣ, Ķ;) as also أَمُامِنُ (Ķ:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Msb:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) مُمُومَّى, with مِن applied to a horse is not allowable: (Msb.) pl. شُهُسُّ (A, Mgh, Msb, K) and . (K.) _[Hence,] + A woman who abstains from looking at men, and from exciting their desire; as also المُنَاهُ : pl. of the former, شُهُوسٌ [and of the latter, [شُهُسٌ and] (TA.) Hence also, (Msb.,) A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Msb, TA:) and a man hard, harsh, or illnatured, in his enmity, vehement in cause it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)

، q. وَهُمْ dim. of شَهْيَسَةُ

shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see اَجَالَتُونَا اللهُ ال

sun, or sunshine: or having sun, or sunshine all the daytime: or clear; unobscured: and in like manner, أَسُنُ and أَسُنُ, a clear, cloudless, day: and أَسُنُ also signifies intensely hot:

(TA:) and أَسُنُ applied to a day, signifies the same as شَامَتُ (A;) and so أَسُنُ (Th, TA.) — A neek having [ornaments of the kind called] شُون [pl. of سُنُون, q. v.]: a possessive epithet. (TA.) — See also

More, and most, incompliant or resisting. (Ham p. 324.)

شامِس see مُشْمِسُ.

Made [or spread to dry (see 2)] in the sun, or sunshine. (S.)

A worshipper of the sun. (O, TA.) شَعْتُونَّ : see شَامَسُّ : see

[Sitting in or] setting himself up to [or exposing himself standing to] the sun. (K.)

A man who defends what is behind his back:
(ISh, TA:) a man strong (ISh, K, TA) in that which sustains or supports him; syn. قوى شديدُ القُوةُ ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)

شمط

1. شَيطٌ, aor. -, inf. n. شَيطٌ, He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgli, K:) as also أَمْمُطُ (K, but wanting in one copy,) and ا أَمُوا اللهُ اللهُ إِلهُ اللهُ إِلهُ اللهُ إِلهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله had hair of two different colours, bluch and white: or he had whiteness of the hair, or hoariness, mixed with the bluckness of youth: or he had whiteness, or hoariness, in his heard: but مُعطَّتُ, said of a woman, she had whiteness, or hoariness, in the head: see him, below.] , aor. , , (S, K,) inf. n. مُنْظً , (S,) He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh :) and الشبكط signifies the same. (AZ, K.) You say, شَهُطُ بَيْنُ الْهَاءُ وَاللَّبَنِ He mixed together the water and the milk. (TA.) And أَشْهِطُ * عَمَلَكُ بِصَدَقَة † Mix thou thy work with alms. (AZ.) And Aboo-'Amr Ibn-El-'Alà used to say to his companions, الشيطوا, [i. e. either

selves at one time to reading, or reciting, somewhat of the Kur-an, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]: (TA:) or, accord. to one relation, * [Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9: 11: O. O. 4: } see 1, first sentence.

with its blackness: (S, Mgh, K:) or difference in the hair by being of two colours, black and white: (M, TA:) or mixture of whiteness of the hair, or hoariness, with the blackness of youth: (Mgh:) or in a man, whiteness, or hoariness, of the beard: (Lth, Mgh, TA:) but in a woman, whiteness, or hoariness, of the head. (Lth, TA.) [See 1.]—Also in the head. (TA.)

Mixed; as also أَشُهُوطُ * (K:) mixed together; (S, TA;) applied to any two things; (Ṣ;) or any two colours. (TA.) __ أَنْبُ شَيِطً __ ; in the K, دِنْب, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And فَرَسُّ شَمِيطُ الذَّنَبِ A horse in whose tail are two colours. (TA.) And طَائِر شَمِيطُ الدُّنَابَي A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) -A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) الشيط , [in a copy of the Mgh, which is probably a mistranscription,] I The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) ____ Milk which is such that one knows بُبَنَّ شَهِيطً not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) __ وَلَدْ شَبِيطْ 1 Children of whom half are males and half are females. (L, K.)

. صُرَد See also . عَبِيطً see . عَبِيطً

A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different columns, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: Bee hair, Bove:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. if it is: (Lth, S, Mgh:) one should not apply to a woman the epithet in: (Lth, Mgh:) pl. (S, K) and having

white lips. (TA.) اَحْدُ أَشْهُمُ [Flesh-meat marbled with fat]. (Az, TA in art. ڪُوش.)

شَبِيطُ see مُشْهُوطُ

شيع

2. مُعْمَّهُ, (K,) inf. n. رَشَيعُ, (O, K,) He, or it, made him to play, sport, game, jest, or joke. (O, K.) مُعْمَّعُ اللَّهُ لَا اللهِ اللهُ اللهُ

4. اشع السّراح The lamp, or lighted wich, diffused its light. (S, K.)

and and, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Meb, TA,) the former is post-classical; (S, O, Msb, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the , and some of the Arabs make the quiescent: accord. to Th, it is with fet-h to the,; and if you will, you may make it quiescent: accord. to IF, the sis sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Msb:) A kind of thing with which one lights himself: (S, O, Msb, K:) or i. q. موم [which, or rather موم, in Pers., signifies both max and the max-candle; both of which or rather the former and max-candles, are meant by and مُوم of honey [i. e. bees' max]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with o, (K, TA,) has a more شبعة [i. e.] (TA,) أَشَيْعَةُ and شَيْعَةً particular signification. (S, O.)

meaning A dealer in wax or wax-candles, like in the present day,]) a rel. n. from in the present day,]) a rel. n. from in the k to be the correct form.])

Mirth and laughter and jesting or joking; as also أَشَاعُهُ (TA. [Not mentioned there as inf. ns.])

applied to a woman, (S, K,) That jests, or elegant, in mind, manners, &c., or clever, inor jokes, much; (K, TA;) pleasant in discourse; genious, or acute in mind: or tall. (K.) A man that hisses one, and will not comply with one's vigorous, strenuous, or energetic, and light, active,

desire otherwise than by doing thus: (TA:) [or] playful, sportful, or gamesome, and nont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.)

شِهَاعٌ Bee : شِهَاعَةً

meaning wax-candles]: (TA:) or a melter of مناع [meaning wax]. (KL.) See also

مُشَعَة A candlestich : pl. مُشَامِع . (MA.)

A garment, or cloth, dipped in liquified [i. e. wax]. (TA.)

Mush mixed with ambergris (O, K.)

شيعل

Q. 1. رَشُعُلَ (O, K, TA, [in the CK, شُعُلَ ,]) inf. n. شُعُلَ , (TA,) It became scattered or dispersed. (O, K, TA.) — And شُعُلَة signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble في مهرهم : (TA: [but I know not what this means:]) one says of them [i. e. شُعُلَت البُودُ .]. (TA.)

Q. 4. اشْهَعَلَّ He hastened, made haste, or went quichly; syn. النوع: this is the primary signification. (Ham p. 282.) One says of a she-camel meaning She hastened, &c. (Ş.) __ And The camels ment, or went away, اشمعلت الإبل and scattered or dispersed themselves, by reason of brishness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اشبعطت: (Aboo-Turáh, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, Ş, O,) إشمعلّت الغَارَةُ فِي العَدُوِّ (Kh, Ṣ, O, Җ,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Aboo-Turáb, K, TA;) and so اشبعطت. (Aboo-Turáb, TA.) And الشَّعْلُ القَوْمُ في الطَّلْب The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Aboo-Turáb, S, O, K;) as also اشعط (Aboo-Turáb, TA.) == (O, K.) أَشْرَفَ And i. q. أَشْرَفَ

مَعْدَفُ , and with i: see the following paragraph.

الْمُعْدُةُ A swift she-camel; (Az,S;) or so عَلَّهُ مُنْ (O, K) and الْمُعْدَةُ (O, K) and الْمُعْدَةُ (O, K) and الْمُعْدَةُ (O, K) and swift, (K,) and light, actice, or agile. (TA.) and swift, (K,) and light, actice, or agile. (TA.) in the first of these senses is [said to be] from the phrase عَلَيْهُ مُنْ الْمُعْدُ اللهُ الل

or agile. (Ham p. 384.) __ Also applied to milk, is a mistranscription of the passage in the O, meaning Sour, (K, TA,) overcoming by its sourness. (TA.)

The same of a similar passage in the O, which I have here followed; i. e.

شہل

aor. 4; (Ṣ, شَهَلُهُم الأَمْرُ aor. 4; and مُهَلُهُمُ الأَمْرُ الْمُرُ . 1 Mab, K;) but the latter verb was unknown to As, (Ş, TA,) and is said by Lh to be rare; (TA;) inf. n. شَهُل , (Msb, K,) which is of the former, (Meb,) and شُهُولٌ, (Meb, K,) and شُهُولٌ; (K;) i. q. ii. e. The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like]: (S, Msb, (aecord. مُرَّا and مَيْرًا or مُرَّا or مَعْدِدُ and مُرَّا to different copies of the K,) like فرح (in the CK, or like بَوْرِعَ,) [app. means he, or it, caused that] good or evil, or good and evil, betided them [in common, in general, or universally]: and [i. e. he, or it, عَمَّهُمْ بِهِ [means] أَشْهَلُهُمْ شُرًّا included them in common, in general, or universally, with, or by, evil]: (K:) but one should not say, اشملهر خَيْرًا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَهلٌ, is un-رَشُهُولٌ and شَهْلٌ and أَمْهُلُ and مُهْدِلًهُ and أَمْهُولً He covered [or enveloped] him with the , (K, TA,) or, with the air: such is thought by 1Sd to be meant by the explanation given by Lh, هُذِهِ شُهْلَةٌ ... (TA.) .غَطَّى عَلَيْهِ المِشْهَلَةَ ,TA. means تَشْمَلُكُ means يَشْمُلُكُ إِنْ i. e. This is a مَشْمُلُكُ in its dimensions, or sufficiently large, for thee]. (TA.) You say, الشُّتَرَيْتُ شَهْلَةُ تُشْهَلُنِي [I bought a 21 sufficient in its dimensions, &c., for me]. (ISk, Ṣ, O.) __ لقَاحًا لقَاحًا مور. -, (Ṣ, O, Ķ,) inf. n. شَهَلَ, (S, O,) said of a she-camel, (S, O, K,) She admitted impregnating seed, (K,) or she conceived, مِنْ فَحْلِ فُلَانِ, [from the stallian of مَمِلَتْ إِبِلْكُمْ بَعِيرًا لَنَا _ (,\$, O.) فَمِلَتْ إِبِلْكُمْ بَعِيرًا لَنَا _ Your camels concealed among them, a he-camel belonging to us, by his entering amid their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) مَمَالُ الشَّاةُ عد (Ṣ, Ķ) and عرب (K,) inf. n. (S,) He suspended upon the ewe, or shegoat, the kind of bag called شهال, and bound it upon her udder: (S,* K, TA:) and some say, upon the she شَهَلُ النَّاقَةُ camel. (T, TA.) Also, and اشملها با , He put to the ewc, or she-yout, (K, TA,) or he made for her, (TA,) a شمل به (K, TA.) = (K, TA.)TA,) inf. n. مُعَلِّى, (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخُذُ ذَاتَ الشَّهَالِ (K, TA:) , aor. أَمْ مَلَتِ الرِّيحُ سَـ (TÁ.) لَتِي الرِّيحُ مِنْ , aor. أَمْ مَلَتِ الرِّيحُ مِنْ inf. n. شُمُّلُ (S, O, TA) and شُمُلُّ (O,) or شُمُّلُ (TA,) The mind shifted to a northerly direction (شَهُالْ); (S, TA;) so expl. by Lh: (TA:) or the wind blew northerly; syn. هُبُتُ شُهَالِّ ; as also أَشْهَلُت الريح O. [In the TA, I find] . أَشْهَلُت but this, I doubt not, : فعبت شهاليل مثل شَهَّلت

which I have here followed; i. e. اَشْهَلُتِ الرِيحَ or of a similar passage in ; هَبَّت شَهالًا مثل شَهَلَت which مُبَّتُ is put instead of إِذَا هَبَّتُ alone.]) One says of two persons when they are separated, † Their wind has become north, شَمَلُتُ ريعُهما or northerly]. (TA voce جنُوب, q. v. [See also . (K,) aor. ، أَهَلَ الخَبْرِ ... (إ.مَشْهُولُ الخَبْرِ ... (أ.مَشْهُولُ شَهْل (TA,) He exposed the winc to the شَهْل [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) _ And أَمُلُوا , (S, and in like manner in the Ham p. 595,) or شَهلُوا, [expressly said to be] like فَرَحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is , being against it,]) They were smitten, or blown upon, by the wind called the شَمَلُ النَّفُلَةُ = (Ṣ, Ķ.) عَمَالِ (Ķ,) aor. 4, inf. n. غُنْلُ, (TA,) He picked the ripe dates that were upon the palm-tree; as also this last (which : شَمَّلُلُهَا ♦ and اشملها ♦: (K:) or this last is mentioned on the authority of Secr), accord. to of the palm-شماليل some, signifies he took of thc شماليل tree; i. e., of the few dates remaining upon it.

2. اَشْهَالُ [properly inf. n. of اَشْهَالُ]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also The taking by the النّه [or left hand]. (TA.) — And النّه [pl. of النّه] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.)

4. أَشْهَلُهُمْ شَرًّا see I, first sentence. — الشَّهَلُهُمُ شَرًّا إِشْمَالٌ . (ÁZ, Ṣ, O,) inf. n. الفَحْلُ شَوْلَهُ (Ṣ;) or اشمل شُولَهُ لقاحًا; (K;) The stallion-camel got with young from half to two thirds of the number of his شُوِّل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, أَفَهُمُا; (AZ, S, O, TA;) and one says, قَمُوم , inf. n. قُمُّو (TA.) ـ قُمُّون Such a one picked the ripe اشهل فُلَانٌ خَرَائغَهُ or palm-trees of خرائف which he gathered the fruit for himself and his household], except a few. (S, O.) _ See also 1, أعْلَة He gave him a اشبلة [q. v.]. (K, TA.) الثَّمَالُ عند : see 1. الشَّمِلُ عند الشَّاةُ السَّامُ He became possessor of a مشهكة, (Lh, TA,) or, of a اشملوا حد (K.) اشملوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَّمَال: (S, O, K:) like as they say, اجنبوا in the case of the جَنُوب (TA.) .. جَنُوب see 1, latter half. __ See also 7.

5. تَشَهَّلُ إِلللهُّهُ بَهُ إِللهُّهُ إِللهُّهُ إِللهُّهُ أَنْ (see 5 in art. درس)] inf. n. تَشَهُّلُ and أَنْ زَلْمَ إِللهُ إِلَيْهُ إِلْهُ إِلَا إِللللهُ إِلَيْهُ إِلَا إِلَيْهُ إِلَيْهُ إِلَا إِلَيْهُ إِلَا إِلْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَا إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلْهُ إِلْمُ إِلَيْهُ إِلَا إِلْهُ إِلَا لِلْهُ إِلَا إِلْهُ إِلَا إِلْهُ إِلَا إِلَا إِلَا إِلْهُ إِلَا إِلْهُ إِلَا إِلْهُ إِلَا إِلَا إِلَمْ إِلَا إِلْهُ إِلَا إِلِمُ إِلَا إِلَيْ

7. اِنْشَهَرَ i. q. شَهَّر (K, TA,) or اِنْشَهَر (O, TA,) [both of which signify He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly;] in his needful affair]. (O, TA.) في حاجته And i. q. المرع [He hastened; went quickly; or mas quich, swift, or flect]: (K:) or so انْضُلُ v (thus in the O, as on the authority of IDrd:) or so اشتهل با inf. n. اشتهل : (thus accord. to my copy of the Msb:) and likewise (O, K) ♦ شَمْلُلُ رشمَل (Ş:) and so : شُمْلُلَةُ (Ş:) and so بشمَل به (Ş, O, K,) (O, اِنْشَمَرُ . (TA.) And i. q. اِنْشَمَارُ (O, TA) and انْضَر , (TA,) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشتهل بتوبه He wrapped, or inwrapped, himself with his garment; syn. تَلُفَفُ: (Ş, O:) or signifies he wrapped the garment اشتهل بالثُّوبِ around the whole of his body so that his arm, or hand, did not come forth from it: (K:) or, as some say, he wrapped himself with the garment, and threw [a part of] it upon his left side. (TA.) [See also 5.] اشتَهَالُ الصُّبَّاءُ, which is forbidden by the Prophet, is, accord. to As, The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm: (O:) this is also termed التَّلُفُّع: and sometimes one reclines in the state thus described: (TA:) but A'Obeyd says, accord. to the explanation of the lawyers, it is the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is one's covering his whole body with the and or with the ; (S, Msb;) to which some add, not raising aught of the sides thereof. (Msb.) [See also art. مراكبة والمراكبة والمراكبة السينة والمراكبة والمراكبة المراكبة والمراكبة وا nraps his garment over the sword; or] he covers the sword with his garment. (S, O.) - [Hence, It comprehended, or comprised, اشتمل عَلَى كَذَا such a thing.] One says, الرَّحِيرُ تَشْتَهِلُ عَلَى الوَلَدِ + The momb comprises [or encloses] the young. (TA.) [And in like manner one says of a woman, + She became with child by him. And أَكْنَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا † The book, or writing, comprises such and such things. بَدُلُ آتُتَهَال ,And hence the phrase in grammar + A substitute for an antecedent to indicate an implication therein.] _ One says also, اشتمل عُلَيْهِ الأَمْرِ, meaning ! The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him; (K, TA;) like as the Lie encompasses the body. (TA.) — One says of wine, التَّفَيْلُ عَلَى الْعَقْلِ الْمِ الْمَالُكُهُ وَتَذْهَبُ بِهِ الْمَالُكُهُ وَتَذْهَبُ بِهِ الْمَالُكُهُ وَتَذْهَبُ بِهِ الْمَالُكُةُ وَتَذْهَبُ بِهِ الْمَالُكُةُ وَتَذْهَبُ الْمَالُكُةُ وَتَذْهَبُ الْمَالُكُةُ وَتَذْهَبُ الْمَالُكُةُ وَتَذْهَبُ الْمَالُكُةُ وَتَذْهَبُ الْمَالُكُةُ وَتَذْهُ اللّهُ اللّه

R. Q. 1. مُعْلَلُ : see 1, last sentence : == and see also 7.

A state of union or composedness: and a state of dismaion or discompasedness: thus having two contr. significations: (MF, TA:) or a united, or campased, state of the affairs, (S, Msb, TA,) and of the number, (TA,) of a people, or compuny of men: (S, Msb, TA:) and a disunited, or discampased, state of the affairs [&c.] thereof. (S, Mgh, Msb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, , فَرَّقَ اللهُ شَهْلَهُم (O, TA,) or شَتَّتَ اللهُ شَهْلَهُمْ (Msh,) or فرق الله شَهْلُهُ (S,) i. c. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Mab,) or his, (S,) united, or composed, state of affairs; (S, Mab;) and شَتْ شَهْلُهُ i. c. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) nud [in the contr. case] one says, جُمُعُ اللهُ شَعْلَهُمْ (Ṣ, O, Muh, TA,) or شَهْلُهُ, (Mgh,) i. e. [May God unite, or compose,] their, (S, Mab,) or kis, (Mgh,) disunited, or discomposed, state of affairs signifies the شَهُلُ ♦ signifies the same: El-Ba'ceth says,

قَدْ يَنْعَشُ آللهُ الفَتْمَى بَعْدَ عَثْرَةٍ وَقَدْ يَجْمَعُ آللهُ الشَّتِيتَ مِنَ الشَّمَلُ

[Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or ramposed]: (S, O:) AZ cites this ex. in his " Nawadir:" (S:) but Aboo-'Omar El-Jarmee says that he had not heard the word thus except in this verse: (S, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) ــ مُمَّلِهَا ♦ and دَخَلَ فِي شَمَّلِهَا ــ (TA.) of a he-camel that has become concealed among a herd of [she-] camels, means He entered amil their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) = Also, (AHn, O, K,) and so اشمال , and اشمال , (K,) A raceme uf a palm-tree: (AHn, O, K:) Et-Ţirimniáh likens thereto a camel's tail: (TA:) or such as has little fruit: (K:) or of which some of the fruit has been plucked: but AO used to say that it is the produce [or spadix] of the male palm-tree, rhile not abundant and large. (TA.) = See also مُهَالُ مِنْ جُنُونِ And signifies Fear, or fright, like insanity: and so المُهَالُ [used alone, and thus written]. (TA.)

see the next preceding paragraph, near the end.

in two places. = Also i. q. as meaning Quarter, or shelter or protection]: الكَتْفُ in the copies of the K being a i. e. نَحْنُ في شَهَلكُمْ, one says : الكَنَفُ mistake for iWe are in your quarter, &c.]. في كُنْفُكُمْ (TA.) = And A small quantity (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and a small number (S, K) of men and of camels (S) or of men &c.: بالْ أَنْهُالُ : and in like manner مُمْدُولُ [app. in all of these applications]; (K;) [or] as meaning a light quantity of fruit of the palm-tree; (TA;) and the pl. of the latter is شَهَاليلُ: (K.:) one says, مَا : شَهَالِيلُ * and شَهَلَةٌ * and عَلَى النَّخْلَة إِلَّا شَهَلُ There is not upon the palm-tree sare a smoll quantity remaining of its fruit: (S, TA:) or There شَمَالِيلُ ♦ and مَا بَقَىَ في النَّخْلَة إِلَّا شَمَلَةٌ ♦ remained not upon the pulm-tree save somewhat in a sparse state [of its fruit]: (TA:) and أَصَابَنَا A small quantity of rain fell upon شَهَلٌ مِنْ مَطُر us: and وَأَيْتُ شَهَلًا مِنَ النَّاسِ وَالإبل I saw a small number of men and of camels. (S.) = , شَهْلُ , in two places : == And sce شَهَالٌ See also last sentence.

Wrapping, or inwrapping, himself (أَشْتَهُلُّ) with a شَهُلَة [q. v.]. (TA.) — And Thin; syn. رَقِيقُ: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms . ليف (TA.)

كِسَاً. [garment of the kind called] شَهْلَةُ with which one wraps, or inwraps, himself (يُثْنَهَلُ به), (S, Mgh, K,) smaller than the (S, K ;) مِشْهَلَةٌ * as also) مِشْهَلٌ * as also ; قَطِيفَة the last two expl. by Lth as a haring a sparse villous substance, with which one wraps himself, smaller than the قطيفة: (TA:) or the first signifies a small L' rehich one wears in the manner of the إزار [or waist-wrapper]: (Msb:) or with the Arabs it is a متزر [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him : and امشكنة , such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (Az, TA:) and this last, accord. to Meyd, signifies a comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is شَهَلَاتُ (Meb, TA) and شَهَلَاتُ (Msh.) [See also ____[Hence the saying,] The night contracted upon أَ ضَمَّ عَلَيْهِ اللَّيْلُ شَهْلَتُهُ him its covering of darkness]. (TA.) _ And The present world, or its enjoyments;

syn. الدُّنيَّا: (IAar, K, TA:) so called because compassing the intellect of a man (عَقْلِهُ), and concealing it. (TA.) — And † Wine: (AA, K, TA:) so called for the same reason. (TA.) — And The sun. (Z, TA; and T in art. ما).

أشتال A mode, or manner, of اشتال [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) الشائة السائة السائة السائة المائة السائة المائة without a shirt and without drawers beneath; in the ease of which, prayer is disliked. (TA. [See 8, and see also art. ص.])

in two places. شَهَلُ see شَهَلَة

ِ.شَهَالُ see : شَهَلُّ

: see بَمُونَّ , near the end of the paragraph.

— Also, (TA,) and شَهُونَّ ; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also أَمُنَا مِنْ مَا اللهُ اللهُ مَا اللهُ مَا اللهُ اللهُ اللهُ مَا اللهُ مَا اللهُ الله

رُمَال, (S, O, Mab, K, &e.,) the most common form of the word, (Msb,) and 🐧 شَهَالٌ, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] رِشَهْأَلُّ ♦ (Ş, O, Mṣb, Ķ,) and أَشْهَأَلُ ♦ (Ķ,) (S, O, K, [in one place in the O erroneously written شَأْمُلٌ (Ş, O, Mab, K,) شَأْمُلٌ, (Ş, O, Mab, K,) which last is formed by transposition, (S, O, Msb,) and أَمُومَلُ به without م, (MF, TA,) and أَمُلُ به and and أَشُهِيلٌ and أَشُهُولٌ and أَشُهُولٌ and أَشُهُلُ and أَشُهُلُ (Ķ,) and ♦ شَهُلٌ ♦ (Ş, O, Mşlı, K,) and , شَهُلٌ ♦ (Ş, Msb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'ceth, (TA,) and 🕈 شُهَلٌّ, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says ريح شَمَالُ &c. as well as ريح الشَّمَالِ &c. and شَهَالْ &c. alone; The north mind: or a mortherly wind:] the wind that is the opposite to the جَنُوب: (Msh:) the wind that blows from the [or pole-star]: (S:) or the قطب direction of the wind that blows from the direction of the [which is on what is called the north, but what is rather to be called the north-west, side of the Kanbeh]: (M, K:) or the wind that blows from the direction of the right hand of a person facing the Kibleh [by which is meant the angle of the Black Stone; i. c., correctly speaking, from the north]: (Th, M, K:) or, correctly, the wind that blows from between the place of sunrise and the constellation of the Bear (بَنَات نَعْش): or from between the place of sunrise and the place of setting of the constellation of the Eagle (انسور

الطَّالر): (IAar, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the cor left side) of a person facing the rising sun; and therefore the north wind or a northerly mind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the graveclothes, for its nature is deadly: it is cold and is شَهَالٌ TA:) [see also : نَكْبَالَهُ] the pl. of نَجُهَالٌ , which is anomalous, شَهَائلُ (Ṣ, O, Ķ) and شَهَائلُ, which is anomalous, as though pl. of ثَمَالَةُ : (Ṣ, O:) الأَثَامِل also occurs, coupled with الأجانب, in a verse of Et-Tirinimáh; and [as بَانَةُ is a reg. pl. of بُنْدُ which is a pl. of -, ISd thinks that they formed from أَشْهُلْ the pl. أَشْهُلْ; and then from this last, the pl. أَشَاملُ. (TA.) __ [Hence,] one says, * أَصَبْتُ مِنْ فُلَانٍ شَهَلًا i. c. إِيمًا إِلَا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ceived from such a one an odour, app. meaning a foul odour]. (TA.)

شَالً, (S, O, Msb, K, &c.,) applied to one of the hands or arms, (S, Msb,) The left; contr. of رُمِيمَالٌ اللهِ (Ṣ, O, Mṣḥ, K;) as also بَمِينَا, (Ḳ, TĀ, in the CK, الشَّمال and الشَّمال are erroneously put for الشَّهَال and ([رالشَّيهَال) the latter thought by اشمَال ISd to be used only by poetic license, for شمَال, (TA,) and أشهُلَالٌ ♦, (AA, S, O, K,) this last not known to Ks nor to As: (TA:) of the fem. gender: (Ṣ, O, Mṣh:) pl. [of pane.] أَشْهُلُ , (Ṣ, O, Msb, K,) because it is fem., (S. O.) and [of mult.] شَهَائلُ (Ṣ, O, Mṣb, Ķ,) which is anomalike the sing. شَهُلُ like the sing. (K.) _ And The direction [or side] of the hand so called: you say, كَيْمَينًا وَشَهَالًا i.e. [He looked, or turned his face,] in the direction of the and in the direction of the يمين: and the pl. in this sense also is أَشْهُلُ and يَشْهَائِلُ (Msb:) you say, زَهَبُ إِنَّى أَيْهُنِ الْإِبِلِ وَأَشْهُلُهَا He went ta the right sides of the camels and the left sides thereof. (TA in art. يهن.) _ [Hence,] إلى المادية الم اطيرُ (K, TA.) اطيرُ means † Birds of ill back: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جُرَى لَهُ غُرَابُ شِهَالِ, meaning + What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the car cor direction of the left hand]. (TA.) And when the place that a person oecupies is rendered evil, one says, فَلَانٌ عِنْدِي إلشمال + [Such a one is with me, or in my estimation, in an evil plight]. (TA.) - See also . __ Also Every handful of corn, or secdproduce, which the reaper grasps [app. because grasped with his left hand]. (K.) = And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i.e. the udder, TA) is heavy [with milh]: (K, * TA:) or it is peculiar to the she-goat : (K:) pl. شَهُلُّ (K voce عُرَابَةُ And A similar thing that is put to the raceme of

a palm-tree, made with pieces of [the garments called] أَخْسَة [pl. of إَكْسَاء , in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of مُعْلَدُ] = And A mark made with a hot iron (سَهُهُ) upon the whiler of a ewe or goat. (K.) = Also A nature; or a natural disposition or temper or the like: (O, Msb, K:) accord. to Er-Rághib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] inwrap the body: (TA:) the [شَهْلَةُ pl. of شَهَالِ pl. is شَهَالٌ, (O, K, TA,) and شَهَالٌ, also, [which seems to be rarely used as a sing, in this sense,] may be a pl., like دلاً صُ. (TA; and Ḥam p. 489, q. v.) 'Abd-Yaghooth El-Harithee says,

أَلَمْ تَعْلَمَا أَنَّ الهَلَامَةَ نَفْعُهَا قَلِيلٌ وَمَا نَوْمِي أَخِي مِنْ شِهَالِيَا

[Know not ye two that the ntility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class of عَبَانُ: or it may be [شَهَالِيّا] an instance of transposition, for شَهَالِيّا]. (TA.)—See also

شَهَالٌ see شَهَالٌ and شَهَالٌ see

شَهُولُ : see مُنْهُولُ ... Also Wine: (Ṣ, Ķ:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also أَمُسُولُهُ [wine is said to be] thus called because it envelops (مَشْهُلُ) men with its odour: or because it has a strong puff (عَصْفَة), [when opened,] like that of the [wind called] شَهَال [in the CĶ مُهالًا (K, TA.)

شَهَالٌ see شَهِيلٌ.

شمالة (thus in my original, without any syll. sigus, probably شَمَالُة, like مُتَارَةً &c.,] The herkingplace (قُتُرة) of a hunter or sportsman: pl. شَمَائِلُ.
(TA.)

صُهَالى Of, or relating to, the quarter of the مُهَالى [or north, or northerly, wind]. (KL.) — And A cold day. (KL.)

َ مِيْلُالُ : see شِيْلُ in two places: = and see مِيْلُلُولُ.

المُكُولُ ; and its pl. شَهُالِيلُ : see المُحُولُ ; in three places. أَمُالِلُ also signifies The shoots that divaricate at the heads of branches, like the fruitstalks of the raceme of the palm-tree. (Ṣ, O.) — [Hence,] المُعُلُولُ مُعُلُولُ مُعُلِّلِكُ They went away in distinct parties: (Ķ:) or they dispersed themselves. (Ṣ, O.) — And تُوبُ شَهَالِلُ A garment, or piece of cloth, rent, or shit, in several places; (O, TA;) like شَهَالِيلُ النوى (Ṣ, O.) — شَهَاطِيطُ means أَلِيلُ النوى [i. e. The remains of بَقَايَاهُ but I doubt whether this word be correctly transcribed]. (TA.)

شِيِلُّ sec شِيلِّيلُ.

شَهَالٌ see شَأْمَلُ and شَامَلُ: see

in q. عَامَ أَمْو شَامِلُ in q. عَامَ [i. e. An event, or a case, that includes persons or things in common, in general, or universally, rithin the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (\$\frac{5}{2}, 0, Msb, TA.) —

A black colour overspread with another calour. (0, TA.)

. شَهَالٌ see شَهَالٌ.

مَنْهُنَّ : sec مَنْهُنَّ . __ Also A short sword, (S, O, K,) or a short and slender sword, like the مغول, (TA,) over which a man covers himself with his garment. (S, O, K.)

The place [or quarter] whence blows the [north, or northerly, wind called] شَفَال. (Hum p. 628.)

sec مُشْهَلَة, in two places.

مِنْهَانْ A [garment of the hind calked] مِنْهَانْ (K, TA,) with which one wraps, or invraps, himself (مِنْشَهَانُ (TA.) [See also مُنْهَانُهُ أَنْهُانُهُ وَالْمُعَانُ مِنْهُا الْمُعَانُ مِنْهُا اللّٰهُ اللّٰمُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰمُ ال

A man smitten, or blown upon, by the (S, O:) : شُهَال fnorth, or northerly, rind called and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to hecome cool: (S:) and hence, with 5, wine I cool to the taste; (S, O, TA;*) or wine expased to the and so rendered cout and pleasant: (TA: sce also عَمُولُ:) and fire upon which the wind called the شُهَال has blown: (S, O:) and a night cold, with [wind that is called] شُهَال. (TA.) [Hence,] 1 One whose notural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شَهَال has blown, and which it has cooled: or, as ISd thinks, from شَهُولٌ [q. v.]: (TA:) or a man whose natural dispositions مَشْهُولُ الخَلاثِقِ are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشَّمَال, because they do not commend it when it disperses أَخْلَاقُ مَشْمُونَةُ [for] (Har p. 285:) [sometimes] means discommended, evil, natural dispositions. (IAgr, ISk, TA.) The saying of Aboo-Wejzeli,

• مَشْهُولَةُ الْأُنْسِ مَجْنُوبٌ مَوَاعِدُهَا

is expl. by I Aar as meaning † Her familiarity passes away with the مُمَال , and her promises pass away with the جَنُوب [which is the opposite of the مَال : or, as some relate it,

مَجْنُوبَةُ الْأُنْسِ مَشْهُولٌ مَوَاعِدُهَا

[meaning in like manner, as is said in the TA, on the authority of IAar, in art. : or,] accord. to ISk, meaning her familiarity is commended,

because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — i, a phrase used by Zuhcyr, is expl. as meaning † [A tract, or place, tuwards which one journeys,] that separates friends; because the [wind called] \(\frac{1}{2}\) disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to viem; (ISk, O, TA;) from the fact that when the wind called the \(\frac{1}{2}\) blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAar, it means \(\frac{1}{2}\) in which the direction of the left hand is taken]. (TA.) — In the saying,

حَمَلَتُ بِهِ فِي لَيْلَةٍ مَشْمُولَةً

the meaning is, فَزَعُهُ [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase مَنْ جُنُون).

أَمُ مُشْتَمِلًا ... One says, أَمُشْتَمِلًا ... One says, أَمُشْتَمِلُ like as one says أَمُرْتَدِيًا [i. e. IIe came having his sword hung upou him]. (TA.) — And جَاءَ فُلانَ مُشْتَمِلًا عَلَى دَاهِيَةِ الْآلَانِ مُشْتَمِلًا عَلَى دَاهِيَةِ الْآلَانِ مُشْتَمِلًا عَلَى دَاهِيَةِ اللهِ اللهُ اللهُ

شن

1. مُثَنَّ الْهَاءَ, (Ṣ, Mgh, Ḳ,) aor. عُرَّ الْهَاءَ, (Mgh, TA,) He scattered the water; (Ṣ, Ḳ;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed أَنْفُ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ (TA;) عَلَى الشَّرَابِ signifies "he poured مَنْهُ signifies "he poured it gently." (TA.) And الْعَيْنُ وَمُعَهَا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like شُلّت, (Lḥ, TA in art. شر) which is asserted by Yankoob to be formed by substitution [of J for J]. (TA in that art.) _ And, from the former, شُنّ الغَارَة, (S, Mgh, Msb, K,) aor. and inf. n. as above, (Msh.) ! He scattered, (S, Mgh, Msb, TA,) or poured, (K, TA,) the horsemen making a raid, or studen attack, and engaging in conflict, or the hursemen urging their horses, الخيل المغيرة meaning الغارة, (Mgh, Mab,) from every direction, عَلَيْهِ [upon them]; (S, K;) as also اشتّها ; (S, Meb, K;) the latter mentioned in the Mj, (Msh,) by IF, but disapproved by the people of chaste speech. (TA.) -And شُنّ بِسَلْحِهِ (AA, Ṣ, • TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حَبَارَى [or bustard] It casts forth its dung in a thin and تَشُنَّ بِذَرْتُهَا شَنَّ عَلَيْهِ دِرْعُهُ scattered state]. (AA,TA.) __Aud He just (lit. poured) on him his coat of mail. (TA.) = شُنَّ الجَهَلُ منَ العَطَشِ, [aor. aecord. to general rule ; ,] The camel became dried up [like a شُنّ, q. v.,] from thirst. (TA.) And The rag became dried up. (TA.) شُنْتِ الخِرْقَةُ

2. شَنْانٌ and تَشْنَانٌ [inf. ns. of شَنْنَ The drip- first, Mgh, Mşb, نَشْنَانٌ (Ṣ, Mgh, Mṣb, Ķ:) and ping, or dropping by degrees, of water from the Lh mentions the phrase وَرُبُدُ أَشْنَانٌ, as though

[or old and worn-out water-skin or the like]. (TA. [See also شُنْدُ".])

4: see 1: __ and see also what next follows.

5. بَشَنَّت القَرْبَةُ and ♦ بَشَنَّت القَرْبَةُ • and أستشنّت أ and أستشنّت أ and أسنّت أ came old, and worn out: (Ṣ, Ķ :) or تشانٌ 🕈 said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تشنّن, (Ṣ, Ḳ, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinhled; or became contracted or shrunh &c.; (S, K, TA;) and dried up: (S, TA:) and is likewise said of the skin of a man, استشن ♥ meaning it became old, and morn out, like the old, and worn-out, شُنّ. (Ḥar p. 675.) It is said in .expl. in art القُرْآنُ لَا يَتُفَهُ وَلَا يَتَشَانُ * expl. in art. استشنّ † TA.) Sce also a tropical usage of اتفه in a trad. cited in the first paragraph of art. بل. is also said of the skin of a man as تشنن ــ meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

6. تَشَانَ: see 5, in three places. __ Also It was or became, mixed. (K.)

7. انشن It became poured out, or forth; it flowed. (Freytag, from the Deewan of the Hndhalees.) — Hence, انشن الذّنبُ في الغنم [+ The wolf made an incursion among the sheep or goats; as also انشل mentioned by Az in art. نشغ. (TA.)

R. Q. 1. مُنْشَنَة [an inf. n., of which the verb, if it be used, is مُنْشَنَّ,] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فقع: (TA:) and مُنْنَشَةُ significs the same: both thus expl. by IAar. (TA in art. قع.)

A skiu, (Mṣb,) or a water-skin, (Ṣ, Mgh,) or a small water skin, (Ḳ,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a عُنْ [or leathern bucket], (Ḥam p. 602,) that is old, and worn out; (Ṣ, Mgh, Mṣb, Ḳ, TA;) and so عُنْ ; (Ṣ, Ḳ;) but appone that is small: (Ṣ: [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. also عَمْنُ : (MA:) and عَمْنُ , also, signifies an old, morn-out, water-skiu; (TA:) pl. (of the first, Mgh, Mṣb) شَانُ : (Ṣ, Mgh, Mṣb, Ḳ:) and Lh mentions the phrase عَمْنُ عَمْ عَمْدُ الْمُعْنَانِ as though

they applied the term àto every portion of the and then pluralized it thus; but he says that he had not heard مُثِّنًا as a pl. of مُثِّنَانُ except in this case: (TA:) the water in a شُنّ is cooler [than that in a skin not so old]. .(Mgh.) It is said in a prov., الْا يُقَعْقَعُ لِى بِالشَّنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قع, with اله in the place of اله and in the K in مًا يُقَعْقُعُ لُهُ [[: لي in the place of لَهُ that art., with is applied to him who will not be abased بالشَّنَان by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قع:) or it means, he will not be deceived nor frightened: شنان being pl. of شُقْ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قع.) An old man is likened to the skin thus termed. (Har p. 675.) And signifies also ‡ A norn-out old woman; as being likened to the skin thus termed. (IAgr, TA.) And one says, nienning + Such a man raised ,رَفَعَ فُلَانَ الشِّنّ himself bearing upon the palm of his hand. (IKh, TA.) _ Also i. q. غرض [app. غُرض, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Msb.) - [And, as Freytag states, on the authority of Meyd, + Dry herbage.] == Also Weakness. (TA.)

in two places. شُنَّة: sco شُنَّة

شَنْ seo شَنْ, first scutence.

مُنَانٌ a dial. var. of شَنَانٌ [inf. n. of هَنَانٌ], (Ş, ¸K,) signifying *Hatred*; [or the hating of another;] (Ṣ;) mentioned by AO. (Ṣ in art. أشاً.)

Water in a scattered state, or being scattered. (S, K.) — And (K) Cold water: (As, Skr, ISd, K:) this explanation is preferred by Aboo-Nasr. (TA.) — And Clouds (سَحُاب) pouring (مُثُونُ i. e. مُثُونُ mater. (Skr, TA.)

A camel in a state between that of the leau, or emaciated, and that of the fat; (Ṣ;) so ealled because some of his fatness has gone: (Aboo-Kheyreh, TA:) one says مُنْون ; then مُنْون ; then مُنْون , when he has become a little fat; then مُنْون ; and then مُنُول , when fat in the utmost degree: (Lḥ, TA:) so says Aboo-Ma' add El-Kilábee. (TA inart. ...) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) __ Also Hungry: (Ṣ, K:) applied in this sense by Eṭ-Tirimmáh to a wolf, because this animal is not described as fat or lean. (Ṣ.)

the Hudhalce poet 'Abd-Menaf to thick blood (عَلَق). (TA.) — And Pure milk upon which cold water has been poured: (IAar, TA:) or any milk, whether fresh or collected in a skin at different times, upon which water is poured. (K, TA.) = And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see

Water that drops (S, K) from a shin, or from a tree. (S.)

The [channel called] مُدْفَع [q. v.] of a small valley: or a small or a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or مُؤَان, its pl., signifies the channels of mater, of mountains, that pour forth into valleys from a rugged place. (AA, TA.)

أشْنَةُ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. أَخُنُ , (Ṣ, Mgh, K,) and خَنُونُ , (Ṣ,) and خَنُونُ . (ṬĀ:) und a custom, habit, or mont: (Mgh, K:) [pl. فَنَاشُنَ] One says فَنَاشُنُ أَبِيهِ مَنْ أَبِيهِ مَنْ أَبِيهِ مَنَاشُنُ are habits [or natural dispusitions inherited] from his father. (TA.) Hence,

شِنْشِنَةُ أَعْرِفُهَا مِنْ أَخْزَمْ

[A natural disposition, or a habit, which I know as inherited from Ahhzum]: (S, Meyd, Mgh:) or, necord. to one relation, نَشْنَشُةُ, which is app. formed by transposition from : (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: sec Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] أَخْزُمُ is the proper name of a man: (Meyd, Mgh, &c.:) or accord. to Lth, it is an epithet applied to a penis; a glans of a penis having a " حُكُمُرَةٌ خُزْمَالًا one says means شنشنة and ذَكَرُ أَخْزَمُ and شنشنة means the drapping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) = Also A bit of flesh-meat, as much as is chemed at ance; syn. مُضْغَة: or a piece of fleshmeat; (K, TA;) and so نَشْنَشُةُ: on the authority of AA. (TA.) — And [the pl.] ثَنَاشِنُ signifies Bunes; like سَنَاسِنُ (IAar, L in art. سَنَاسِنُ)

مُثَنَّ see مُشَنَّ, first sentence.

مَشَنَّةُ A thing like the مَشَنَّة: [in the present day, a ranul shallow basket is thus called: pl. مُشَانُّ.] (TA.)

1:0

1. مُنْنُهُ, (Th, Ṣ, Mgh, Mṣh, K, &c.,) and مُنْنُهُ, (K,) but this is said by A Heyth to be a bad dialvar. of the former, (TA,) aor. -, (Mṣb, K,) inf. n. مُنْنَ (AO, Ṣ, Mṣb, K) and مُنْنُهُ (Aboo'Amr Esh-Sheybánce, Ṣ, K) and مُنْنُهُ (K, TA, in the CK مَنْنَهُ [i. e. مُنْنَهُ, which is afterwards added in the TA, not as in the K, and mentioned in the Ṣ but not there said to be an inf. n.,]) and مُنْنُهُ (TA from Eṣ-Ṣafākusee) and مُنْنُهُ (TA [as from J, but perhaps from Az, for I do not find it in the Ṣ,]) and مُنْنُهُ (Ṣ, CK, and TA as from Eṣ-Ṣafākusee, not as from the K,) and مُنْنُهُ [i. e. مُنْنُهُ [i. e. مُنْنُهُ (K, TA, the last in the CK,) and مُنْنُهُ (TA from Eṣ-Ṣafākusee) and مُنْنُهُ (TA from Eṣ-Ṣafākusee) and مُنْنُهُ (TA from Eṣ-Ṣafākusee) and وراحمُنْنُهُ (TA from Eṣ-Ṣafākusee) and مُنْنُهُ (TA from Eṣ-Ṣafākusee) and وراحمُنْنُهُ (TA from Eṣ-Ṣafākusee) and

and ضَرَبَانَ signifying motion and agitation, as خَنَقَانْ, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شُنَان, (Ṣ, Mṣb, Ķ,) which is also anomalous, and [said to be] the only instance of its kind (Ṣ, TA) except بَيَّان, though some few others have been mentioned, as زَيْدَان, but this is not well known, [and خَشْيَانْ, of which perhaps a وَشُكَانُ perhaps a simple subst.], and جُولان which is said to occur in a verse [perhaps contracted from بعولان by poetic license], (TA,) and AO mentions شُنَانٌ, without ., as being like شُنَانَىٰ; (Ş;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. us. to any one verb, only seven other verbs, he says, having this number, ; غَلَبٌ and مُكُثُ , تَرَّ , هَلَكَ , وَرَدَ ,لَقِيَ , قَدَر , and ; but Eş-Şafakusce makes the inf. ns. of to be fifteen, [though the fifteenth form (which is perhaps مَشْنُوءَةً I do not find mentioned,] and this is the greatest number known; (TA;) He hated him: (IKoot, IF, S, ISd, IKtt, Mgh, Mab, K, &c.:) or, as some say, he hated him vehemently. (TA.) ریشنگی, [app. ریشنگی, for اُریشنگی] with the heinzeh changed into ری , occurs in a trad. (TA.) And شني signifies He (a man, Ş) was hated, (Ş, and so accord. to some copies of the K,) or mas rendered hateful, or an object of hatred, (80 accord. to other copies of the K,) even if beautiful or comely. (Ṣ, Ķ.) = مُنْبِئُ لُهُ حُقَّةُ (Ķ,) 80 says in مَنْعَ like, أَشَنَأُ إِلَيْهِ, A'Obeyd, or, accord. to Th, form], and this is the more correct, aor. of each -(TA,) He gave him his right, or due. (A'Obeyd, Th, K, TA.) And شَنِي به He achnowledged it: (S, Msb, K:) or he gave him (K) his right, or due, (TA,) [or the meaning in the K may be he gave it,] and declared himself clear, or quit, of him or it; as also ii: (K:) [but accord. to SM, this is wrong, for he says that] the author of the ب الله أَنْ الله الله الله الله , aor. ع , like أَنْ , aor. ع , he gave him, and declared himself clear, or quit, of him or it. (TA.) And شَنِي الشَّيْ He produced the thing : (K, TA:) or, as A'Obeyd says, شَنِي حَقَّهُ he acknowledged his right, or due, and produced it from his possession. (TA.)

6. تَشَانَؤُوا They hated one another. (S, O, K.)

inf. ns., when used as simple substs. signify Hatred; and مُنَاءً أَنَّهُ, likewise mentioned above as an inf. n., signifies accord. to the S; and so مُنَاءً accord. to Freytag, as on the authority of Meyd; and app. also مُنَاءً, q. v.; or all signify] vehement hatred; in which sense the first is expl. by AO: (TA:) or مُنَاءً signifies hatred mixed with enmity and evilness of disposition. (Ham p. 108.)

: see مُنُوَّة, in three places.

مَّنَاءُ see مُنَاءُ , in two places. = Also, and مُنَاءُ وَ , epithets applied to a man, Rendered hateful, or an object of hatred, evil in disposition. (Lth, O, TA.) [See also the latter word voce تُنَانَ ; and see مُشْنَاءً .]

The removing oneself far, or keeping alaof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of ancself; as also أَشُنُونَة ; and accord. to the K, , but this is not found elsewhere. (TA.) ___ Hence, (S,) أَزْدُ شَنُوءَةً , the appellation of a tribe of El-Yemen ; (Ṣ, Ķ; *) sometimes called : ازْدُ شُنُوةً (ISk, S, K:) [or] this tribe was so called because of مُثَانَ among them ; (K, TA ;) i. e. because of mutual latred that occurred among them: (TA:) [whence it seems that مُنُوءة signifies also Hatred :] or because of their removing far from their [original] district: or, accord. to El-Khafajce, because of their high lineage, and good deeds; from the phrase رَجْلُ شُنُوءَة, meaning A man of pure lineage and of manhy virtue; and AO says the like. (TA.) _ [And accord. to Reiske, as stated by Freytag, (who has written it ا مُنْكُونَةُ أ all its senses,) it is expl. by Meyd as meaning What is exteemed sordid, of mords and af actions.] = Also One who removes himself far, or keeps aloof, from unclean things; (K, TA;) and so Thus both of these words are شُنُوَةً لا . epithets, as well as substs. (TA.)

شُنْءُ вее شَيْئَةً

مُنْأَى of which the fem. is مُنْأَى and مُنْأَى so that one may say either مُنْآنُ or رُمُنْآنُ epithet applied to a man; (K;) [signifying either Hating or (like مُشْنُوهُ) hated; the former meaning secming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also أَشَنَاءَةُ or أَثَنَائِيَةً ﴿ [q. v. voce مُثَنَائِكُةً ﴿ so accord. to different copies of the K. (TA.) -In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there شُنَان: [see 1, first sentence:] accord. to others, it is an epithet, signifying مُبْغَضُ or بَغِيضٌ [i. e. Hated or odious]. (TA.) ___, in a trad. of Kanh, is said to be a metaphorical expression for بُرد الشُّمَّاء [The cold of winter]; because it is listed: or, as some say, by the برد thereof is meant ease and repose: and the meaning intended is either mutual hatred or ease and repose. (TA.)

شُنْآن see مُنَاتَةً, and شَنَائيَةً.

. شُنْآن see : شَنَانِئَةً

تانئ Hating, or a hater, (Fr, S, Mgh, Msh, TA,) and an enemy: (Fr, TA:) fem. with ة. (Mgh, Msh.) شانئك (S, O, [but in my two copies of the S, الشانيك (S, O, [but in my two copies of the S, الشانيك (S, O, [but in my two copies of the S, الشانيك (S, O, [but in my two copies of the S, الشانيك (S, O, [but in my two copies of the S, which perhaps expresses the general pronunciation, and in the TA المبغضك (الا المبغض المبعد) إلى المبعد ا

to thy hater]; and is said by ISk to be a metonymical expression for $\dot{\omega}$ $\dot{\psi}$ $\dot{\gamma}$ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

avaricioushy retained; as though hated, and therefore liberally given away: (IAar, K, TA:) فانت being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in مَا مُناهُ وَاضِيَةُ وَاضِيَةُ وَاضِيَةً وَاضَيَةً وَاضْرَاءً وَاسْرَاءً وَاسْرَا

(A'Obeyd, S, O,) like [in form, and perhaps in meaning], (A'Obeyd, TA,) Faul, or vgly, in aspect; as also (A'Obeyd, TA,) Faul, or vgly, in aspect; as also (A'Obeyd, TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and mase. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K;) and so (TA:) or this last significs one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the aet. part. n. [used in an intensive sense]. (A'Obeyd, K.)

: see the next preceding paragraph, in three places.

مَشُنُوْ، applied to u man, (Ṣ,) Hated, (Ṣ, and so in some copies of the K, [see also رَشُنُوْ،]) or rendered hateful, or an object of hatred, (so accord to other copies of the K,) even if beautiful, or comely; (Ṣ, K;) and مَشْنُى and مَشْنَى and مَشْنِى.

مَشْنَدُة, occurring in a trad. of 'Aïsheh, [A hind of found that is supped, or sipped;] i. q. تَلْبِينَةُ and : [see these two words:] said by IAth to be irregularly formed from مُشْنَوُهُ, by changing the into ق [so that the word becomes مُشْنَدُهُ, and then, by rule, مُشْنَدُهُ, which is mentioned in the TA, in art. شو, as occurring thus in a trad.,] and then by restoring the of the second the meaning being hated. (TA.)

شنب

1. بَنْنُ, aor. -, (K,) inf. n. بَنْنُ, (TA,) He had the quality termed بَنْنُ meaning as expl. helow. (K.) — And It (a day) was, or became, coal, or cold. (A, K.)

Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth:

(A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord to As, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like , so that they appear like a saw:

(K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

" signifying the " lustre غُرُوبِ signifying the " of the teeth; and ظُلُو, their " whiteness that is as though there were over it a blackness:" (ISh, TA:) Abu-l-'Abbás says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard As say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh.

وَفِي اللِّثَاتِ وَفِي أَنْيَابِهَا شَنَبُ

[which should be rendered And in the gums, and in her canine teeth, is coolness], corroborates the assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-beh respecting the meaning of and he took a grain of pointegranate, and pointed to its lustre: (Mz, TA:) [and significs the same:] a poet says,

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) __ [In the present day, it signifies The mustache.]

and أَنْتُ (A, K,) the former regular, the latter on the authority of usage, (TA,) A evol, or cold, day. (A, K.)

شْبَهُ Coolness, or coldness, of a day. (O, K.)
— Sec also شُنَبُ near the end.

أَشْنَبُ see ثِنْيْبُ.

عُنِتْ: see بُنِتْ: __ and what here follows.

as expl. above; (A, O, K;) as also بأنانه (K,) which is irregular, (TA,) and بأنه (K,) which is irregular, (TA,) and بأنه (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the عُدُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce أَنَّنَ [fem. الْبَنَّة, (S, O, K,) applied to a woman, (S, O,) and also written المُنْ (K,) the being changed into because of the following , and in like manner [the pl. مُنَّة also signifies A pomegranate (عُلَّه) such as is termed عُلَيْه الله المعنوب no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAar, O.)

مَشَانَبُ Sneet mouths. (O, K.)

ئنىث

Q. 1. مُنْبُثُ الْهَوَى قُلْبَهُ (Ṣ and L in art. مُنْبُثُ الْهَوَى قُلْبَهُ, (Ṣ and L in art. مُنْبُثُهُ (Ṣ, L,) Love clave to his heart. (Ṣ, L, K.)

شَنْبَثُ السَّنَابِثُ لا The lion; as also الشَّنْبَثُ. (لاّ.)

ثُنَابِثُ Thich, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.)—Sec also

ننبر

. sec the former word in art. خِيَارُ مُنْبَرَ

شنج

1. — i., aor. -, inf. n. — i.; and v — i., (S, A, Mgh, K,) and v — i., (S, K,) and v — i.; (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) [v — iii is often used as meaning Spasmodic contraction of a muscle &c.] And one says, v — iii [In his limbs, or members, is a contraction]. (A.)

2. مُنْجه, inf. n. تُنْنيخ, IIe [or it] contracted, shrunh, shrirelled, or verinhled, it; namely, the skin [&e.]. (Ṣ, Ķ.) See 1, last sentence. One says also, مُنْج الخيَّاطُ القَبَاء [The tuilor puchered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشْنِيج)

4: scc 1.

5: see 1, in three places; and see مُشَنِّعُ.

inf.n. of 1. (Ṣ&c.) — Also A camel: (Lth, IDrd, K:) or a heavy cumel. (L in art. عند) في المنابع is a phrase of the tribe of Hudheyl, meaning A man upon a connel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. فند) — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.)

منبخ, applied to the skin &c., Contracted, shrunh, shrivelled, or wrinhled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also أَنْنَا (M, TA.) And عَنْ means أَنْنَا (i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) النا means Contracted in the عُود called النا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (Ṣ, Ķ:) or it is an epithet of com-

mendation applied to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or erow, (T, S,) which hops as though it were shackled. (T, TA.)

are expressions sometimes used; [being syn. with as shown above, and in this case a corroborative; and] meaning Intensely contracted or shrunh &c. (Lth, TA.) Also Having one of his testicles smaller than the other; like أَشْرَجُ, which is more approved. (TA.)

قَبَاةَ مُشَنَّعُ بِ see : مُشَنَّعُ بَا أَشْنَعُ بَا أَشْنَعُ بَا أَشْنَعُ اللهِ أَشْنَعُ اللهِ [A puchered tunic : see 2]. (A, Mgh.) سَرَاوِيلُ , mentioned in a trad., in which they are forbidden, are said to be Such [drawers, or trousers,] as are so ample that they full down upon the boot so as to cover half of the foot; as though meaning that, being ample and long, they cease

2. مُنّر عَلَيْه, inf. n. تَشْنير, He blamed him; found fault with him: attributed or imputed to him, or accused him of, a vice, or fault: (K:) or the same, (K,) or شنره (O,) or شنره (TA,) he rendered him infumous; exposed his vices, faults, or evil qualities or actions; disgraced him: or put him to shame. (O, K, TA.)

The gait, or manner of walking, of a righteous man. (O, K.) [See also شهرة.]

A vice, or fault : (S, O :) or the foulest vice or findt: (K:) and a disgrace, or shame, or thing that occasions one's being reviled: (S, O, K:) or a disgraceful vice or fault: seldom used unless conjointly with عار : (TA:) accord. to Sh, (O,) a thing, or an affair, notorious for badness or foulness: (O, K:) pl. شَنَاتِرُ. (TA.)

one of the names of The cat. (O, K...) A certain mhite bird, found in mater : of the dial. of Syria. (TA.)

and المُنْيَرَةُ (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) Abounding in eril or mischief, and in vices, or faults; bad in disposition. (O, K.)

see what next precedes.

A liberal, bountiful, or generous, woman: as also مُنْشُورَة. (IAar, T in art. رُنُشر. TA.)

, (Mgh, K,) so called by the Persians, شُونيزٌ (TA,) [and generally by the Arabs in the present day,] and شُونِيز, as in the "Towsheeh" of El-

(AḤn, L,) the proper form, for so the Arabs called it, (IAar, TA in art. سود,) or شنيز, (as in some copies of the K, and in the TA,) with hemz, of the K,) and , (ADk, K,) A hind of seed, [the black aromatic seed of a species of nigella; a sort of all-spice]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is necord. to Ed-Deenäwaree [AHn]: (TA:) but some say is the same as الحبَّةُ الخَضْرَاءُ or snift. (K.) (TA in art. سود.)

1. مُنْعُ , aor. ع , inf. n. مُنْاعَةُ (Ş, O, Mşb, K) and مُنَاع and مُنَاع but this last, occurring in a verse, may be used by poetic license for شُنَاعَة , (TA,) It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly; (Ṣ,* O,* Mṣh, Ķ;) syn. قبض. (Msb. [In the S and O and K, it is said that فَظَاعَة signifies the same as وُفظَاعَة but the latter seems to import more than the former.]) ا شُنَعُ فَلَانًا Ele regarded such a one as had, evil, abominable, foul, or unscemly, (استَقْبُ هه ا, S, O, K, TA, in the CK , and reviled, or vilified, him, (شَعَبُه, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (,) thus in some of the lexicons, [and accord. to one of my is shown مُتَنَهُ أَنْ is shown to be the right reading by the saying of I Aar that رَّنَاعُهُ, inf. n. سُبُّهُ, means مُنَاعُهُ. (TA.) [See also 10.] __ Also, (O, K,) inf. n. مُنْعُ , (TA,) He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions. (O, K, TA.) _ And شَنَعُ الخَرْقَةُ He frayed the torn-off piece of cloth so that it became shangy (ثُعَثَّمَا حَتَّى تَنَفَّشُ): (O, K: [in the CK, in the place of the last word of the explanais put (: تَـنْفَشُ and in رَتَـتَنَفَّشَ and in like manner one says of a thing similar to a . see 10 : شَنِعُ بِهِ 🖚 (O.) . خِرْقَة

2. تَكْثِيرُ الشُّنَاعَةِ signifies التَّشْنِيعُ [app. meaning The uttering, or soying, much, or often, what is bad, evil, abominable, foul, or unscemly: and the doing what is bad &c. much or often]: (K:) or the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS:*) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KI..) You say, مُنْعَتُ عَلَيْه, inf. n. , (S, O,) I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him: (PS:) from الشَّنَاعَة (O.) And شُنَّع عَلَيْهِ وَالأُمَّرُ inf. n. as above, He showed, or declared, to him that the affair was had, evil, &c. : (TA: [see also 5:]) or characterized the affair to him as bad, evil, &c. (Msb.) = And The striving, labouring, or exerting oneself, and being quick, and vigorous,

Jelál Es-Suyootee, (TA,) and شنيز, (AḤn, L, or energetic, syn. التَّشْمِيرُ, (Ṣ, O, K, TA, [in the and so in some copies of the K,) without hemz, (CK, erroneously, الإنكماش, and الإنكماش, and الإنكماش, (AḤn, L,) the proper form, for so the Arabs الجد, (O, K,) in pace, or going; (O, K;) as also نَّهُ التَّمُنُّعُ ﴿ K) [and ﴿ التَّمُنُّعُ ﴿ thus تَشَنُّعُ ﴿ K) التَّمُنُّعُ ﴿ (TA,) and شُونُوز, or , شُونُوز, (as in different copies a man, meaning He strove, laboured, or exerted himself, and was quich: (TA:) and in like manner is said of a she-camel, (As, A'Obeyd, Ş, O,) and of camels, (O,) as also أرشنعت أرك, (Ṣ,* O, expl. in the former by مُدَّتُ only,) and اشنعت (O;) in pace, or going: (S, O:) or said of a she-camel means she was quick,

4: see the next preceding sentence, in three

5. تشنّع القُومُ IIe showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion. (TA.) - And تشنع He (a mau) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair. (TA.) ___ See also 2, last sentence, in two places. __ Hence, (I Aar, TA,) He prepared himself for fight: (IAnr, K, TA:) or, said of a party of men, they prepared themselves for fight: (O:) and accord. to AA, تَشْنَعُ لِلشَّرِ He prepared himself for evil, or mischief. (O, TA.) _ And It (a garment, or piece of cloth,) became rent, or slit. (O, K.) He spread, or dispersed, the horsemen تشنع الغارة making a raid, or sudden attach, upon an enemy. (AA, Ṣ, O, Ķ, TA.) — And تشنّع الفَرُسُ Ile mounted the horse. (Ṣ, O, Ķ.) — And تشنّع He put on the weapon, or weapons. (S, O, K.)

10. Ille rechoned it bad, evil, abominable, foul, or unseemly. (O, TA.) And accord. meaning استشنعه, (O, K, TA,) i. e. [He saw a thing] which he regarded as bad, evil, &c. (TA.) قُد ٱسْتَشْنَعَ And accord. to him, one says also, قُد ٱسْتَشْنَعَ (O, TA,) meaning His ignorance has rendered such a one light, inconstant, or unsteady. (TA.)

شَنيع see شَنع.

the subst. from ثَنْعَة ; (Ṣ, O, K;) [i. e.] Badness, evilness, abominableness, foulness, or unseemliness; syn. بُنْتُ ; (Ḥar p. 196;) as also فَكُرُنِ ; (O, K:) thus in the saying, [In such a one is unscemliness, or ugliness]; as also رُدُّ and رُدُّ [or rather وَرُدُّةُ]: (TA:) and one says also, نَظْرَةُ and أِرَّةُ and أَرِدُةً [app. meaning In his face is unseemliness, or ugliness]. (IAar, TA voce شُفَعَة.) __ Also Diabolical, or demoniacal possession; or madness, or insanity. (IApr, TA.)

see the next preceding paragraph, in two places.

Bad, evil, abominable, foul, or unscently;

(Ṣ, O, Mab, Ķ;) as also أَشْنَعُ لا (O, Ķ) and أَشْنَعُ با (D, Ķ) and شَنْعُ لا (IAar, ISd, O, ° Ķ, ألله in the phrase أُخْبَرُ in the phrase الله aecord. to one of the two, أُخْبَرُ interpretations of this phrase: (O, TA:) pl. of the first شُنُعُ. (Msb, TA.*) It is applied to a day, in this sense: or as meaning disliked, or hated: (TA:) and so is الثُّنُعُ (Ş, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.)
And you say مُشَنَّعُ and مُشَنَّعُ [An aspect that is bad, cvil, &c.] and امْرَأَةُ مُشْنَعَةً لا meaning [i. e. An unseemly, or ugly, woman]. (TA.) And اسر شبيع [An evil, or abominable, name]: and قُوْمُ شُنْعُ الْأَسَامِي [A people, or party, having eril, or abominable, names]. (A, TA.) And An evil, or ahominable, or a foul, story]. (TA.) And عُيْرةُ شَنْعَاء Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroncously, غبرة. (TA.)

Incongruous, unsound, weah, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also أَشْنَعُ * الخَلْق applied to a man: the former is from الشُّنوع: and some say that it signifies tall. (TA.)

مُنْعَدُّة ; and its fem. الْشَنَعُ: see مُنْعَدُّة, in four places : and see also مُنْعَنَعُ

مُشْنَعُ: sec أَنشُمْ, in art. أنش.

مُسَتُّع; and its fem., with ة: see مُسَتُّع, in two places.

i. q. مَشْنُوعُ [Well, or commonly, known; notorious; &c.]. (O, L, Ķ.)

شنف

1. الشَّىٰء (Ṣ,) aor. -, (O, Mşb,) inf. n. الْمُنْفُ (Ṣ, O, K,) I looked in a state of opposition, or resistance, (فِي أَعْتِرَاضِ) at the thing; like شَفْنْتُ : (S, O: e) or الشَّنْفُ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالْهُعْتُرض عَلْيُه), K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّقْن, as AZ says. (TA.) [See also 2.] = مُنفَ لَهُ also, or, correctly, شُنفَ لَهُ يَّا اللهِ (Ṣ, O, Ķ,) and يا accord. to ISd, this verb is trans. in the sense here next following without any partiele, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of J,] aor. -, (S, K,) inf. n. شَنَفٌ, (S, O,) He hated him, (مُنَفُّ,) and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تَنْكُرُهُ, for in the S and O, the former meaning is: تَنَكَّر لَهُ expressed as above, on the authority of ISk; and it is also said that البُغْضُ is syn. with الشُّنَفُ and in the former of these two senses it is:] in [الشَّنَفُ , with a: (Ş, O:) or الشَّنفُ [i. e. شُعْفَهُ is a subst. signifying vehemence of enmity. (Ham rope,] of the camel, (M,) while riding him, (S, | [broad and long in the heads, made sharp or

i. e. He فَطنَ .q. فَطنَ fi. e. He hnew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAar, ISd, O, K, TA.) = And شنف (K, TA, [in the former of which it is erroneously implied that the verb is followed by \$\tilde{\omega}\$,]) His upper lip turned upwards; (K, TA;) inf. n. شَنَفْ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. تَشْنِفْ, inf. n. تَشْنِفْ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شُنْف; (S, O, K;) like as one says, وَقُرْطَهَا; (Ṣ, TA;) as also أَشْنَفُهَا بُ adorned and embellished his language]. (TA.) == شنّف إليه, inf. 11. as above, He looked at him, or it, from the outer corner of the eye. (Yaakoob, TA.) [See also 1.]

4: see the next preceding paragraph.

5. تشنفت She adorned herself with the [ornament called] شَنْف; (S, O, K;) like as one says, (S.) .تقرطت

incorrectly pronounced with damm, شُنْفُ قَرَط O, TA) The upper بُنْف , O, TA [i. e. car-ring or car-drop]: (S, O, K:) or a pendant (مَعَلَاقَ) in [or suspended from] the قُوف [app. meaning the upper part, or perhaps, the helic, in the CK erroneously written إفوق,] of the ear; (Lth, O, K;) and likewise such as is attached to nechlaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed : رُعْنُة IDrd, O, K;) or this latter is termed ; قَرْطُ (IAar, TA:) or, as some say, i. q. قُرُطُ : (TA:) pl. [of mult.] شُنُوفٌ (IDrd, S, O, K) and [of (TA.) أَشْنَافُ [pauc.]

iii Hating, (S, O, K,) and meeting in a morose manner. (K.) IB eites, as an ex.,

[And thou will not cure the hating heart]. (TA.)

[A lip, meaning an upper lip] turning شَفَةُ شَنْفًا! upwards: (O:) or الله مناة شنفاة [A sheep or goat] having the upper lip turning upwards. (TA.)

Turning away, or averse. (O, K.) One Bays, مَا لِي أَرَاكَ شَانِغًا عَنِّي What ails me that I see thee turning away, or averse, from me? (O.) 1 Verily he is raising إِنَّهُ لَشَانِفٌ عَنَّا بِأَنْفِه And his nose [in aversion] from us. (O, * K.)

jor nose- زمام A she-camel having a مَشْنُوفَةُ rein] attached to her. (AA, O, K.)

1. مُنَتَّى البَعير, aor. المُنتَّى البَعير, aor. المُنتَّى البَعير, and _ , (M, K,) inf. n. شُنْق, (S, M, Msb,) He curbed the camel by means of his زماه [or nose-rein], (Ṣ, K,) or pulled the sale [or halter, or leading-

M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] cars cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, Msb, K) by pulling his زمام, (M, Msb,) while riding him, (Msb, K,) like as the rider of the horse does with his horse: (Msb:) and اشنقه الله signifies the same: (Ṣ, M, Mṣb, Ķ:) or اشنق is intrans.; you say, the reverse of the usual , اشنق لا هُوَ and شَنَقَ البَعيرَ rule; (IJ, M;) or the latter is intrans. also; (S, Msb, K;) signifying he (the camel) raised his head. (S, M, Msb, K.) __ Hence, شَنْقَتُهُ, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so us to render her incapable of motion. (O.) _ And شُنَقُ البغير, or النَّاقة, (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the [q. v.]. (M, K.) — And الدَّابَّة (M,) or رَأْسُ الفَرَس, (K,) : IIc bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (necord. to different copies of the K,) or to a peg, (M,) or to au elevated peg, (K,) so that his neck became extended and erect. (M, TA.) _ And شَنَقَ القربَّةَ (IDrd, O, K,) aor. 4, (IDrd, O,) inf. u. as above, (TA,) + He bound the mouth of the water-skin with the bond called , and then bound the extremity of its to its fore legs: (IDrd, O, K, TA: [in the is erroneously put for أُوكَاها, or, as in some copics of the K, وَكَاهَا :]) or he suspended it: and [in like manner] اشنق لا القربة, inf. n. as above, he suspended the water-skin to a peg: to the (TA:) or the latter signifies he put a شناق to the water-skin: (M:) or he bound the water-skin with a شَنَاق, (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) _ [Hence شُنَقَه, as used in the present day, and in post-classical works, meaning + He hanged him by the neck, till he died: (see the pass. part. n., below:) whence ___ (مَشَانِقَ, meaning A gallows; pl. مَشْنَقَةُ ﴿ (M;) وَشُنْقُ , (M, K,) aor. ع , inf. n. شَنَقَ الخَالَيَة and أنشنيق (M, K,) inf. n. ثنتما (TA;) He put a piece of wood, which is called \$ شُنيقٌ (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hire, (M, K,) having fixed the beneath it; and sometimes two portions of the honcy-comb, and three: (M: [accord. to which one says also, وَالشَّلَاثَةُ القُرْصَيْنِ وَالشَّلَاثَةُ one says also, مَنتَى فِي الخَلِيَّةِ القُرْصَيْنِ this is done only when the bees are rearing their young ones. (M, K.*) ___ Accord to Aboo-Sa'eed, signify the same : (TA : أَشْنَعُتُ vignify the same : (TA : [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

i. e. I put its string into [the notches of] arrows

pointed]. (O, * TA.) حَنقَ (M, K,) aor. -; (K;) and شُنُقُ, (M, K,) aor. و ,; (K;) He loved a thing, and became attached to it; (M, K, TA;) said of a man: (TA:) and شَنَق, inf. n. شَنَق, is said of a man's heart, (O, TA,) meaning as above: (O:) or مُنَتَّ signifies the heart's yearning towards, or longing for, or desiring, a thing. (Msb.) مَنَتُّن also signifies The being long: (M:) or the being long in the head, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَنَقُ inf. n. شَنَقُ, meaning He was long in the head. (JK.) ___ , signifies السُّنَانُهَا مِنَ الشَّعْرِ [app. meaning The woman's becoming slech, like or whetstones) by reason of fut: see السُتَنَّت الفصَال , in art. [سن]: and the epithet applied to her is أشنقًات , pl. شُنقًات , pl. شُنقًات . (JK, Ibn-'Abbád, O, TA.)

2. تَشْنِيقٌ inf. n. ثُنَّقُ الخَلِيَّةُ: see 1, in the latter half of the paragraph. تَشْنِينٌ عَلَيْهُ also signifies The cutting [a thing] in pieces. (O, K. [See the pass. part. n.]) _ And The adorning [a person or thing]. (K. [See 5.]) __ See also the next paragraph, near the end.

3. مُشَانَة and مُشَانَقة, He mixed his cattle with his [i. e. another's] cattle: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَاق [pl. of شَنَق are ineumbent on a man, or two men, or three, when their cattle are separate, and one says to another, أنفني, i. e. Mix thou my cattle and thy cattle; for if they are separate, a شُنَق will be obligatory, or ineumbent, on each of us; and if they are mixed, the case will be light to us: so the شناق شَنَقَان or in the شَنَق or in the شَنَق (L,TA.) [See also what follows in this paragraph: and see اَشَنَقُوا ♦ One says also وَشَنَقُوا ♦ for Ye shall not put together what are separate [of cattle]; التَّشَانُى being syn. with significs also The tahing شنَاقْ ــــ (TA.) . الهُشَانَقَةُ somewhat from the شَنَق: nnd hence the trad., ُذُ شَاقَى: (K, TA:) this means There shall not be any contribution to the poorrate] unless it is complete [in number]: (A'Obeyd, being, of camels, such as execed شُنَق being, of camels, such as execed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Aboo-Sa'eed Ed-Darcer says, up to nine; and up to fourteen: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means there shall not be taken aught of what exceed five, up to nine, for example: or. accord. to Aboo-Su'ccd Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says that الله شناق means a man shall not adjoin (الله يُشْنَى الله written here and thus expl. in the TA]) his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the ease in which each of cumbent on them to give two sheep or goats; (Fr, TA:) [but it is also expl. as applied to the the CK and my MS. copy of the K, العَدُلُ is

فَإِذَا شُنَّقَ لا أَحُدُهُمَا) but when one of them adjoins [thus in this instance in the TA, perhaps a mistranscription for إِأَشْنَقَ his sheep or goats to those of another, and the collector of the poorrate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْنَاقْ ــ : see 1, in five places اشْنَقْ وas inf. n. of أُشْنِقَ from أَشْنِقَ expl. in the first paragraph, also signifies The having the hand attached to the neck by means of a غُلّ [q. v.]. (AA, TA.) __ See also 3, in the latter half. == also signifies اشنق (Aeeord. to IAar, (O, TA,) He took (O, K, TA) the شُنَق, i. e., (O, TA,) the [fine termed] أَرْش (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the زَّرْش; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to I Aar, it was, or became, obligatory on him to give what is termed a شَنَق; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camed such as is termed] ابُّنَة مُخَاض. (O.) A man of the Arabs said, منّا مُنْ يُشْنَى, which may mean Of us is he who or it may : شَنَق i. e. cords, pl. of شُنَق or it may mean, who gives the شَنَق, i. e. أُرْش. (0.) اشنق عَلَيْه He exalted himself above him; domineered over him; or oppressed him. (O, K.)

5. تشتق He adorned himself; or was, or became, adorned: (JK, O:) and he clad himself with garments. (JK.)

6: see 3.

and the next فريضة What is between one شَنَقْ فريضة, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فريضة,] of camels, and of sheep or goats, (M, TA,) in relation to the poorrate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أَشْنَقُ i. e. أضيف) to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَص ; (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وُقُصْ, to bulls and cows: (Mgh, Mab:) used in relation to sheep or goats, it is what is between forty and a hundred and twenty; and in like manner as to other numbers [that impose the obligation of giving a فريضة]: (K, TA:) Ahmad Ibn-Hambal is related to have said that the فريضة is what is above the شَنَق absolutely; as, for instance, what is above forty sheep or goats: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:]) as A'Obeyd says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O, TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does not impose the obligation of the غريضة; meaning what is between five and twenty-five:

due itself that is to be contributed to the poorrates for certain numbers of camels: thus] Aboo-'Anr Esh-Sheybance says, the مُنتَ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for being مُنتَّى being twenty, four sheep or goats; the term applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed : فريضة (TA:) or, in the case of the poor-rate, the lawest شَنْقُ الأُسْفَلُ) ثَنْقَ الأُسْفَلُ) is a sheep or goat for five camels; and the highest for five and بِنْت مَخَاض is a (الشَّنَقُ الأَعْلَى) شَنَق twenty: (O, K:) the pl. of أَشْنَاقُ is أَشْنَاقُ (M, Msb, TA) and شناق (M.) _ Also What is abore the bloodwit (مَا دُونَ الدِّيَة): (As, S, O, Msb, K:) the term أَشْنَاق, (Ş, M, Msb,) pl. of شَنَقٌ, (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M, O, Msb) by him upon whom rests the obligation to send such; (S, O, Mab;) as though they were attached to the main, or greatest, fine: (S, M, O:) and an addition, in the bloodwit, (M, Mab,) of five, (M,) or of six, (M, Msh,) or of seven, (Msb.,) to the hundred camels [which constitute the complete bloodwit], (M, Msb,*) in order that it may be described as ample: (Msb:) [for,] as IAar and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by As: (O:) or in the case of bloodicits (נيات), the lowest الشَّنَقُ الرُّسْفَلُ) is twenty camels whereof every one is a بنت مَخَاض; and the highest is twenty camels whereof every one (الشُّنَّقُ الرُّعْلَى) أَشْنَاقُ الدَّيَات and some say that: جَنْعَة a عَقْمَة (O, K:) عَذَعَة means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابنكة مَخَاض, and twenty whereof every one is an إِبْنَةَ لَبُون, and trenty whereof every one is an إبن لَبُون, and twenty whereof every one is a ..., and twenty whereof every one is a عَذَعَة; these also being termed TA.) _ It signifies also A fine, or mulct, for a wound or the like; (O, Mab, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the shin, and the like: (M:) pl. أشناق. (M, Mgb.) = Also A burden borne on one side of a beast, equiponderant to another borne on the other side ; syn. عدل : (K, TA : [in

erroncously put for الشُّنَقَان ([:العدل signifies العدلان. (JK, Ibn-'Abbad, O, TA.*) __ And A rope, or cord. (Ibn-'Abbad, O, K.) _ And A hom-string; (O, TA;) as also وشنَاقٌ (O, K,• TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord to Sh, a good hon-string, i. e. strong and long. (TA.) [See what follows.] العَمَلُ also significs الشَّنَى = [The making a thing]: (K:) thus accord to some in the saying of Ru-beh, describing a sportsman [and his bow],

سَوَّى لَيَا كَبُدَآءَ تُنْزُو فِي الشَّنَقِ

[as though meaning He prepared for it, or them, a how such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written تُنزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَنَقّ , here means the bom-string. (O, TA.)

applied to a heart, Loring intensely, or rery passionately or fondly; syn. هَيْهَانُ. (M, TA.) Accord. to Lth, المُنتُقُ مِشْنَاتُى * signifies المامِتُ إِلَى كُلِّ شَيْءٍ (app. meaning A heart aspiring to everything]: (O, L, TA:) in the K, وَقُلْ مُشْتَاقٌ طَامِحُ إِلَى خُلِّ شَيْءٍ but the right reading is قُلُبُ شَيْق مِشْنَاقٌ كَتَدِفِ ومحراب, and the signification as above ; primarily relating to the eye. (TA.) __ Applied to a man, Cautious; or fearful. (TA.) __ مُنقَة, applied to a woman: see 1, last sentence.

A rope, or cord, with which the head of a he-camel and of a she-camel is pulled: [see 1, first sentence:] pl. [of pauc.] أَشْنَقُهُ and [of mult.] (M, TA.) _ A cord, (A'Obeyd, S, K,) or thong, (A'Obeyd, K,) with which the month of a water-shin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the suspensory cord of a water-shin: and any eard by which a thing is suspended. (M.) __ See also بُنَتُّى, in the last quarter of the paragraph. = As an epithet, Tull: (ISh, S, K:) used alike as mase, and fem. (ISh, K) and dual (ISh) and pl., (ISh, K,) not dualized nor pluralized: (ISh:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning tall, and longneched; as also نَنْقَانُهُ: and to a he-camel as meaning tall and slender: (ISh, TA:) also, and مَسُوقٌ , applied to a horse as meaning tall. (T, TA.) See also أَشْنَقُ.

: دُعِلَى One whose origin is suspected; Byn.

not, and to which one whose origin is suspected is not invited]. (S.) = See also 1, latter half.

A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbad, O, K.) And مُثَيِّعَةُ, like مُثَيِّعَةً, [in some copies of the K مُنيقَة, like سُكينَة,] A woman talking, or eonversing, or who talks, or converses, in an amorous and enticing manner. (JK, 1bn-'Abbad, O, K.)

a name for A calamity or misfortune شنقناق (دَاهية): (Ibn-'Abbad, O, K: *) or, as some say, a name of The chiefs of the Jinn, or Genii: (Ibn-'Abbad, O:) or also a certain chief of the Jinn.

Long; applied to a neck. (M.) And, as also مُشْنُوقٌ, Long in the head; applied to a horse and to a eamel; and so aif [the fem. of the applied to the female. (M.) For the fem., see also شَنَاقُ. = [The fem.] signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.)

sce 1, in the latter half of the para-

Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the or bloodwit]. (Ks, Ş, [شَنَقُ pl. of (شَنَقُ pl. of الشُنَاق M.) _ And Dough cut into pieces, and prepared with oil of olives: (El-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called فَرَزْدَقَ and (IAar, TA.) عُجَاجِيرُ

شَنقُ sec مَشْنَاقٌ.

means Curbed شَنَقَ as pass. part. n. of مُشْنُوق by means of his nose-rein, &c. _ And] + Hanged: one says, قُتلَ مَشْنُوقًا † He was put to death [by heing] hanged. (TA.) = See also شَنَاقَ and

. شناً . and مَشْنُوهُ see مَشْنِي , in art. أَشْنَى شناً . see مُشْنِيَّة , in art. أشْنِيَّة

1. شَبِتُ, (Ṣ, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. مُبَتْ, (Ṣ, Mgh, Mab, Ķ, •) It (a thing, Ṣ) was, or became, of the colour termed a,, (S, Mab, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Msb,) or in which whiteness was interrupted by blackness; (K, TA;) as also شُبُّ , aor. عُ; and الشبائ, said in the former sense of a horse; as also لشهابً, inf.n. واشهابً (S;) and this last verb, said of the head, its whiteness predominated over its blackness; (TA;) as also اشتب (Ṣ, TA.) = مُرَبَّهُ aor. - , (K,) inf. n. مُبْب, (TK,) said of heat and of cold, It

accord. to A'Obeyd, (TA,) الشَّجَرُ (O, TA,) inf. n. بَشْبِيبْ, (O,) said of cold, It altered the colour of the trees: and النَّاس is likewise said of cold [as meaning It altered the colour of the men or people]. (O, TA.) __ And شَبُنَةُ القَوْمُ cattle (اموال) of the people or party: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is الشبت (So accord. to the text of the K as given in the TA.) __[Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. اشهد, said of a stallion, He had offspring of the colour termed and born to him: so accord. to the K: but accord to IM and the other lexicologists, it is said of a man, meaning the offspring of his horses were of the colour termed : IAar says that there are not, among horses, such as are termed شبه [pl. of أشبك]: A'Obeyd, however, [as will be seen below,] explains as meaning a colour of horses. (TA.) ___ See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. ___ Also, said of seedproduce, ! It dried up, or became yellow, (S, A,) but with somewhat green remaining in its interstices: (S:) or was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices. (TA.) _ Accord. to app. meaning اشهابت مَشَافِرُهُ [app. meaning His lips became of an ashy kue]. (TA.)

A mountain overspread with snow. (O, K.) = And a boy, or young man, light, or active, in body, and sharp-headed. (IAar, TA voce عُفْد. [See also عُفْد.])

: see what next follows.

A [gray] colour in which whiteness prodominates over blackness, (S, Msb,) or in which whiteness is interrupted by blackness; as also أَمُبُ ; (A, K;) which latter is [properly] an inf. n., of شبت: (S, Msb:) or whiteness mixed with blackness: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] (A'Obeyd, TA.) أَدْهُر or أَشْقُر or كُبَيْت

A hind of plant (شُجَان), resembling the or panic grass]; (K;) like ثَهَام (TA. [But see this last word.])

(AḤát, Kr, K) شُهَابَةٌ اللهِ (AḤát, Ṣ, Ķ) شَهَابٌ Milh mixed with much water: (AHát, S:) or a mixture of which one third is milh and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to milh mixed with water: so called on account of the alteration of its colour. (TA.)

i. e. شَعْلَة A in its primary acceptation, أشهاب [I am he who enters the door that the ignoble seeks altered his colour; as also *: (K:) or, either brand or flame (app. the former, agreeably

with what follows,)] of fire: (TA:) or a die of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to A Heyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. شبّ (Ş, K,) and some allow شبّ (TA,) and شبّان (Akh, Ş, K) and شبّان (K,) which is strange, (TA,) and i, (K,) which last is [a pl. of paue., but] thought by IM to be a quasi-pl. n. (TA.) The reading بشهاب قبس, instead of بِشَهَابِ قَبَسِ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) - Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the Kur [xv. 18 and] xxxvii, 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) __[Hence also,] signifies The shining, or brightly-shining, stars: (K:) or the seven stars [or planets; meaning, not the Pleiades (which are called , but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called صِغَارُ الشَّهُبِ]. (TA.) For another meaning assigned in the K to the same also significant which also significant with the same assignment of the same assignment nifies ! One who is penetrating, sharp, or energetic, in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فُلَانًا لَشَهَابُ 1 Verily such a man is one who is penetrating, sharp, or energetic, in war. (S, A.*) And These are the braves, or ! أَهُوْلاً، شُهْبَانُ الجَيْشِ heroes, of the army]. (A.) __Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شَهَابُ see بُلْهَ. أَشْبُ عُونَا عُتَمَةً شُبَّانَةً اللهُ ُهُمَّتُ: see أَشْهَبُ, first sentence.

The hedge-hog; syn. تُنفُذُ. (Ş, K.)

أَثْبُتُ Of the colour termed مُثَنِّة ; (S, Msb, K;) as also بُنُاهِ (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former (\$, Msb, K:) and pl. (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Msb.) and مُنْبَاً to a she-mule. (Mgh, Msb.) [Golius, on the authority of Meyd, explains أَشُبُ أَدْمَهُ, applied to a horse, as meaning Subniger, spadiceus: and اُشْهَا as meaning lucide leviterre viridis: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dustwas الشَّهْبَاءَ [أَخْضَرُ and أَدْهَرُ was the name of a mare belonging to El-Kattal El-Bejelee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, significs Of a white colour intermixed with black: thus applied, it is like عُرّة applied to a ewe. (K.) Applied to a [or blaze on a horse's forehead], it means In the alteration of their colour. (TA.) ______ [or swearing and that of informing at the time of

which are hairs differing from the whiteness [of the blaze]. (S.) And الأشاهب is [a pl. formed from الأشيَّا as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) __ Applied to ambergris, (K, TA,) + Of an excellent colour, i. e., (TA,) inclining to whiteness. (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., ! That has been filed so that its blackness has gone: (S, A, TA:) or that has been filed lightly, so that all its blackness has not gone. (AHn, TA.) [Hence,] اَحْتَيَةُ أَمْيَاءً + A great troop having numerous recapons; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or a troop of which the iron [of the weapons and armour] is white and bright: (TA:) or, as also مُعَتِبَةً شُهَابَةً 🕈, a troop upon which is [seen] the whiteness of the iron [weapons sc.]. (T, TA. [See also المُعَمِّدُ مُلْكَ , voce مُتَمِينَةً مُلْكًا And مَثْمِينَةً A strong army [app. because of its numerous weapons]. (TA.) __ أَرْضُ شُهِبَا لِـ + A land in which is no verdure, by reason of the pancity of rain.
(TA.) And [hence,] المنت ثم A year of drought, or sterility, white in consequence thereof, (TA,) in which is no verdure, or in which is no rain : (K, TA:) next in degree is the بَيْضَاء, then, the جَمْراً, which is more severe than the بَيْضًا. (TA;) and then, the سُوداً (TA in art. سُوداً:) or a year that is white by reason of the abundance of snow and the want of herbage: (IB, TA:) or a year of drought, or sterility; because the seedproduce dries up therein, and becomes yellow: and عَامْرُ أَشْبَتُ signifies the same. (Har p. 150.) (عَامَانِ أَبْيَضَانِ) Two white years أَشْهَبَانِ And between which is no verdure (K, TA) of herbage. (TA.) And يَوْمُ أَشْبَ 1 A cold day: (A, K:) or a day of cold wind; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or a day of hoar-frost: (Az, TA:) a day of cold wind and hoar frost; and (اللَّيْكُ is termed اللَّيْكُ) is termed عُبَيًّا إِنْ اللَّيْكُ (in like manner) (S.) In the following verse, cited by Sb,

فِدًى لِبَنِي ذُمُّلِ بُنِ شَيْبَانَ نَاقَتِي إِذَا كَانَ يَوْمُ ذُو كُوَاكِبَ أَثْهُبُ

May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheyhan when there is a day of difficulties, or distresses, . . .] the meaning may be [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And ,[شِهَابٌ pl. of ِ الشُّهُبُ (O,) or الشُّهُبُ [pl. of الشُّهُبُ (K,) [but the former, I think, is evidently the right,] † The white nights; (زاللّيَالي البيضُ ; [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. بيض;)] (O;) three nights of the month; (K, TA;) because of

also signifies + A hard, or difficult, affair or case, (K, TA,) such as is disliked, or hatel. (TA.) And أَشْهُبُ بَازِلُ + A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]: termed Ji because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. البزل]) _ And الأشبَ signifies The lion. ((), K.) [And in the Deewan of Jereer, it is applied to The swim. (Freytag.)]

شهد

1. شُهِدٌ, (Ṣ, A, Mgh, L, Mṣb, Ķ,) aor. -; (Ķ;) and شَهُنَّ, aor. -; (Ķ;) also pronounced and written nccord. to شِهِدَ Akh, S, K,) and شِهْدَ , and شِهْدَ , nccord. to a rule applying to all verbs of the measure فعل of which the medial radical letter is a faucial; (MF;) inf. n. شَهَادَةٌ (S, A, Mgh, L, Mgb, K) and شَهَادَةٌ: (TA; [there written without any syll. sign, and not found by me in any other Lex.;]) He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, Msb:) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness: (L:) he gave decisive information. (Ṣ, A, L, K.) [See also شَهَادَة below.] You say, شَهِدَ بكَذَا, inf. n. as above, (Ṣ, A, Mgh, L, Mah, K,) He told, or gave information of, such a thing, as having witnessed it, or seen or heheld it with his eye; (Mgh, Msh;) or declared such a thing as knowing it; (L;) or gare his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it; (S, A, L, K;) عند الحاكم [in the presence of the judge]; [for, or in favour of, such a one], (S, Mgh, L, K,) and عَلَى فُلَانِ [against, or in opposition to, such a one]. (Mgh.) And شَهِدَ عَلَى He gave decisive information [respecting such a thing (as in the Kur xlvi. 9, and in many other instances); he testified respecting it]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] شَهِدَ ٱللهُ أَنَّهُ لَا إِلَّاهُ إِلَّا هُوَ [,what follows in the Kur [iii. 16], means God hath giren evidence that there is no doity but He: (Abu-l-Abbás, IAmb, Jel:) or God knoweth &c.; (Ahmad Ibn-Yaḥyà, K;) and so شَهِدَ الله throughout the Kur-án: (Aḥmad Ibn-Yaḥyà:) or God mith &c. : or God hath written &c. (K.) And ان لا الله الله الله I know, (Mab, K,) [or acknomledge,] and I declare, [or testify, that there is no deity but God:] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the عَلَيْهُ الشَّهَادُة (Meb.) [And hence, أَعْلَمُ sense of means The sentence declaring that there is no deity but God and that Mohammud is God's apostle.] مَبِدُ بَاللهِ (Mgh, Meb,) aor. - , inf. n. شهارة, (Mgh,) means He swore by God : (Mgh, Msb:) and أَشْهَدُ بِكُذَا I smear by such a thing. (Ş, K.) أَشْهَدُ بَاللهُ لَقَدْ كَانَ كَذَا I swear by God that such a thing happened, or tooh place, combines the meaning of witnessing with that of

uttering these words; as though the speaker said, I swear by God that I witnessed such a thing, and now I inform of it. (Msb.) Accord. to some, when one says only أَشْهَدُ, not adding it is an oath. (TA.) ــ كُذًا ـــ (TA.) مُبِدَ عَلَى كُذًا of which one meaning has been expl. above, means also He became a witness (غاهد) of, or to, such a thing; (S, K;) he had hnowledge of such a thing, and witnessed it, or saw it or beheld it rith his eye : (Meh :) and شَهِدُهُ, (Mgh, L,) inf. n. شَهُادَة, (L,) [likewise] signifies he witnessed it; or saw, or beheld, it, or him, with his eye; (Mgh, L;) and (Mgh, L, Msh) so شاهده (A, Mgh, L, Mṣb, K̄,) inf. n. مُشَاهَدَةٌ (S, A, I, Mṣb.) [Henec,] one says, مُشَاهَدَةٌ حَالٌ جَبِيلُةٌ [A comely, or pleasing, state, or condition, of him was witnessed]. (A.) __ And شَهْدُهُ, (aor. -, K,) inf. n. , He was, or became, present at it, or in it; (Ş, A, Mgh, L, Msb, K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msh,) وَمَنْ شَيِدَ مِنْكُمْ ٱلشَّهْرَ فَلْيَصُهُهُ (msh,) in the Kur [ii. 181], Therefore whosvever of you shall be present in the month, and stationary, not iourneying, he shall fast therein (Mgh, Mşb) as long as he shall remain present and stationary: (Mab:) being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] lle attained to [the being present at] شَهِدَ الجَبِعَةَ the line meaning, as in many other instances, the prayer of Friday]: (Mgh:) and he attained to [the being present at] the [or festival, or the prayer thereof]. (Msb.) يَشْهُدُ بَيْعُكُمُ (Hence also,] it is said in a trad. [Swearing, and unprofitable speech, attend your selling]. (TA in art. شوب: see 1 in that art.)

2: sec 4.

3: see 1, latter half, in two places.

4. أَشْهَدْتُهُ عَلَى كَذَا I made him to be a witness (عَاهِد) of, or to, such a thing: (S, Mgh, L:) [and in like manner,] الشَّهُ تُنُهُ الشَّيْء I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye. (Msb.) See also 10. اِنْبَادُ in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, "This thy wall is leaning, therefore demolish it," or "feared, therefore repair it." (Mgh.) _ also signifies He caused him to be present. (K.) You say, أَشْهَدُنِي إمْلَاكُهُ He caused me to be present [at, or on the occasion of, his being put in possession]. (S.) __ أشهدُ see 10. __ [as intrans.] + Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum; (Ṣ, Ķ;) as also أُشْهِيدٌ (K,) inf. n. تُشْهِيدٌ: (TA:) is a عُسَيْلَةُ [from مُبُدُّ signifying "honey;" for term for مُذَى. (S.) + He rendered his مَذَى [or waist-nrapper] of a reddish hue and of a dark dust-colour (اخضر) [hy the act above-mentioned]. (L.) + Me (a boy) attained to puberty. (Th, similar cases, does the intermediate pronunciation

TA.) And اشهدت She (a girl) monstruated: and attained to puberty. (K.)

5. التَّشَوُّد in prayer is well known; (Ṣ, Ķ;) The reciting of the form of words commencing with a straight [see art. :] from the occur-أَشْهَدُ أَنْ لاَ إِلاَهُ إِلَّا ٱللَّهُ renee therein of the words أَشْهَدُ أَنْ لاَ إِلاَّهُ إِلَّا ٱللَّهُ (Mgh,* TA. [See also Har p. 611.])_ And تَشَهَّدُ also signifies He sought, or desired to obtain, martyrdom. (L.)

10. استشهده IIe ashed him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear nitness; or to give decisive information. (S, Mgh, L, Mab, K.) You say, اسْتَشْهُدْتُ فُلَانًا عَلَى فُلَانِ I ashed, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one. (L.) And التَشْهَدُتُ الرَّجُلَ ُand أَشْهَدْتُهُ * I asked, .or re عَلَى إِقْرَادِ الغَدِيمِ quired, [&c., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor. (L.) _ [Hence,] Ile adduced, or استشهد بِبَيْتِ عَلَى مَعْنَى كَلِمَةٍ urged, or cited, a verse as an evidential example of the meaning of a word]. (A phrase of frequent occurrence in the larger lexicons.) _______ (S, K) and الشيد (K) He was slain a martyr in the cause of God's religion. (Ş, K. [See شبيد.])

: see شُهِد , first sentence. = Also, and (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Aliyeh, (Msb, TA,) Honcy: (K:) or honcy in its max [i. c. its comb]; (S, Msb;) honey not expressed from its wax [or comb]: (TA:) pl. شَادٌ (S, is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also شُهْدَة. (TA.)

شيد: see the next preceding paragraph.

in two places. شُهُودُ

is also written and pronounced شبيد , with kesr to the : (K, TA:) and in like manner is every word of the measure فعيل having a fancial letter for its medial radical, whether an epithet, like this, or a subst., like عَيْفُ and يُعِيْرُ El-Hemdánec says, in the "Iaráb el-Kur-án," that the people of El-Hijáz, and Benoo-Asad, say and رَعِينُ and رَحِيرُ, with fet-h to the first letter; and Keys and Rabee'ah and Temcem say and بعير and بعير, with kesr to the first letter: Suh says, in the R, that Temeem proof which the medial radical فعيل letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a fauand the جليل and كريم and كبير like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in

termed إِمَالَةُ الفَتْحِ, (i. e. the pronouncing fet-h like "e" in the English word "bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] in several senses, as شَهِيدٌ ـ is syn. with شَهِيدٌ shown below]: and its pl. is شَهُدُهُ. (S, K.) See in six places. __ Also Possessing much knowledge with respect to external things : juice is used in the like sense with respect to internal things; and غلية, in the like sense absolutely. (L.) [Hence, perhaps,] وَأَدْعُوا شُهَدَاءَكُمْ in the Kur ii. 21, [as though meaning And call ye to your aid those of you who possess much knowledge: or] the meaning here is, your helpers: (Bd:) or your gods whom ye worship. (Jel.) as a name of God means The Faithful, or الشَّهِيدُ Trusty, in his testimony, (Zj, L,) or in testimony: (K:) and (Zj, K) as some say, (Zj,) He from whose knowledge nothing is hidden; the Omniscient. (Zj, L, K.) __ Also, derived from الشَّهَادَة or from ,الشُّهُودُ or from ,الْهُشَاهَدَةُ (all inf. ns.,) accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure (Msb, TA;) or in the sense of the measure فاعل (TA;) A martyr who is slain in the cause of God's religion; (S, K;) [i. e.] one who is slain by unbelievers on a field of hattle; (Msb;) one who is slain fighting in the cause of God's religion: (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the المُعَدِّة, or ground : (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K,* TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy: (IAth, L:) one who dies of plague, or pestilence: a woman who dies in a state of preynancy: (L:) and to some others: (IAth:) the pl. is شَهُدُانَا. (A, Mab, K, &c.)

[see 1:] Information of what one has witnessed, or seen or beheld with his eye: (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from الْهُشَاهُدَةُ: (Msb:) declaration of what one knows: testimony, attestation, evidence, or witness: (L:) decisive information. (S, A, L, K.) _ An oath: pl. so in the Kur xxiv. 6 [and 8]. (TA.) __ Martyrdom in the cause of God's religion.

(Ş, K. [See مُشْهَدُ as expl. __ Also i. q. مُشْهَدُ below: see the latter word. __[And it is used in the sense of عَالِمُ الغَيْب وَالشَّهَادَة [,thus : مُشَاهَدٌ the sense of the Kur vi. 73 &c., means The Knower of what is unseen and of what is seen. (Jel.)

مُنِيدُة A roasted lamb: or [the kind of food (Har. p. 609.) شَهَادْ . [q. v.]: pl. شَهَادْ

Always present. (Freytag from the Deewan of the Hudhalees.)]

(Ş, Mgh, L, K) and مُبِيدُ (Ş, Mgh, L) شَاهِدُ One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye: (Mgh, L:) one who declares what he knows: (L:) one who knows, and declares what he knows: (ISd, TA:) a witness, as meaning one who gives testimony, or evidence; who bears witness: (S,* L, K:) [one who gives decisive information: (see 1, first sentence:)] pl. of the former مُبُدّ (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صُحُبُ is of صَاحِبُ , and مَاحِبُ (Ş,) but some disallow this; (TA;) and high [but see what is said of this in the latter half of the paragraph] and أَشْهَا وُ are also pls. of شُهَا وُ, (Mgh, شُهُدَآن is شَهِيدٌ * L,) or of شَهْدُ : (Ṣ, Ķ :) the pl. of (Ş, Mgh.) [Hence,] المعَهَا سَائِقُ وَشَهِيدٌ اللهِ إلى أَنْ أَنْ وَشَهِيدٌ اللهِ أَنْ أَنْ أَنْ اللهُ اللهُ أ الشَّاهِدُ [Hence also] ـــ سوق Kur l. 20: see art. a name of the Prophet; (K;) meaning The witness against those to whom he has been sent. (Jel in xxxiii. 44.) _ And عُاهِدُ An angel: (Ş, L, K:) or a guardian angel: (Mujáhid:) pl. or this means the prophets. (TA.) __ And The tongue: (S, L, K:) from the saying, Such a one has an elegant نفلان خَاهِدْ حَسَنْ مَا لِفُلَانِ رُواً وَلَا شَاهِد ,diction. (L.) One says also Such a one has neither goodliness of aspect nor tonque. (Aboo-Bekr, L.) __ [As a conventional term used in lexicology &c.,] An evidential example, generally poetical, of the form or meaning of a word or phrase : pl. شُوَاهِدُ the seiences that and الصُّرُف and اللُّغَة being those of شَوَاهِد and and البَدِيع and البَيَان and المَعَانِي and of the خُطْبَة and الغُوَافي (MF on the العُرُوض عَلَى كَذَا One says, المَد الله عَلَى كَذَا and عَلَى كَذَا This is an evidential example of such a thing.] With respect to the classical language, absolutely, are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see also, accord. to the general decision of the learned, from the Traditions of Mohammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprà. [See, again, مولد.]) The classes of the poets from

إسْلَامِيُّ and مُخَضْرَمُ and إِسْلَامِيُّ and إِسْلَامِيُّ and مولد:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi supra:) but they are taken from the poetry of the fourth class and المُعَانِي and with respect only to the sciences (Idem, and Kull p. 348.) البُدِيع and البَيَان The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Mohammad: that of the latest, about a century after his death. (See the Preface to this work.)] __ Also Knowing, (Msb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eyewitness; (L, Msb;) as also غبيد pl. of the former [or, as is said in the L in art. ..., of the former or of the latter,] شُهُودُ and أَشْهَادُ [but see what is said of these pls. in the first sentence of this paragraph ;] and of the latter شُهُدُاً. (Msb.) See an ex. of الشيد in this sense in a verse cited voce [Hence, in the present day, applied to A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kadee.] _ Present; a witness as meaning one personally present; (S, L, Msb, K;) as also أُشَيْدُ (Msb:) pl. of the former شهيدٌ (Ş, L, K) [and أشُهُودٌ لله, as above,] and بشهُودٌ لله, (K,) or this last is used as a pl. but is originally an inf. n. رالشَّاهِدُ يَرَى مَا لَا يَرَى الغَاتَبُ ,S, L.) One says meaning The present knows what the absent knows not. (Mgb.) And قوم شبود People, or persons, كُلْمُتُهُ عَلَى رُؤُوسِ الأُشْهَادِ present. (Ş, A.) And [I spoke to kim before witnesses, or persons present]. (A.) - [Hence, app., being opposed to غائب,] A running in which a horse exerts his force unsparingly; (A, L;) as in the saying, The horse has a run which he لِلْفَرْسِ غَائِبٌ وَشَاهِد reserves [for the time of need], and a run which he performs unsparingly; like the saying, a شَاهِدُ or : (A: [see I in art. صُوْنٌ وَبَذْلُ means a running that testifies the excellence of a horse, (IAar, K,) and his quality of outstripping others. (IAar, TA.) _ A star [app. when visible]; (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) __ [Hence, accord. to some,] مَكْرَةُ الشَّاهِد The prayer of sunset; (A, L, Msb, K;) because it is the prayer that is performed when the star becomes visible; (Sh, L;) also called صُلَاةُ البَصَر, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to ; الْمَشْهُودُ ♦ see art. (; بصر)] as also ; صَلَاةُ البَصَر; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Msb]: AM asserts that the first reason assigned above is the right one, because whose poetry شواهد are taken are the Pagan | the prayer of daybreak, in like manner, may not

Arabs, the Mukhadrams, the Islamees, and the be ahridged, and is not thus called; but it is thus called by a poet. (L.) __ And الشَّاهِدُ is a name of Friday; (Fr, K;) as also المُشْبُودُ *: or the latter is the day of resurrection: (K:) or the day of 'Arafeh : (Fr, K : [see غَرْفَة]) because of the presence and congregation of people on each of those days. (TA.) __ also signifies Matter resembling mucus, that comes forth with the fætus: (S, K:) pl. : which latter, accord. to ISd, means the أغْرَاس [pl. of غرش, q. v.,] upon the head of a young camel at the time of its birth. means The marks left by شُهُودُ النَّاقَة the blood, or by the membrane that enclosed the fictus, of the she-camel, in the place where she has brought forth. (S, K.) - Also A quick, or an expeditious, thing or affair. (K.)

رَشْهِيدٌ The earth, or ground. (K.) See الشَّاهِدَةُ

A place where people are present or assembled; a place of assembling; an assembly; (K) and مَشْهُدَةً * and مَشْهُدَةً * (K) and مَشَاهِدُ [Hence,] . مَشَاهِدُ (L:) pl. مَشَاهِدُ The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh. (L.) - [A funeral assembly or procession. __ A place where a martyr has died or is buried. __ And The aspect, or outward appearance, of a person; like مُواًى: see an instance voce عود.]

Slain a martyr in the cause of God's religion. (K. [See also شَهِيدُ.])

امرأة مشيد, (Ṣ, A, Ķ,) without 3, (Ṣ,) and مشهدة, (A,) A noman whose husband is present with her: (S, A, K:) opposed to أَمْوَأَةُ مُغْيِبُةً (S, A;) this last with 5. (S.)

مَشْرِدُ and مُشْرِدُةُ see مُشْرِدُةً

A place of assembling at which numerous persons are present]. (A.) And يوم A day on which numerous persons are مُشْهُود present: and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.) And مَكُونُهُ مَنْهُودُهُ مَكُنُوبَةُ A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is mritten, or registered. (L.) See also عُلمد, in two places, in the last quarter of the paragraph. Past and present and future; the tenses of a verb. (Kh, L in art. ...)

شهدانج

بَيْدَانِج, (K accord. to the TA,) with fet-h to the ش and kesr to the ش, (TA,) and شُ (K accord, to the TA,) or شُهُدَانَجُ (Mgh, Mab, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-h to the ., (Msb,) and ثاهدائج, (CK,) arabicized from [the Pers.] مُانَهُ رَانَهُ, which means "king of grains,"

(Ibn-El-Kutbee, TA,) The seed of the قتب [or hemp]: (Mgh, Msb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] ببق and برص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ القَرْعِ, (Ķ,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

1. شَهْرُو (Ṣ, A, K,) nor. -, (Ṣ, K,) inf. n. مَهْرَهُ (Ṣ;) and مُهْرُو ; (Ṣ;) and مُهْرُو ; (Ṣ;) and زَيْشِيرُ ; (Ṣ;) and اشتبره (Ṣ, Ķ;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, ahominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a had sense, or infamous. (A, K.) You say, inf. n. as above, I dirulged the story, or لفُلَان فَضِيلَةٌ ٱشْتَهَرَها للهُ And للهُلان فَضِيلَةٌ ٱشْتَهَرَها للهُ Such a one has an excellent quality whick النَّاسُ the people have made commonly known]. (S.) I rendered him conspicuous شَهُوْتُهُ بَيْنَ النَّاسِ And [or notorious or celebrated or renowned] among and شَهُرْتُ زَيْدًا بِكُذَا And مُنْهَرْتُ زَيْدًا بِكُذَا [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, Msb;) [but] the latter has an intensive signification: أَشْهُونُهُ , with I, in the sense of , has not been transmitted: (Mab:) or is not of established authority. (Mgh.) One says also, , and اشْتَهَرَ بكُذَا, [generally, but not always, شُهرَ بكُذَا in a bad sense, meaning] He mas rendered, or became, notarious, or infamous, for such a thing: (A:) the latter verb being intrans, as well as اشتَهُرت ال (TA.) And [hence one says,] meaning I I held such a one in light, or little, estimation, or in contempt, and expased his vices, faults, or evil qualities or actions. (A.) -And شَيْرَ سَيْفَه, (Ṣ, A, Mab, K,) aor. -, (Ṣ, Mab, K,) inf. n. شهر, (S, Msb,) He drew his sword (S, Msh, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also ♦ شهره. (K.)

2: see above, in three places. [In modern Arabic, often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

رشهَارٌ (Ṣ, Ḳ) and مُشَاهَرَةً (Ṣ, Ḳ) and مُشَاهَرَةً (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by الْهُعَاوَمَةُ is like الشَّهُو from الهُشَاهَرَةُ (: TA:) from العام (S, TA.)

شهر - شهدانج Msb, • K) And اشهر الصّبِي [The child became a month old; or] a month passed (lit. came) over the child: similar to أُحُولَ, (A,) or to أُحَالَ. (Msb.) And اشهرت الدّار The house became altered, or changed, and months passed over it. (TA in art. عول.) __ Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) - And We entered upon the month, i. e., the lunar month. (Th, S.) _ And اشهوت She (a woman) entered upon the month of her bringing forth. (Msb, K.)

8. اشتبر It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly hnown, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it mas, or became, exposed as such, or rendered notorious in a had sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Msb.) sec 1. = As a trans. verb : sec 1 in : اشتهر بكَّذَا three places.

The new moon, when it appears: (IF, A, Mgh, O, Msb, K:) so called because of its conspicuousness. (Mgh, Msb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأْيْتُ الشَّهْرُ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., مُومُوا الشَّهْرُ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., وَإِنَّهَا الشَّهُرُ تِسْعُ وَعِشْرُونَ meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] - Also The moon: or the moon when conspicuous, and near to being full. (K.) oxdot And [A lunar month;] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Msb;) and so called because of its being manifest: (Msb, TA:) pl. [of paue.] اَشُهُوْ (Msb, K) and [of mult.] مُهُوْدُ (Ṣ, Mṣb, K.) The following are the modern names of the months: 1. المحرّد [to which the epithet الحَرَامُ is often added]: 2. الخَوْرُ (to which the epithet الخَيْرُ is often added): أَوْلُولُ 3. وَبِيعُ الأَخِرُ 4. وَبِيعُ الأُولُ 5. : [الثَّانِيَةُ or جُمَادَى الآخِرَةُ .6 : جُمَادَى الأُولَى 7. رُجُبُ [to which is often added the epithet رُجُبُ, and that of يُعُبَانُ . 8. [الفَرْدُ to which we added, and some-المُعَظَّرُ added, and someto which the رَمَضَانُ 9. [الشّريفُ to which the epithet الهُبَارَكُ is appropriated]: 10. شُوَّالُ (to which the epithet المكرَّم is frequently added]: see the second : زُو الحِبِّةِ عَلَمَ and 12. of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing nu-بُصَّانٌ . 4 : خَوَّانٌ . 3 : نَاجِرٌ . 2 : مُؤْتَمِرٌ . 1 . meration : عَادِلٌ .8 : الرَّصَرُّ .7 : حَنِينٌ .6 : رُبَّى .5 : [q. v.]: or : بَرَكْ . 10 : وَوْنَهُ . 11 : وَعُلْ . 10 : نَاتِقْ . 10 مُوْتَبِرُ Ibn-El-Kelbee, in TA, voce? بُرَكُ

[But authors differ respecting some of these names, as will be seen in other articles.]) أَشُهُرُ مَعْلُومَات said, in the Kur [ii. 193], to be the period of the pilgrimage, for by , which immediately precedes, is meant وَقْتُ الصَّحِ, (Mgh, Msb,) or ,(Msh,) applies to Showwal and Dhul-Kaadeh and ten days of Dhu-l-Hijjeh, (Mgh, Msh,) accord to Aboo-Hancefel (Mgh) and most of the learned, part of Dhu-l-Hijjch being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتُهُ مَذْ يَوْمَان, the period of separation having been a day and a part of a day: (Mal:) or [and] nine days of Dhu-l-Ilijjeh with the night preceding the day of the sacrifice, accord. to Esh-Sháfi'ee: (Mgh:) or [and] all Dhu-l-Ifijjeh, accord. to Málik: (Mgh, Msh:) [in these two explanations the two months next preceding being meant to be included:] or Showwal and Dhu-l-Kandch and Dhu-l-Hijjch and Moharram, accord. to Aboo-'Amr Esh-Shaabee. (Msh.) __ Also † A learned man: (O, K:) [because of his celebrity:] pl. مُهور. (O, TA.) __ [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

[They ment furth from Nejd in a state of confidence, the new moon being like the nail-paring].

a subst. from الاشتهار, (Mgh,) signifying The appearance, conspicuousness, manifestness, naturiousness, notableness, or publicity, of a thing: (S, O, Msb:) or [generally] its appearance, &c., as had, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) - Any eril thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAar, O, TA.) ___ A dress of the most excellent or superb kind; and one of the rilest or meanest kind: both of which are forbidden. (Mgh.) - [It is also used in the sense of أَمْشُهُورُ One says, مُثَهُورُ 1[Ile rendered him notorious, either in a bad or in a good sense]. (A.) And صَارَ شُهُوَة , (K in art. رول, i. e. | + [He became notorious, &c.]; said of a man. (TK in that art.)

or hackney] between the برذون شهری or mare of mean breed] and the horse of رَمُكُة and لَمْ يَرْكَب الشَّهْرِيَّةَ ,generous breed : one says If did not ride hackneys of the sort الشُّهَارِي above mentioned]: (A:) or شَهْرِيَّة signifies بَرَاذِين [or hackneys]; and its pl. is شَهَار: (Mgh:) or a sort of بَوَاذِين [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

الْمُهُرُّانِ More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, hnown.

Henee, الأَشْهُرُانِ The drum and the banner.
(Gol., from Meyd.)]

أَثَاهِرُ [in the CK اَتُناهِدُ The whiteness of the narcissus. (K, TA.)

A child a manth old. (O, TA.)

: see the following paragraph.

hnown; mell spohen of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) us also أَمُورُ (O, K, TA,) and [in an intensive sense] مُمُورُ (TA.) [And Anything apparent, conspicuous, manifest, notorious, notable, commonly hnown, or public: lit. rendered apparent &e. Applied to a word or phrase or meaning, Cummonly hnown or obtaining or received; well known; or held in repute. Hence عَلَى الصَّبُووِ According to common or mell-known, usaye; or according to common repute.]

(34.4

1. شَهُوَقٌ, aor. -, (Ṣ, Mẹb,) inf. n. شُهَوَّ (Mẹb,) said of a mountain, and of a building, &c., (see أهُمْ,)] It rose high; or became high, or elerated, or lofty. (S, Mab.) __ شَهَى aor. - and -, inf. n. مُهَى __ and -, inf. n. مُهَى __ [Ind مُهِيَّى], said of an ass, [Ile uttered the ending of his hraying, or the final sounds thereof;] (S;) [for] شَهِيقُ signifies the ending, or finai part, of the crying, or braying, of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زُفير signifies the "beginning, or commencing part, thereof:" (S:) or شہیق signifies the drawing back of the breath; and زفير the "emitting thereof:" (Lth, S: [bnt the reverse is said by Lth and in the S in art. : شَهِينٌ significs the same as تَشْهَاقُ and : زفر (\$:) or both of these words signify [absolutely] the crying, or braying, of the ass: (O, K:) Zj says that شَيِقُ as denoting one of the eries of the afflicted [in Hell] means a very high-sounding moaning: and that, accord. to some, زفير [as used in the Kur ubi suprà] is similar to the beginning of the ery of the ass, termed شَهِيقٌ; and that is in the chest. (TA.) [Said of a man,] شَبَقَ, aor. and ; and شَبِقٌ, aor. ; inf. n. شَبِقٌ and signify زَتَشْهَاقٌ O) and) شُهُوقٌ O, K) and) شُهَاقٌ The [sound of] weeping became reiterated in his chest: (O, K:) or, as in the L, he reiterated the [sound of] weeping in his chest. (TA.) [Or] , signifies [or signi, شُهَيَّى , aor. - and , inf. n. شُهَقَ fies also] He reiterated his breath, making his voice audible, naturally. (Msb.) One says also. Such a one uttered a single شُهَقَ فُلَانٌ شَهْقَةً فَهَاتَ شَهِّقَتُ عَيْنُ النَّاظِرِ And _ And شَهِّقَتُ عَيْنُ النَّاظِرِ The eye of the looker smote him with evil influence: (O, K, TA:) or, was pleased with him, and therefore continued looking at him. (A, TA.) مُهُمُّةُ A single cry. (Ṣ, TA.) [See 1, last sentence but one.]

Height, elevation, or loftiness. (TA.)

an inf. n. (Ṣ, O, Ķ. [See 1.]) — [And also an epithet.] One says خَسَنُ تَشْهَاقُ [app. meaning + A loud laughing, likened to the تَشْهَاقَ of the ass]. (Ṣ, O.)

شيل.

1. شَهُلُ , aor. عُرِلَ , (K,) inf. n. شَهُلُ , (S, O, TA,)

He (a man, S, O) had that quality of the eye

which is termed شُهُدُّ [expl. below]; (S, O, K;)

as also اشْهُدُّ , inf. n. اشْهُدُلُ . (K.) [And in like

manner caeh of these verbs is probably used as
said of the eye.]

2. تَشْمِيلٌ is a vulgar dial. var. of تَشْمِيلٌ [inf. n. of رَسُّرِيلٌ, q. v.]. (TA.)

3. مُشَاهُلُهُ (K,) inf. n. مُشَاهُلُهُ (S, O, TA,) He acted with him in an evil manner; or contended, or disputed, with him; syn. مُثَاهُ (S, O, K, TA;) and وُحَاهُ (which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَضُهُ (TA:) he revited him; or revited him, being revited by him: (K:) he exchanged bad names with him; syn. قَارَصُهُ (S, TA: [in the O, المُقَارِضُةُ is put for عَارَضُهُ]) he bandied words with him. (S, O, TA.)

5. تشهل, said of the freshness, or brightness, and beauty, of the face, (مَاءَ الْوَجُهُ) It went away, or departed, (O, K, TA,) by reason of emaciation. (TA.)

9 : see 1.

A mixture of two colours. (ISk, TA.) — Hence, (ISk, TA,) one says, في فُلَانِ وَلْع and في فُلَانِ وَلْع (JK,) † In such a one is lying. (ISk, JK, O, K.) = See also شَهْلُهُ.

شَهُلَةُ properly inf. n. of شَهَلَ see شَهُلُهُ.

مَّهُلَهُ مَّهُلَهُ مَهُلَهُ مَهُلَهُ مَهُلَهُ مَهُلَهُ مَهُلَهُ مَهُلَهُ مَهُلَهُ عَهُلَهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلِهُ عَلَيْهُ عَلِكُمْ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَاكُمُ عَلَاكُمُ عَلَاكُمُ عَلَاكُمُ عَلَاكُمُ عَلَا عَلَاكُمُ عَلَاكُ

i. e. blueness, فرقة A tinge, or mixture, of or grayness, or a greenish hue,] in the black of the eye: (Ṣ, O:) or, as also أَشَهُلُ , [this latter mentioned above as inf. n. of شَبِلَ, a tint] less than is erroneously put for الزُّرْق j, [in the CK, زَرَقْ [الزَّرْقَة which is here used in the sense of الزَّرَق and more beautiful than this, in the black of the cye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like but [consisting in] a paucity of blackness of شكنة, the black of the eye, so that it is as though it inclined to redness: (K:) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the cye; عُكُنَة being the like of a redness in the white thereof; thus expl. by A'Obeyd; and in like manner by Es-Semmák. (TA.)

أَشْهُلُ fem. of أَشْهُلُ [q.v.]. (Ṣ, O, Ķ.) = Also A mant; syn. عَاجَةُ (Ṣ, O, Ķ.) said by IF to be originally مَثْكُلُو (O.)

[app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.)

بَشَهُلُ , applied to a man, (Ṣ, O,) Having that quality of the eye which is termed عُمُلُدُ : (Ṣ, O, Ķ:) accord. to AZ, syn. with المُعَلِّ : (TA: [but see this latter epithet:]) fem. المُعَلِّ ; (Ķ;) which is applied as an epithet to an eye. (Ṣ, O.) — Also A mountain, and a wolf, dust-coloured inclining to whiteness. (En-Nadr, TA.) — And المُعْمَلُ is the name of A certain idol. (Ibn-El-Kelbec, O, Ķ.)

شهمر

1. مَرْمُ, aor. ², (Ṣ, Ķ,) inf. n. مُرَاهُ (Ṣ, TA) and مُرْمُ (ṬA,) He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (Ṣ;) [or] acute of mind or intellect; (Ṣ, Ķ;) clever, ingenious, sharp, or penetrating. (Ķ.) — And the (a horse) was, or became, smift; hrish, lively, sprightly, or agile; and strony. (Ķ, TA.) — [And app. It was, or became, rough, harsh, or coarse: for] مُرَاهُ عَنْهُ signifies مُرَاهُ اللهُ الله

applied to a man, Hardy, strong, sturdy, enduring, or patient; (\$;) acute of mind or intellect; (\$, \$, \$;) clever, ingenious, sharp, or penetrating; and segments signifies the same: pl. of the former (\$K\$) [and app. also: see in also: see judgment, or judicial decision, or exercise of authority, is effectual in affairs; (\$\frac{1}{2}\$, TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which

to other than a man: (TA:) pl. شهوه (K) [and app. شُهُرُ is syn. (TA brish, lively, sprightly, or agile; and strong. (K, TA.) = Also A stone which is placed at the in different مُصِيدَة or مُصِيدَة copies of the K) for a lion, and which falls upon it when he enters: as also .: (K, TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

app. meaning The kind of سعلاة i. q. شَهَامُ gohlin, or demon, thus called]. (As, S, K.)

The ذُنُول The مُنْهَمْ [q. v., i.e. hedge-hog; or a certain species of hedge-hog; &c.]: (K:) [see also the last sentence of this paragraph: and, (K,) or accord. to AZ, (TA,) the male hedge-hog: (S, K, TA:) or such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like. (TA.) , occurring in a verse of El-Aasha, عَلَى ظَهْرِ شَيْهَمِر is said by AO to mean + In a state of fright, or fear. (TA.) __ An old woman: (K:) or, accord. to IAar, a hedge-hog. (TA.)

see شيوم: Bee شيوم: Also Frightened, or made afraid. (S, TA.) ___ And, applied to a horse, Chidden; or incited to quickness. (TA.)

أَ شِيْنِيزٌ ADk, K,) and شِينِيزٌ, i. e. (ADk, TA.) . الحَبَّةُ السُّودَآءُ

1. مُنَهَا and مُنَهَا: see 8. = شَهَاهُ and مُنهَاهُ and مُنهَاهُ , aor. -; inf. n. مُبْقِعُ; It [food &c.] was good, nveet, pleasant, or the like. (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. [I made kim, or caused him, to desire, to long, or to desire eagerly]. (Msb.) - [And is said of the مناق الم It excited desire, longing, eager desire, or appetence. For ex., in art. نشبی in the K, سنات is said of the مناق , or berry of the sumach, meaning It excites appetence.] --- And الشيء الشيء He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, i. e. [This is a thing that هٰذَا شَيْءٌ يُشَيِّي الطُّعَامَ causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) _ [And accord. to an explanation of the inf. n., مُثْنِيةٌ, in the KL, seems to signify also He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. مُشَاهَاة , (K, TA,) inf. n. مُشَاهَاة , (TA,) He was, or became, like him; he resembled him. (K, TA.) = Also He jested, or joked, with him: (اهشو K in art. مَاشَاهُ (K in art. مَاشَاهُ). __ And accord. to IAar, it is also used in relation of the stomach and that of the generative organ.] (TA,) [erroneously written in the CK بثيثان,]

is imposed upon him: and in like manner applied to the smiting action of the [evil] eye [perhaps meaning He vied with him in smiting with the evil eye: see also 4]. (TA.)

> 4. اشهاه He gave him what he desired or eagerly desired. (K.) _ And He smote him with an [evil] eye: (K:) in this sense [said to be] formed by transposition from 🏎 (TA.) === means that she is desired, or eagerly مَا أَشَّهَا هَا إِلَى desired, [i. e. How great an object of desire is she to me!] as though it were from شبئ, though this was not said: and مَا أَشْهَانِي لَهَا ameans that thou art desiring, or eagerly desiring, [i. e. How desirous, or eagerly desirous, am I of her!] so says Sb. (TA.)

5. تشري He demanded with repeated desire. (K, TA.) So in the saying, (TA,) تشبّی عُلَی (Ṣ, TA) [He demanded with repeated) فُلُان كُذًا desire, of such a one, such a thing]. - See also what next follows.

8. اشتهاه (S, &c.) He desired it, or longed for it: (Mab:) he loved it; and desired it, or wished for it: (K:) or he desired it eagerly, or intensely: (M in art. فرس: [see an ex. in a poetical eitation voce شَهِيَّهُ اللَّهِ and أَشَهِيَّهُ, (S, Mşb, K,) aor. -; (Msb, K;) as also أَمُهَاهُ, aor. -; (AZ, Msb, K;) inf. n. شَهُوَةٌ (Ṣ, TA) and شَاهِيَةٌ which last is an inf. n. [of a rare class] like عَاقبَة ; (TA;) signifies the same: (S, Msb, K:) and so does (K.) [See what next follows.] تشبّاهُ ♥

[mentioned above as an inf. n.] is a word of well-known meaning; (S;) Desire, or longing, or yearning, of the soul for a thing; (Er-Rághib, Msb, TA;) [meaning for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for] it has a more intensive signification than إرادة; and the intelligent agree in opinion that it is not commendable: (M in art. either lamful or unlamful, it may:) [being either lamful or unlamful, it may be rendered as above: or appetite: or appetence: or lust: or carnal lust:] in the present state of existence, it is of two sorts, صَادِقَة [i. e. true], and [i. c. false]; the former being that without which the body becomes in an unsound state, as the occasion [or desire &e.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rághib, TA:) [also, to the gratification of venereal lust; thus in the K in شَهَوَاتْ the pl. is : شَغِرَةٌ and [: شَغِرَةٌ the pl. is (Msb, TA) and أُشْبِيَةٌ and; the last mentioned by AHci, and a rare instance of a pl. of the فعلة from a sing. of the measure فعل having an infirm letter for its last radical, like .[قُرْيَةُ pl. of قُرَى and like جُبُوةً pl. of جُبي (TA.) الشَّهُوتَانِ] means The two appetites, that

The latent desire &c.] mentioned الشَّهُوَّةُ الخَفيَّةُ in a trad. is said to be any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting kimself. (JM.) [شَهُوَةُ الطّين, lit. The longing for clay, is app. used as a general term for malacia : see حُمَّاض.]

and شُهُوَانِيُّ (Ş, Mab, K, TA) and مُهُوَانِيُّ and شُبِيُّ , (K, TA,) applied to a man, Desirous, or longing; (S,* Msb,* K,* TA;) or very desirous or longing; greedy; or voracious: (TA:) fem. (of the first, Mab) : شُهُوَى (Mab, K, TA:) pl. [of pl. of سَكَارَى [pl. of بَشَهَاوَى [K, TA, like سَكَارَى َ اَسْكُواْنُ]. (TA.) [See an ex. of the pl. in a verse رَجُلُ شُهُوَانُ لِلشَّىْءِ ,One says [.جُرْدَبَانْ cited voce [A man desirous &c. of the thing]. (S.)

see the next preceding paragraph.

longed for, or eagerly desired:] or pleasant, delicious, or sweet: (Msb, TA:) applied to food, أَبُو الشّبِيّ [Hence,] ___ [A.) إلى and to water. (TA.) † The بَرْبُط [or Persian lute]. (KL.) __ [And Golius adds, as on the authority of a gloss in a copy of the KL, † The water-melon (anguria).] . شَهُوَانُ See also شُهُوَانُ.

A man having much, or frequent, desire or longing or eager desire. (TA.) [See also شُهُوَانُ.]

[act. part. n. of 1; Desiring, or longing; &c.]. (Sb, TA.) شاهى البصر A man sharp of sight: (S, K:) formed by transposition from (.Ş.) . ثَالُهُ البُصَر

[More, and most, desirable, or pleasant or delicious or sweet]. One says, أَمُو أَشْهَى إِلَى at is more desirable, or pleasant &c., to me, or in my estimation, than such a thing]. (Msb voce بائی) See also another ex. in a verse .الو , in art, إلَى cited voce

نَّمْتُی: see گُیْد. ـــ[Used as a subst., its pl. is أَمُشْتَهَاتُ أَنْ

شوأ

1. مُثَانى, formed by transposition from aor. يَشُوْء and يَشُوْء, [but the latter form of the nor. is disallowed by MF,] He preceded me, or outwent me. (K.) = And He grieved me. (K.) And He pleased me. (K.) Thus it bears two contr. significations. (TA.) And aor. I شُوْتُ به I pleased him. (Lth, O.) ___ And شُوْوُهُ was pleased with, and rejoiced in, him, or it. (Lth, O, K.) [See also art. شأو.]

شوه see art. شأة n. un. شأة

in form like (تيم K, TA, and L in art. تيم) in form like the dual of ... [except as to the final vowel], and مُثَيَّنُ and تَيْحَانُ and تَيْحَانُ [q. v.], (L in faulty, or defective. (TA. [See also art. تيح,) [applied to a man,] Far-sighted; (K;) either in the proper sense, or metonymically applied to a man characterized by deliberation, and reflection, and looking to the results of affairs. (TA.) Each is also applied us an epithet to a horse. (L in art. تيح.) [The radical letters of this epithet are either شياً or شياً; therefore it is mentioned again in urt. شيا and another form thereof, without ,, (شَيَّان,) is mentioned in art.

مَوْبُ , aor. مَثُوبُهُ , (Ṣ, A, Mṣb,) inf. n. شُوبُهُ (Ṣ, A, Mṣb, Ķ) and ثُمْاتُ, (K,) He mixed it; (S, A, Msb, K;) such as milk with water; (Msb;) or honey with water. (A.) [And It mingled with it : for] one says also, اَشُوبُهَا خَبْرُ يَشُوبُهَا مَانَ رِيقُتُهَا خَبْرُ يَشُوبُهَا [As though her saliva were wine with which honcy mingled]. (A.) - [It is sometimes used in a good sense, but more frequently in a bad sense; and often means He adulterated, vitiated, or sophisticated, it.] It is said in a trad., يُشْهُدُ بَيْعَكُمُ الحَلِفُ وَاللَّغُو فَشُوبُوهُ بِالصَّدَقَةِ + [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with nlms]. (TA.) And it is said in a prov., عُو يَسُوبُ وَيَرُوبُ + He mices, or confounds, or mnhex a confusion or disorder, in speech and in actions: (S, TA:) or he says right one time and wrong another time: (As, TA:) or he defends without energy: (TA:) or he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is mutionless, and does not become excited to motion, or action; and it is not from [the words شُوب and موب npplied to] milk : so says Aloo-So'eed [i. c. As]: and he says also that حُنْهُ وَرَابُ means he defended him at one time, mul mas sluggish, or indolent, at another time: and that عنه inf. n. تثويث, means he defended him without energy: and thus this latter is expl. in the K, as is likewise شاب عنه: also that the Arabs say, meaning I لِعَيتُ فُلَانًا اليَّوْمَ يَشُوبُ عَنْ أَصْحَابِهِ found such a one to-vay defending his companions in some measure. (TA.) [See also art. روب]also signifies He acted trencherously, perfidinusly, or unfaithfully: (Fr, TA:) he lied: he deceived in selling or hnying: and he acted dishonestly, insincerely, or with dissimulation. (IAnr, TA.) __[See also IIar p. 448; where it is implied that it signifies also He spoke truth, or was veracious.]

2: see the preceding paragraph.

7: see what next follows.

8: اشتاب It was, or became, mixed; (O, K;) as also **انشاب الله الله**. (Ķ.)

inf n. of 1 [q. v.]. (S, A, &c.) __[Hence,] رُوب وَلا روب , occurring in a trad., means There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying: so says IAsr: or I am irresponsible with respect to this commodity: or, as he is related to have said, thou art irresponsible for its being

And مُثَوْبٌ (TA) and أَثُوبٌ (Ş, TA,) [each an inf. n. used as a subst. properly so termed,] or پُشِيَابَةٌ \P , (so in one copy of the S,) signify Amixture; an admixture; or a thing mixed with another thing. (S, TA.) Thus شوبا signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is مُوبًا , meaning a thing with which another thing is mixed. (Bd.) الشُّوبُ also signifies [particularly] What is mixed [with samething clse], of mater or of milh: (K:) one says, سَقَاهُ الذُّوْبَ بِالشَّوِبِ IIe gave him to drinh honey with mater, or milh, mixed [therewith]: (TA:) or سَقَاهُ الشَّوْبُ بِالنَّوْبِ اللَّوْبِ اللَّ drinh milh [mixed] with honey. (IDrd, TA.) ما عندى And Mixed honcy; as in the saying, ما I have not mixed honey nor milh such as is termed رَائب [q. v.]: (IAar, TA:) or [simply] honey &c.; (A, Msb, TA;) so called because they mix it with beverages; (Msb;) as in the He gave him to drinh سَقَاهُ الشُّوبُ بِالرُّوبِ Baying, honey with clarified butter, or with milk. (A.) مَا عِنْدُهُ شُوبٌ وَلَا رَوْبٌ ,And Broth; as in the saying He has not broth nor milh. (S, K: but in the signifies also A piece of شُوب latter, مَا لَهُ dough. (Ķ.) __ And [the pl.] أَشُوابُ signifies † A medley, or mixed multitude, of sundry sorts: a less particular term than أَوْبَاش, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawáleckec, it is an arabicized word, from the Pers. آشُوب. (TA in art. وشب)

in the next preceding paragraph.

Deccit, delusion, guile, or circumvention : (K: [see also :]) [or, app., somewhat theroof:] one says, في فُلَانِ شُوبَة [In such a one is deceit, &c.]. (TA.)

A virgin in the night of her devirgination: (Ibn-Abi-l-Hadeed, MF:) [either from having for its aor. يَشُوبُ, signifying "he mixed," or from غُابُ having for its aor. رَيْشِيبُ signifying "he became white-headed, or hoary as shown by what follows:] one says, أَنَتُ بلَيْلَة شَيْبًاء, (Ṣ and A in art. شيب, and Ķ in the present art.,) and بِلَيْلَةِ الشَّيْبَاء, (K,) She passed the night of a virgin then devirginated, (S, A, K,) and of the virgin then devirginated: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, بَاتَتْ بِلَيْلَةِ حُرَّةً (S, TA:) and one says (: حر TA in art: بِلَيْلَةِ حُرَّةِ and بِلَيْلَةِ شُيْبًا: (TA in art:) Z, in the A, mentions the first phrase in art. ... and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the نشياء in شياء is substituted for 3, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with

heard instead of شيباء: ISd, in the M, mentions it in arts. شبب and شوب; observing that the نقوب is said to take the place of j: J, as well as Z and others, mentions it in art. شيب [q. v.]. (TA.)

شُوْبٌ see : شِيَابَةُ and شيَابٌ

meaning The mhiteness شُوَائِبُ sing. of شُوَائِبُ [mixing] with the darkness of night. (Har p. 58.) _ The saying لَيْسَ فِيهِ ثَائِبَةُ مُلُك may be from نَيْسَ فِيهِ ثَائِبَةُ مُلُك he mixed it;" meaning There is not in it anything [of ownership, or right of possession,] mixed theremith, though small, or however small; like as one says, ثَيْسَ فِيهِ عُلْقَةٌ وَلَا شُبُهُةً ; it being an instance of the measure فاعلة in the sense of the measure مَفْعُولَة, as in عَيشَةً رَاضيَةً thus the lawyers use it. (Msb.) __ فَائِبَةٌ is also sing. of شُوَائب meaning Uncleannesses, filths, or pollutions; or unclean, filthy, or foul, things. (S, Msb, K.*)

شِيبُ the latter from , مَشِيبُ (Ş, Msh) and) مَشُوبٌ ["it was mixed"], Mixed. (S, Msb.) A poet says, (namely, Sulcyk Ibn-Es-Sulakeh Es-Saadee, TA,)

وَمَا الْهُ قُدُودِ فِي القِصَاعِ مَشِيبُ

i. e. [And the water of cooling-pots, in the wooden bowls,] mixed with seeds for seasoning and menns الفَتْحَةُ الْمُشُوبَةُ بِالكُسْرَة __(. \$.) with sauces. [The fet-hah that is mingled with kerreh; which is] the fethuh that precedes the I of إَمَالَة ; ns in when they are pronounced عَارِف and "'ébidun" and "'érifun"]; for allel consists in inclining [the sound of] fet-hah towards [that of] kesrch; whereby [the sound of] the I that follows it is inclined, and is not a pure 1; for like as [the sound of the fet-hah is mingled [with that of kesreh], so is [the sound of] the I [mingled with that of ی]. (L, TA.)

, with damm [to the مشاوب , and fet-h to the , [not with both of these vowels to the as supposed by Freytag,] The case (غلاف) of a flnsh or bottle; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AḤút on the authority of As: (TA:) pl. مُشَاوِبٌ: (AḤát, Ķ:) or the pl. signifies [receptacles of the pl. of مُقَق and [سَفَطُ pl. of أَسْفَاط [pl. of made of palm-leaves. (A.)

2. شُوَّدُ السَّحَابُ الشَّهْسَ The clouds covered the sun, (K,) us though it were turbaned with a dustcoloured haze inclining to yellow; as is the case in a year of drought; i. e. (T, L) thin clouds containing no water surrounding it, (T, L, K,) having ثُمُّوْذَتِ الشَّهْسُ __ (T, L.) للهُ وُدَتِ الشَّهْسُ (,تَشُوَّدُت nor شُوِّدُت nor شُوِّدُت thus in the L and K, not The sun inclined to setting, (T, L, K,) and becume covered with such clouds [as those above described]: (T, L:) became turbaned with clouds. (AHu, L.) . L,) + He turbaned him; رُشُونِدٌ . (inf. n. مُتَوَّدُهُ that of the woman; but that مُوْبِدً has not been attired him with a turban: (AZ, T, L, K:) app.

from شوّد الشهس. (T, L.) And شوّد رأسة † He kis pudenda: (O:) or as though he made bare his turbaned his head. (Mish.)

and اشتاذ + He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

Such a one is goodly in his فَلَانْ حَسَنُ الشَّيذَة manner of turbaning. (K.)

The hest of the creation, or of mankind, or people; syn. خَيْرُ الخَلْقِ. (K.)

† A turban; (IAnr, S, Mgh, L, Meb, K;) as also مَشُولُدُ (K:) pl. of the former ; مَشُولُدُ الْ (S, Mgh, L, Mab, K;) and of the latter مَشَاوِيدٌ. (K.) + A king: (K:) a crowned king. (TA.) - † A lord, or chief, (K,) to whom ohedience is paid. (TA.)

see the next preceding paragraph.

1. مَثَارُ (Ṣ,A,Mṣb, Ķ,) aor. مِثَارُ (Mṣb,) inf. n. مَثَارُ and مُثَارُ and مُثَارُ and (Ş, K,) and اشار ♦ and اشتار ♦ (K;) مَشَارَةُ استشار (A, K;) He gathered honey; (S, Msh;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places. (TA.) = شُور, inf. n. شُور, He exhibited, showed, or displayed, a thing. (IAth, TA.) -(Ṣ, شُوْر ,S, A, Mgh, Mab, K,) inf. n. شار الدَّابَّةُ Mgh, Mal, K) and شُوَار, (K, TA,) or شُوَار; (CK;) and أَشُوِيرُ , (A, K,) inf. n. تُشْوِيرُ; (TA;) and اشارها , (Th, K,) but this last is rare; (Th, TA;) He exhibited, or displayed, the beast, for sale, (S. A. Mgh, Mgh,) going to and fee with it, (S. Mgh,) or making it to run, and the like : (Msb :) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he wight know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شار نفسه the female slave. (K, TA.) [Hence] شار نفسه He displayed his agility, to show his power. (TA, from a trad.) __ And مُرْتُه I ornamented, or decorated, it. (TA.) Ile (a man) became goodly in countenance. (Fr, TA.) ___ He (a horse) became fat and goodly: (S:) and so تشورت ♦ said of a she-camel: (TA:) [and مارت said of a woman: (Freytag, from the Deewan of the Hudhalees:)] or عارت said of a she-camel, she became fat; (K;) and in like manner and استشار * said of a he-camel: (Ṣ:) and the camels became somewhat fat: (S:) and they became fut and guodly: (K:) or this last signifies ! they became fat; because their owner points to such with his fingers; as

2. تَشُويرُ به inf. n. تَشُويرُ: see 1. شوّر الدَّالَّةُ He did to him a decd of which one should be

though they desired to be pointed to. (A.)

menda. (S.) _ And شور به Lh, S,) and شور به (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lb, S.) He turned over [or separated and شور القطن _ [q. v.]. مشوًار q. v.]. (TA.) __ See also 4, in two places.

TA,) and مُشَاوَرَةً and , شَوَارٌ TA,) and both signify the same, (S, Msb.) He consulted him, or consulted with him; he debated with him in order that he might see his opinion; : respecting the thing or affair في الأُمْرِ (Msb;) (S, Mgh, Msb:) or the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.

4: see 1, first sentence. __ اُشْرُنی عَسَلًا, (K,) or عَلَی العَسَلِ, (Sh, Ṣgh, L,) Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) (K,) ,اشار بِهَا and اشار النَّارِ عَلَيْ see 1. اشار الدَّابَّةَ and أَشُورَ بِهَا , or أَشُورَ بِهَا, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and شُور لا بياً (K, TA,) He stirred up the fire, or made it to burn up; syn. وَنَعَيا ,. (K.) = إِثَارَةً, (M., M.,) inf. n. إِثَارَةً, (M.,) اثار إِلَيْه He made a sign to him, with the hand, (S, Msb, K,) or with the head, (Msb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Mab;) as also شور ۱ اليه, (ISk, S, Mah, K,) inf. n. تشوير. (Msb.) _ [And IIe, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اِسْمُ إِثَارَة A noun of indica-اشار إلى الحَرَكَةِ بِصَوْتِ خَفِي (&c. And ذَا عَهُ اللهِ المَركَةِ بِصَوْتِ خَفِي اللهِ اللهِ المَ [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الروم (l'Ak p. 351.) And اشار [IIe indicated the case] إِلَى الإعْرَابِ فِي الوَقْفِ in الْرُوْمُ in الْرُوْمُ pausing; as when you say is with a slurring of the final vowel-sound to one who says to you He made it اشار بِهِ ___ (أَتَّى voce إُمَّرَ بِي رَجُلُ hnown. (Ḥar p. 357.) _ اشار عَلَيْه He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har in the CK [اليه Jie] اشار عَلَيْهِ بِكُذَا [in the CK] counselled him, or advised him, to do such a thing; (S,* Msb;) showed him that he held it right for him to do such a thing: (Msb:) or he commanded, ordered, or enjoined, him to do such a thing.

He had a deed done to him of which one should be ashamed. (Ynakoob, Th, A, K.) [It occurs in a saying of Yaakoob, respecting an ashamed: (Yankoob, Th, A, K:) or he made bare | indecent action of an Arab of the desert, app. as meaning His pudenda became exposed; (see 2;) but some disapprove it, and say that it is not genuine Arabie; as is stated in the TA.]__He mas, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) = See also 1, last sentence.

6. اشْتُورُوا * and اشْتُورُوا * (A, Mgh, Meb) They consulted one another, or consulted together; they dehated together in order that they might see one another's opinion: (Msb:) تَشَاوُرُ signifies the extracting, or drawing forth, opinion; as also he ' ثَارُ from مُشُورَةً * and مُشُورَةً * and مُشَاوَرَةً * extracted houey;" (Bd in ii. 233;) and أَوْرَى اللهُ signifies the same as تَشَاوُرُ (Bd in xlii. 36, and Mgh.) = تَشَايَرُهُ النَّاسُ صوranapp. The people rendered him اشتهروه بإيصارهم conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the & were a substitute for])

8. اشتار: see 1, first sentence. ___ And see 10. See also 1, last sentence, in two places. الشار وَنَبَهُ i. q. الشَّار وَنَبَهُ [He (a horse) raised kis tail in running]. (Ṣgh, TA.) اشْتُورُوا = eee 6.

10. استشار: see 1, first sentence. __ See also 3, in two places. استشار النَّاقَةُ He (a stallioncamel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also 🕈 اشتارها. (A'Obeyd, TA.) == It (a man's case or affair) hecame manifest. (AZ, K.) _ He put ou, or clad himself with, goodly apparel. (K.) See also 1, last sentence, in two places.

in two places. شَيَّرُ see شَارُ

Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) ___ Sec also شُورة, with which it is syn. in several senses accord. to the O and some copies of the K.

شورة : sec شُورة, with which it is syn. in several senses accord. to the L and some copies of the K.

in three places. شُورَةً

in three places: = and see i. e. Confusion, or أَحْجَلُهُ عَلَيْهُ . = Also i. q. perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.)

(Ṣ, IAth, O, L, Ķ,) with damm, (IAth, L,) and المُوْرَةُ (TA, and so in some copies of the K,) and أَوْرَةُ (S, O, L, K,) in which the is changed from , (TA,) and أَوْرُ , (so in the L and in some copies of the K,) or مُوْرِه, (so in other copies of the K and in the O,) and بُتُوارُ ال (S, O, K,) and ۱ شيار (O, K,) Form, or appearauce; figure, person, mien, feature, or lineament : external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, الشُّورَة and فَلَانْ حَسَنُ الشَّارَة and الشُّورَة such a one is goodly in form or appearance, &c. He is هُوَ رَجُلٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ السُّورَةِ المَّا a man goodly in respect of form and of appear-

IAar: (O:) and أَدُورَةُ with fet-h, is expl. as signifying pleasing beauty : (TA :) app. from شور, the "act of exhibiting, or showing," a thing. (IAth, TA.) ___ Clothing, or apparel: (S, O, L, K:) مُورَةً \$ with fet-h, is said to have this signification by Th: and اشَارَة is also expl. as signifying goodly, or beautiful, apparel. (TA.) ... Ornament, ornature, or finery. (K.) __ Fatness. (K.) _ And مُثُورَة, with damin, and مُثُورَة, Aspect, or pleasing aspect; syn. مَثُولُة: and Internal, or intrinsic, state or quality; syn. مُثُبِّد. (K, TA.) One says, أَيْسُ لِفُلَانِ مُشُوَّارٌ i. c. مُنْظُرٌ i. c. مُنْظُرٌ آ. Such a one has not a pleasing aspect]. (TA.) And Such a one is good in فُلَانْ حَسَنُ الصُّورَة وَالشُّورَة respect of form, and of internal state or qualities, when tried. (TA.) And المِشْوَارِ * when tried. Such a one is good when one tries him. (As, TA.) == For the first word (شُورَةٌ), see also مُشُوارَةٌ And see مُشُورًارٌةٌ.

A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37,) sceura marina; of the class tetrandria, order monugynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic "schura" and by the people of Maskat, "germ" a sort of trees growing in iulets of the sea, in the midst of the water of the sea, resembling in the thickness of its stem and the whiteness of its bark, and also called قرم. (O.)

see مُشُورَة , in four places; and 6.

whether with or without tenween is not شُورَان shown] i. q. عَصْفُر [i. e. Safflower, or bastard saffron]. (K.)

(ISk, S, Meb, K,) شُوَارُّة see شُورَةً and شَوَارٌ * and شُوَارٌ , (Mab, K,) The furniture and utensils of a house or tent; (ISk, S, Mab, K;) such as are deemed goodly: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, Msb.) - And the first, (S, Msb, K,) and second, (Meb, K,) and third, (K,) The pudendum, or pundenda, (قرح, S, Msb,) of a woman and of a man: (S:) or a man's penis, [see also and his testicles, and his posteriors or anus is a form of impre- أَبْدَى ٱللهُ شُوَارَهُ (.K.) (إست cation, (TA,) meaning May God make bare his pudenda. (S, A, TA.) ريخ شُوَار 🗚 soft, or gentle, wind: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شُورَةٌ see شَيَارٌ. = Also a name given by the Arabs to Saturday, (S in this art., and K in art. و: شير) in the Time of Ignorance: (TA in art. ,شير) pl. [of pauc.] أُشَيْرُ and [of mult.] أَنْ فَيْرُ

ance, &c. (Fr. S. [See also below.]) — Goodliness, (Zj, K:) aecord. to Zj, you may say ثَلُونَةُ شِيرِ or beauty: (IAth, L, K:) so شَورة is expl. by [Three Saturdays, using as a pl. of pauc.]: so in the Tekmileh. (TA.)

> One's consulter, or counseller with whom he consults: and one's وَزِير [q. v.]: (K:) one qualified for consultation: (S, TA:) pl. شُوْرَاناً (K.) One says, فُلَانْ خَيْرُ شُيِّرٌ Such a one is [good,] qualified for consultation. (S, TA.) -A man goodly in respect of شارة [i. c. appearance, or apparel, &c.]: (Fr, S, A:) or beautiful, or good: in this or in the former sense, the fem., with ö, is applied to a woman. (TA.) One says, Verily he is goodly in form and in إِنَّهُ لَصَيِّرٌ شُيِّرٌ appearance or apparel &c. (Fr, S, A.) __ A man goodly in his internal, or intrinsic, states or qualities, when tried; as also 🐧 : one says and مُجُلُّ شَيَّرُ صَيَّرُ and شَارْ A man gaodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) ____ Fat: (TA:) or fat and goodly: (S, K, TA:) pl. applied to horses, (S, K,) and to camels. (ج.) مَ فَصِيدَةً شُيِّرةً ... (S.) A beautiful ode; excellent ode. (TA.)

or شُورة More, and most, distinguished by أَشُورُ أَشُورُ عَرُوسِ .[.i.e., form, or appearance; &e. أَشُورُ The comcliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebbà [a queen of El-Heerch, celebrated for her beauty]. (A, TA.)

or habitation of bees, generally خَلِيَّة ٨ مَشَارّ a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hire; as also أَمُشْتَارُّ (KL.) See the next paragraph. [And see also مُشْتَارُّ

White honey (TA) gathered, (Ş, TA,) or which one has been assisted to gather. (K, TA.) AA eites the following verse, (S,) of El-Kutáinec, (accord. to a copy of the S,) or of Adce Ibn-Zeyd, (O, TA.)

[And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honcy]: but As disapproves of this, and says that the right reading is مادى white honey of a habitation of bees from مَشَارُ ا which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the .. (S, TA.)

A thing ornamented, or decorated. (K.) مشُوَّارٌ اللهِ , (Ṣ,) or both, (TA,) The wooden implement with which honey is gathered: (S, K, * TA:) pl. of the former مُشَاور. (S.)

Also A rivulet, or stream- مشوّار sec مَشَارَةً let, for irrigation; syn. سَاقِيَةُ : (TA voce رُكِيبُ:)

[i. e. either a small channel of mater for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a دبرة [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مُعْطَعَةً,) for sowing and for planting: it may be of this art., or from المُشْرَة: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the mater [for irrigation]; as also وُبْرَةُ and عَشُورُ (R, TA:) pl. مَشَائِرُ and مُشَائِرُ (K.)

see the next paragraph, in four places.

signify the مَشُورَةً * and مَشُورَةً * signify the same: (Ş:) the first and second are substs. from : تَشَاوَرُوا and the third is a subst. from شَاوَرُهُ (Msh:) or the first (Lth) and second [which is written in the CK [مَشُورَةُ (Lth, K) and third (K) are from : أَشَارَ عَلَيْهِ (Lth) or الإشَارَة (K:) [they signify Consultation; or mutual debate in order that one may see another's opinion; or counsel, or advice: or a command, an order, or an injunction: or] the extracting, or drawing forth, opinion: (Bd, as mentioned above: see 6:) in the CK [مَشُورَةُ is of the measuro مَشُورَةً [in the CK, مُفْعَلَةً [originally مُفْعَلَةً مَفْعُولَةً, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this lust measure: (TA:) it is like مُعُونَة ; (Msb;) and is a contraction of مُعُورَةُ : (Fr, TA:) and it is said also to be from مُنَارُ الدَّابَة or, accord. to sonie, from شَارَ العُسَلَ; good counsel or advice being likened to honey. (Mab.) One says, Kcep بِٱلْمَشُورَةِ * and عَلَيْكَ بِٱلْمَشُورَةِ فِي أُمُورِكَ thou to consultation, or take counsel, in thine and فُلَانٌ جَيِّدُ الهُشُورَة † And فُلَانٌ جَيِّدُ الهُشُورَة [Such a one is good, or excellent, in con-أمرهم شوري * sultation, or counsel]. (TA.) And امرهم فُوضَى بينهم like بينهم, [Their affair, or case, is a thing to be determined by consultation among themselves,] i.e., none of them is to appropriate a thing to himself exclusively of others. تَرَكَ الخَلَافَةَ شُورَى * Mṣl›.) It is said of 'Omar, (A, Mgh) He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othman and 'Alco and Talliah and Ez-Zubeyr and 'Abd-Er-Rahmán Ibn-'Owf and Saad Ibn-Abec-Wakkás. (Mgh.) The people النَّاسُ فِيهِ شُورَى * And one says also, are to determine by consultation respecting it].

الهُشيرَةُ The forefinger, or pointing finger. (A, Ķ.)

A garment, or piece of cloth, dyed تُوب مُشُور meaning عُصْفُر [i. e. safflower]. (K,

مشوّار : see مشوّار ... Also The string of the [q. v.]: (K, TA:) because the cotton is يْشُورُ (turned over [or separated and loosened i. c. يُعَلَّبُ) by means of it. (TA.) = Also A or a channel of water : (TA voce بنرة or a channel of water : (TA voce بنرة) or a channel of water are exhibited, or displayed,

(S, A, Mgh, Msh, K,) for sale, and in which they run. (Mgh, Msb.) Hence the saying, Acoid thou إِيَّاكَ وَالخُطَبَ فَإِنَّهَا مِشُوَارٌ كُثِيرُ العِثَارِ orations, for they are means of display in which one often stumbles]. (S, A, K.) __ And The pace, or manner of going, of a horse: one says فرس [A horse good in respect of pace, or manner of going]. (A.) = See also شُورَةٌ, latter part, in three places. - One says of camels, (K,) or of a beast, (دَايَّة, TA,) أَخَذَتُ مشُوارها They, or it, became fat and goodly (K, TA) in appearance. (TA.) = [It occurs in the O and K, in art. خوق, as signifying The penis of a horse: perhaps a mistranscription for شوار, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Diet.; but he may have taken it from the K.] = [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked and he said , نشوار and he said ? مشوار or نشوار and nsserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally : (O, K: or, as in the CK, : نُشْخُواْرُ [correctly] : نُشْخُوارْ or أَشُوْرَتِ الدَّابَّةُ نِشُوَارْ one says, أَنْشُورَتِ الدَّابَّةُ نِشُوارْ (TA.)

مُشُوَارَةً A place in which bees deposit their honcy; as also أُشُورَةً (K;) or, as written by Şgh, the latter word is [أَشُورَةً \$\dipsi_1\

مُشْتَارُ A gatherer of honey. (Ṣ, TA.) _ See also مُشْتَارُ.

with damin, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also مُشِدُدُ.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

رَ شُوسٌ ، (K,) aor. پَشُوسٌ , (TA,) inf. n. پُشُوسٌ ; (Ā,) inf. n. پُشُاسٌ , (A, K, TA ;) and شَاسٌ , aor. پِشَاسُ , (Lth, K, TA,) or يَشُوسُ; (Ham p. 68;) He looked from the outer angle of his eye, by reason of pride, or of anger, or rage: (S, A, K:) or, as in the M, he looked with one of his eyes, inclining his face towards the sule of that eye; doing so noturally, or by reason of pride and self-conceit and anger: or he raised his head in pride: (TA:) or he made the eye small, contracting the lids, to look: and has the first of the meanings nhove mentioned; (A, K;) or the last: (A:) or one snys, تشاوس في نظره, meaning he looked with the look of the hanghty, or proud: (TA:) or he looked at him from the outer angle uf his cyc, inclining his face towards the side of the eye with which he world: (AA, S, TA: [see also 3:]) or تشاوس signifies he looked towards the shy with one of his eyes: or it means he showed, or manifested, pride and self-conceit, and haughtiness; agreeably with the general analogy is in the شُونس of verbs of this measure: and natural disposition. (TA.) ___ Also He was such

as is termed أَشُوسُ meaning bold, or daring, to engage in fight, and strong. (TA.) شُوْسُ [inf. n. of سَانَ in relation to the سَوَاك [or toothstick] is a dial. var. of شَوْصُ (IAar, K, TA:) one says, السَّوَاك أَمُ بِالسَّوَاكِ [q. v.]. (Fr, TA.)

3. عَاْوَسَهُ [He looked at him in the manner of him who is termed أَشُوس ; like مُشَاوس إِلَيْهِ see مُشَاوِسُ.

6: see the first paragraph.

بالثون , applied to a man, (S, A,) Who looks in the manuer expl. above, in the first sentence of this art.: (S, A, K:) or in whose look is known anger; or rancour, malevalence, malice, or spite; and pride: (TA:) or ruising his head by reason of pride: (AA, TA:) fem. الشُونُ: (A, TA:) and pl. شُونُ. (S, A, K.) [Hence the saying,] ثَلُونُ بِشُوسِ المُطُوبِ المُطُوبِ المُطُوبِ المُطوبِ المُطاقِبِ المُطاقِبِ

t Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk; (A, K;) as though it looked at him who came to it in the manner of him who is termed الشُوس الوارد). (A, TA.)

شوش

2. عَلَيْهُ الأَمْرِ , inf. n. تَشُوسُ عَلَيْهُ الأَمْرِ, He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Fárábec, S, Msh: the inf. n., and that only, mentioned in the S in art. ثيثنا:) or, accord to certain of those skilled in the abstrusities and niceties of science, is a post-classical word, and the chaste word is شوش : accord to IAmb, the leading lexicologists hold that one should only say and Az and others say the same: (Msh:) [F also says,] تَهُوسُ is a mistake for تَشُوسُ (K.) See also مُوسُلُ .

5. تشوّش عَلَيْهِ الأَمْرُ The affair, or state, or case, became confused, or perplexed, to him: (El-Fárábee, S, Mṣb: mentioned in the S in art. تَشُوشُ) or this is post-classical: (Mṣb:) or تَهُوشُ is a mistake for تَهُوشُ. (K.)

6. تشاوش القَوْمُ The people, or company of men, became mixed, or confounded, together; syn. تُهَاوَشَ

َ أَبُطَالٌ شُوشٌ in the phrase ثُوشٌ i. q. أَبُطَالٌ شُوشٌ [pl. of أَبُطَالٌ مُوسٌ q. v.]. (O, K.)

and مُوْشَاةٌ and مُوْشَاةٌ (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, Light, or agile: (Lth, O, K:) or, so applied, swift: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet

with henz, by poetic license, to a نَاضِع [properly meaning a camel upon which water is drawn from a well]; originally from الشُوْشَاةُ, (O,) or شُوشَاةُ, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمْ شُوَاشِ, (O, and so in the TA as from the K,) or شَوَاشْ, (so in the CK and in my MS. copy of the K,) Between them is disagreement, dissension, discard, or difference: (O, K:) the vulgar say تَشُوشُ * (O, TA.)

. شُوْشَادَ see : شُوَاشِي

مُشُوشٌ, (so accord. to my copy of the KL,) or مُشُوشٌ, (so accord. to Golins from the KL,) A small turban (دُسْتَارْجَهُ). (KL. [Comp. فُسُورُ.])

كَشَاوِشُ Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its comoteness [from the surface of the ground] or its pawity: (K:) a dial. var. of مُشَاوِسُ [q. v.]. (TA.)

شوص

1. شَاصَ, nor. يَشُوصُ (Ṣ, A, Mgh, Mạh, Ķ) and جَ, in all its senses, (O, K,) inf. n. يُشَاصُ Mgh, Msh, K,) He set up a thing with his hand: (Msb, K:) or he put it into a state of commotion: (Msh:) or it signifies also he moved it violently from its place. (IDrd, K.) __ He rubbed a thing with his hand. (I Aar, K.) __ He washed (A'Obeyd, S, Mgh, Msb, K) a thing, (Msb,) or anything: (A'Obeyd:) he cleansed (AO, S, K) u thing: (AO:) as, for instance, his mouth, with for tooth-stick]: (\$:) he rubbed and chansed the teeth and the side of the mouth. (IAar.) You say شَاصَ فَاهُ Ile cleansed and washed his teeth, (Mgh,) بالسُّواك [with the tooth-stick]. (TA,) [or , فَأَهُ And ,شَاصَ أَسْنَانَهُ Mgb.) And alone, accord. to the K,,] He cleansed his treth with the بواك : (AA, K, TA:) or he did so by pussing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, اشاص لا فَاهُ, (TA,) inf. n. (,TA) ,شوَّص لا فاه Fr, K, TA;) and أَشَاصُةٌ inf. n. تَشُويص. (K, TA.) __ Also IIe cherred a [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, TA.)

2: } see 1, near the end of the paragraph.

The washings (غُسَالَة) of the toothstich: or what remains from the tooth-stich when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trid.: اسْتَغُنُوا عَنِ النَّاسِ وَلَوْ بِشُوْصِ السَّواكِ [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stich: i. e., as long ye possess anything]. (TA.)

يهط

1. أَتُوط , aor. يُشُوط , inf. n. مُوط , He ran a heat,

or single run, or a run at once, to a goal, or limit.

أَنْ أَوْطُ الفَرَسَ, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, TA.)

مَّانَّ الْمُولَ الْمُولَ الْمُولَ الْمُولَ الْمُولَ الْمُولِ الْمُولَ الْمُولِ الْ

وَنَازِجٍ مُعْتَكِرِ الأَشْوَاطِ

[app. meaning Aud a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) _ And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رشق.) _ Also The space of ground over which a horse runs; such as a ميدان, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Ḥar p. 574;)] and so أنشويطة أ (TA.) Also + A scope; an object to be reached, or accom-الشُّوطُ , whence the saying : غَايَةُ whence the saying † The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) And + A place between two elevated tracts of ground, through which water and men pass, us though it were a road, extending us fur as the voice of a caller can be heard, then ending, (ISh, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (ISh, O:) pl. شَوَاطٌ (ISh, O, K;) originally شَيَاطٌ (ISh, O.) Z writes it with س. (TA. Sec سُوْطُ بَرَاجِ.) = (. سَوْطُ بَرَاجِ i. q. وَيُوطُ بَرَاجٍ [The juchal]: (1Drd, S, Z, O, L, K:) or some other beast. (L.)

بَاطلِ : see سُوطُ بَاطلٍ ، in art. سوط : accord. to IDrd, it is not of established authority. (O.)

عَدُونِطَةُ: see عُونُطُ: It is also, metonymically, applied to ! The plague, or pestilence; and other electractive diseases. (TA.)

شوظ

and heat, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read heat, (TA,) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (ISh, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) [And hence,] t Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, hirsting camel. (A, TA.) And t Clamour. (K, TA.)

شوف

رَشُوفٌ ، (O,) inf. n, أَشُونُهُ ، (O,) inf. n, شُقْتُهُ ، (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) __ [Henee,] شِيفَتِ الجَارِيَةُ (Ṣ, O, K,) also written شَيْفَت, (thus in one of my copies of the S, in the other written شُئفت, and thus only,) aor. تَشَانُى, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) also signifies The مُؤنِّف And [hence likewise,] smearing of a camel with tar. (K.) One says, Smear thy camel with tar. (0.) == [The inf. n.] تَشُونُ as syn. with شَوَفَانٌ [but in what sense is not said] is vulgar. (TA.) ___ So too is [the inf. n.] مُونَّف as meaning The act of seeing [and of looking]. (TA.) [فاف is much used in the present day as meaning He saw, and he looked at, a thing.]

2. تَشُويغٌ, inf. n. تَشُويغٌ, He adorned the girl, or young woman. (TA.) الدَّواء He made the medicament to be what is termed شياف [q. v.]. (Ibn-'Abbád, O, K.) [The & in this verb is substituted for].

4. مَلَيْهُ عَلَيْهُ أَلَوْنَ i. q. اَشْرَفَ عَلَيْهُ [meaning He was, or became, on the brinh, or verge, or at the point, of it], (Ṣ, O, Ḳ,) namely, a thing; like أَشْفَى; (Ṣ, O;) from which it is formed by transposition. (Ṣ.) — And اشاف الله feared. (lbn-'Abbad, O, Ḳ.) You say, اشاف منه He feared him, or it. (Ḳ.) — See also 5, last sentence.

she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, لَرُوْجِهَا i.e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) تشوقت الأوعال The mountain-goats ascended upon the tops of the mountains, (Lth,

O, Msh,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msb.) __ Hence, He (a man) raised, or stretched and raised, his eyes, or sight, tomards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تشوّف مِنَ السَّطْبِع IIe stretched himself up, and louhed, and overlooked, or looked down, from النَّسَالَة يَتَشُوِّقْنَ مِنَ One says, النَّسَالَة يَتَشُوِّقْنَ مِنَ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, وتشوّف إلى الشّيء (Ş,) or الى الخَبُر (O, Ķ,) or الى الخَيْر (CĶ,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &e. (TA.) _ And تشوف الشَّىٰ The thing rose, or became high or elevated; as also اشاف ♦ (TA.)

8. الشاف IIe (a man, Ṣ, O) stretched himself up, and booked: (Ṣ, O, Ķ:) and in like manner one says of horses. (TA.) [See also 5.] — And الشاف البرق IIe looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شامه (Ṣ, O, Ķ.) — Also, said of a wound, It became rough, or thich; (AZ, O, Ķ;) and so الشاف , thus without hemz. (TA.)

10: see what next precedes.

The مَجَرٌ, (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شَأْفُ see شَأْفُ , in art. شَأْفُهُ (TA.)

شَانً Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شُوَانً. (O.)

A sharp-sighted man. (TA.)

مُلْيَعَةُ A scout, or scouts, (طَلْيَعَةُ), employed to look out for a party; (IAar, Ṣ, O, Ķ;) as also ثُلُفَانُ . (IAar, O, Ķ.)

غُيِّفًا: see what next precedes.

مَشُوفٌ Polished: applied to a دِينَار [&e.]. (Ṣ,

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, charactered deenar]: (S, O, and EM p. 237:) he means the deenar polished by the minter thereof: (TA:) or, as some say, he means the bright, charactered, or figured, bowl. (O, TA.*) — Also A eamel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) necord to AA (O, TA) and A'Obeyd, (TA,) as used by Lebecd, (O, TA,) A camel in a state of excitement by lust: (O, K:*) but as some relate the verse in which it occurs, the word is with , and means "smelt"

hy the [other] camels because smeared with tar. TA,) desire, or a yearning or longing of the soul. تَوْفَى (As, S, O,) inf. n. مُؤَنِّى, (TA,) The means [A camel] decorated with wools of various colours, and with other things. (O, K. [In the ([.المُزَيَّنُ is erroneously put for المُزَيِّنُ

iin measure], A woman مُعَظَّمَةُ who exposes herself to view in order that men may see her. (Aboo-'Alce, TA.)

1. مَثُوكُني, (Ṣ, Mạb, Ḳ,) aor. يَشُوكُني, (Ṣ, Mạb,) inf. n. مُوَّقَنِي لا يَ (Msh, TA;) and (Ş, Msh, K,) inf. n. تَشُوِينٌ; (TA;) It (a thing, S and Mab in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Mab,) excited my desire, or the yearning or longing of my soul. (S, Msb, * K, * TA.) [Hence,] one says, شُقُ مُثَنَّ فُلَانًا, menning Render thou desirous, render thou desirous, such a one (ا شُوَقَة) for the ultimate abode or ultimate state of existence in the world to come (إلى الأخرة). (IAnr, K, TA. (K,), شاق الطُّنُبُ إِلَى الوَتِدِ See also 2.]) _ And aor. يَشُوقُه, (TA,) tile tied, and made fast, the tent-rope to the tent-peg; (K, TA;) as also شَيْقٌ having for its inf. n. شَيْقٌ ; (TA in art. mentioned also : نُوطٌ . mentioned also by Z. (TA.) __ And شاق القربة, (K,) inf. n. as above, (TA,) ! He set up the water-skiu, leaning it against the wall: (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2: see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,)

[And my she-camel uttered a yearning cry, by reason of lively emotion, and desire; whereupon I said, For whom, by the yearning cry, dost thou render me desirous?] : تُشَوِّقينني being for (O, and Ham p. 146, q. v.) Lth says that in relation to reading or recitation [of the Kur-áu], and [sacred] narratives, is as when one says, شُوِّقْنَا يَا فَلَانَ [lit. Do thou render us desirous, O such a one], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

app. meaning, وَجَدَهُ شَائِعًا signifies اشاقه ع i. e. He found him to be an excessive, or attached, or admiring, lover]. (IAar, TA.) = One says also, مَا أَشُوَقَنِي إِلَيْكَ [How great is my desire, or the yearning or longing of my soul, for thee!]. (TA.)

5. تشوق He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of (Ş, TA) and مُنَاقَهُ (TA.) See also 8. And (TA) He showed, or made a show of, (1), K, TA,) and affected, (O,) or affecting, (K, (O, K, TA.)

8. اشتاقه (MA, O, Mab, K,) and اشتاق إليه both signifying the same, (MA, O, K,) as also i. c. He was, or became, desirous uf, تشوق اليه it; or affected with desire for it; (MA;) [or he yearucd or longed for it in his soul; for اشتیاق is syn. with شُوقٌ, (q. v.) as expl. below. (S.)

Desire, or yearning or longing of the soul, (Ṣ, O, Mṣb, Ķ,) إِلَى شَى: (Ṣ, Mṣb;) as also الله الله (Ṣ:) [or] the motion of love: رُتُ (K.) One says, أَشُوَاقُ (K.) One says, بَرْتَح بَلْغَتْ [Desire, &c., distressed mc] : and بِي الشَّوْقِ [meaning in like manner Desires, منِّي الأَشُوَاقُ &c., distressed me]. (TA.) بَنَاتُ الشَّوْقِ means † The effects of الشوق [or desire, &e.]. (Ham p. 539.) = Also inf. n. of 1 [q. v.]. (Msb, TA.)

: see what next follows.

The thing with which a thing is extended شياق in order to its being tied to a thing; (O, K;) like : شِوَاقٌ . Ş in art (, شيق , O, TA ; نِيَاطُ and بشيق, originally شيق, signifies the same.

Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) - Also [a possessive epithet, meaning ذُو شُوْتِي. And hence,] An excessive, or attached, or admiring, lover; syn. عَاشِقْ; and so ♦ مَشُوقْ: (Ḥar, p. 142:) or the latter signifies one whose desire, or yearuing or longing of the soul, is excited: (S, TA:) the former is sing. of شُوقْ, (TA,) which is syn. with عُشَاقٌ [pl. of عَاشَةِ (IAar, O, K, TA) as well as pl. of أَشُونَ (K.)

i. q. أَشْتَاقًى v. q. أَشْتَاقًى v. q. أَشْتَاقًى v. q. فَيَتْقَ or longing in the soul]: (O, Msb, K:) or i. q. [q. v. voce مَثَاثِقُ, in two places]: (JK:) originally . فَيُعِلُّ , of the measure . (U, TA.)

Very desirous; or desiring, or yearning شُوَّاقُ or longing, in the soul, much]. (JK and Msb (.تُوَّاقُ voce

تُمُونَّ Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. (.K.) .شُوقْ

قَرْبَةٌ مَشُوفَةٌ ... sce شَائِقٌ , i.a two places : مَشُوقٌ A water-shin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.)

(so in the S,) or المُشْتَأَق see مُشْتَاقً because مُشْتَوِقٌ is originally مُشْتَاقٌ , of the measure مُنْتَعَلُّ , (O,) is used by poetic license for مُشَاق, (Ṣ, O,) as Sb says; (Ṣ;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

thorn entered into [or pierced me, or] my body or person. (As, S, O, K.) And عُدِين الله It (a thorn) entered into [or pierced] his finger. (TA.) And شُوْكَةُ (K,) aor. as above, (TA,) The thorn hurt me, or mounded me; syn. .aor , مَاكَنِي الشُّوكُ K, TA.) And .أُصَابَتْنِي رأَصَابَ, The thorns hurt, or wounded, (بَشُوخَني سُمْ عَلَى مَنِّى شَوْكَةً * [Hence,] السَّمْ مَنِّى شَوْكَةً السَّمْ السَّمْ السَّمْ السَّمْ السَّمْ السَّمْ 1 No harm, or hurt, shall ensue to thee from me. (TA.) _ مُثْنَة , nor. أَشُوكُه , [I pierced him with a thorn;] I made a thorn to enter into his body or person; (S, O, K;) as also أَنْكُنُهُ (K,) inf. n. اَثَاكُةٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شُوْكَةُ is to be understood]. (Az, مًا شَاكُهُ بِشُوْكَةِ and] مَا أَشَاكُهُ * شَوْكَةً TA.) And as is meant by its being added] بَوْ شَاكُهُ بِهَا He did not hurt him with a thorn; (K, TA;) as expl. by IF: (TA:) and الشكتة I hurt him with أَشُكْتُهُ * به and شَوَّحْتُهُ * بالشَّوْك or (: TA مَنْ مُنْتُهُ * بالشَّوْك I hart him, or wounded him, with thorns, or the thorns. (Msb.) _ Accord. to IAar, (TA,) شُوْكَةً, (K, TA, [in the CK, erroneously, خَالَطُها aor. إِنشَاكُهَا (TA,) signifies إِلشَّوْكَةُ [app. meaning He pierced (lit. mixed or blended) be improperly used in this instance, by poetic license, as a coll. gen. u., as seems to be implied in the S and O by an explanation of a verse cited voce بَغَثَن, q. v., in which case the meaning is, he cutered among the thorus]. (K, TA.) _ [It is also said that] مثاك الشُّوكَة, aor. إِنْشَاكُهَا, inf. n. signifies He (a man) extracted the thorn from his foot. (MA.) _ شِيكَ , aor. يُشَاكُ , inf. n. شُوْكُ, He (: man) ras, or became, pierced by a thorn. (S, O.) __ فَاكُ , (K,) or [first pers.] مُثِنَّةً (S, O,) aor. يَشَاكُ , (K, and the like in the S and O,) inf. n. فَاكَةْ and شِيكَةْ, (Ş, O, K,) He, (K,) or I, (S, O,) fell, or lighted, among thorns: (S, O, K: [whence, accord. to the S and O, the verse above referred to, voce مِثْثُ and عَثْثُ and عَثْثُ l, aor. أَشَاكُهُ, I fell, or lighted, among the thorns: (K :) accord. to IB, شَكْتُ, aor. أَشَاكُ , is aor. شاكت الشَّجَرَةُ لل (TA.) . شُوكُتُ aor. inf. n. شُوْكْ ; and أَشَاكُ (Mạb;) or in some of the ; تَشُوِيكُ , (K, TA,) inf. n. copies of the K شُوكَت; (TA; [in the CK, i, (K;) The tree was; أَشُوَكَت اللهِ (K;) أَشُوكَت thorny, or prickly; abounded with thorns, or prichles: (Msb, K, TA:) [and] أَشُوكَت اللهِ said of a palm-tree has the like signification. (S, O.) ___ [Hence,] شاك نَحْيًا البَعير † The two jaws of the camel put furth his canine teeth; (S, O;) as also (Ṣ:) or the phrase : تَشُوِيكُ (Ṣ, O,) inf. n. مُتَوكِ ♦ with the latter verb means The camel's canine شاك تُدْيُ الجَارِيَةِ And في الجَارِيَةِ teeth became long. (K.) † The breast of the girl was ready to swell, or hecome protuberant or prominent ; as also أشوك أ 1. أَشُويكُ , (Aṣ, Ṣ, O, Ķ, °) aor. inf. n. تَشُويكُ ; (Ṣ;) and, accord. to Z, شَاكَتْنِي الشَّوْكَةُ

isignifies ther breast became pointed in its extremity, (IDrd, O, K, TA,) and its protrusion appeared. (IDrd, O, TA.) مَوْفَ, aor. يَشَاكَ, inf. n. بَوْكُ , t The man exhibited his مُوْفَة [i. e. vehemence of might or strength, or of valour or provess, &c.], and his sharpness. (Ş, O, Mṣh, K, TA.) [And The man was completely armed; (as though meaning he bristled mith arms;) for] the inf. n. غَوْفَة signifies a man's being completely armed. (KL.)—And غَبُ the was, or became, affected with the disease termed عَوْفَة [q. v.]. (K, TA.)

شُوك see 1, former half. ... ثُوَّتُتُهُ بِالشَّوْكِ رَبُويكُ , (Ş, K,) inf. n. المَائِطُ , (TA,) He put thorns upon the wall. (S, K.) See also 1, latter half, in four places. __ ‡ The seed-produce, or corn, hecame white, before its spreading: (K:) or came forth [pointed,] without forhing, or shooting forth into separate stalks, (عدد) and became white, before its spreading; as also الشُوك : (TA:) [or began to come forth : † [The canine tooth شوك ناب البَعير [.مَشُوكُ of the camel grew forth]. (TA.) شوك ريش ريش (TA.) أوب الفريع (IDrd, O,) und بشارب الفلام (IDrd, O, K,) إلمان إلى المان إلى الفريع (IDrd, O,) and the mustache of the young man, became rough to the feel. (IDrd, O, K, TA.) And شَوْك الغَرْخُ The young hird put furth the heads of its feathers: (Ṣ, • K, TA:) in [some of the copies of] the Ṣ and A, شؤك الفَرْبُ, thus with ج, expl. by The : شوّك الرَّأْسُ بَعْدَ الحَلْقِ And أَنْبَتَ head put forth its hair after the shaving. (S, K, TA.)

4, as a trans. verb: see 1, former half, in four places: __as intrans.: see 1, latter half, in three places: and see also 2.

رَا خَارُ The having thorns; expl. by بَا خَارُ (KL.)

شَاكُ ; and its fem., with ة: see مُاكِكُ, in four places.

مُونَ (Ṣ, Mṣb, K, &c.,) of a tree, (Mṣb,) or of a plant, (TA,) Thorns, prickles, or spines; (PṢ, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Mṣb, K:) n. un. with ق. (Ṣ, U, Mṣb, K, TA.) [Hence the saying,] مَوْفَ مَنْ مَوْفَ وَاللَّهُ مَنْ الْعَلَى ال

غُوِكْ; and its fem., with ة: see غُوكْ, in three places.

n. un. of ثَوْكَ أَوْلَ n. un. of ثَوْكَ أَوْل n. un. of [q. v.]. (Ṣ &c.) [Hence various meanings here following; all of which seem to be tropical.] أَصَابَتُهُمْ شَوْكَةُ القُنا لَا أَلُونَا أَوْل اللهُ أَلُون أَلُون أَلُون أَلُون أَلُون أَلُون أَلْمُ اللهُ إِلَى اللهُ ا

جَاؤُوا بالسُّوكَة __ (relating to a pl. number.] † They came with multitude [app. mean-أَوْكَةُ العَفْرَبِ ــ (TA.) ... [ing of armed men † The sting of the scorpion. (S, O, K.) __ هُوْكَةُ ! The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) الصّيصيّة signifies الشَّوْكَةُ (O, Ķ, in the CK الصَّيصة,) as having this meaning: __ and also as meaning † The spur of the cock. (O, TA.) ,K) ,شَوْكَةُ الكَتَّانِ Or (Lth, O,) or الشَّوْكَةُ And ـــ TA,) + A piece of clay, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prichles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) men-شَوَاكَةُ * الكتّانِ tioned by Az: and also called also signifies A meapou, or weapons; syn. بلاح; (K, TA, and Ham p. 526;) as in the phrase فَلَانْ ذُو شُوْكَة [Such a one is a possessor of a neapon or neapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or ! sharpness thereof: (K, TA:) or the point, or edge, in a weapon. (S, O.) __ And + Vehemence of might or strength, or of valour or provess, (S, O, Meb, K, TA,) in respect of fighting: (K, TA:) and + vehemence of encounter: and + sharpness: (TA:) and + the iufliction of havock, or vehement slaughter or wounding, syn. نکایة, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and + strength in weapons [app. meaning in the use thercof]: (Msb:) and [simply] + strength, or might. (Ham p. 526.) One says, أَبُهُو شُوكَة † [They have vehemence of might or strength, or of valour or provess, in war]: and He has effectiveness in مُو ذُو شُوْكَةٍ فِي العَدُوِّ the infliction of havoch among the enemy]. (TA.) هَلُمْ إِلَى جِهَادٍ لاَ شُوْحَةَ فِيهِ ,And it is said in a trad † [Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) __ Also ! A certain disease, (IDrd, O, K, TA,) well hnown; (K;) namely, plague, or pestilence; syn. طُاعُون. (IDrd, O.) And + A redness that arises (A, O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) _ [In one instance, in the CK, is erroncously put for عُوكَة, as an epithet applied to a tree.]

مُوكَان, applied to a [garment such as is called] بردة, (Ṣ, O,) or to a [garment or dress such as is called] مَا لَمُ , (A, O, K,) † Rough to the feel, because new: (AO, Ṣ, O, K, TA:) but As said, "I know not what it is." (O, L, TA.)

شَائِكُ see : شَاكِ فِي السلاحِ and شَاكِي السِّلَاحِ : see شَائِكُ see

شَوْحَةً see : شُوَاحَةً الكَتَّانِ.

in measure], accord to the K, A certain species of camels; and thus in the Moheet and the Mohkam: but the correct word is that which here follows. (TA.)

seen the latter word in a verse in the Deewan of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] على but in the handwriting of El-Bujeyrimee without a sheddeh; (O, TA;) + Camels whose canine teeth have grown forth: (S, O, TA:) some say that it is grown forth: (S, O, TA:) the قريمانية (Q, v.), the قريمانية being changed into 4. (O, TA.)

(O) شَاكُ \ and شَوك \ and شَوْك (O) شَجَرُ شَائِك تَنْجُرُةُ مُشْيِكَةً \ and عَشْبُكُةً \ Trees having thorns; (S, O;) and a tree having thorns: (TA:) [or thorny; having signifies a thorny شَجَرَةً شَاكُةً اللهِ signifies a tree, or a tree having many thorns, (S, O, K,) accord. to ISk; (Ṣ, O;) as also أشجرة شُوكَة اللهِ [in the CK (erroneously) عَنْ عَمْ and عَنْ (K, TA) and أُرْضُ شَاكَةُ * (Ş, O, K, * TA.) And أَرْضُ شَاكَةُ * A thorny land, or a land in which are many thorns: (K, TA:) and [in like manner] أرض (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are . فراس and قَتَاد and سَحَاً، [thorny trees called] (Ṣ, O, Ķ.) _ عَاثِكُ السِّلَاجِ (Ṣ, O, Mạb, Ķ) and لَـُـُ ♦ السلاح, (Fr, K, TA,) with refa to the عادُ ♦ السلاح شَوِلُ † (TA,) [in the CK, erroneously, عُدِلُ) and السلاح, (K,) which is of the dial. of El-Yemen, (TA,) and شَاكِي السلاج, (Fr, Ṣ, O, Mṣb, Ķ,) this last formed by transposition from the first, (S, O, Mab, TA,) or, as Fr says, خَاكِي السلاح and مَارٌ are like جُرُفُ هَارٍ and مُعَارٌ (TA,) ! A man who exhibits his ace [i. e. vehemence of might or strength, or of valour or provess, &c.], and his sharpness: (S, O, Msb:) or a man whose meapon is sharp, or whose meapons are sharp: as some explain it, شاكى السلاح or شاكى السلاح, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says and شَائكُ (TA.) . شَائكُ and شَاكِ لا فِي السِّلَاحِ

Affected with the disease, (K, TA,) or redness, (O, K,) termed غُوْكَة ; (O, K, TA;) applied to a man. (O.)

see its fem. voce شُوِكْ; in two places.

غَائِكُ: see its fem. voce غُلِثُ.

يَّ مُشَوِّكُ Seed-produce of which the first portion has come forth. (A, TA. [See also 2.])

شول

1. مَثَلُ, [aor. مَثُولُ,] (Ṣ, O, Mṣb, Ķ,) inf. n. مَثُولُ, (TĶ,) It rose; or became raised, or elevated; (Ṣ, O, Mṣb, Ķ;) said, in this sense, of a slecamel's tail; (Ṣ, O, Ķ;) [and in like manner of a star; (see Ḥam p. 239;)] and الشال المنافئة المنافئة الشال المنافئة الم

same, (O, K,) said of a stone, (K,) and so انشالت though they] reached their backs: (K, TA:) or said of a jar (جُرَّة); (Ṣ, O;) and likewise اشتال الم (TA.) __ [Hence,] شال الميزان The balance had one of its two scales higher than the other, (S, O, Mab, TA,) by reason of its lightness. (Mab.) Whence the saying, مِنْ فُلَانِ, aor. رَيْشُولُ, aor. inf. n. شُولان, meaning ! Such a one was overcome in contrading with another for superiority in glory or the like. (TA.) __ And شالت القربة, and شال الزّق, The legs of the water-shin, and of the skin for wine Sec., became raised, or elevated, on the occasion of its being filled, or inflated. (TA.) __ And شَالُ لَبَنُهَا [meaning Her mille became drawn up, or withdrawn,] is said of a camel. (TA.) _ One says also, مثالت نَعَامَتُه , meaning + He was, or became, flurried, agitated, or excited, (i,) and angry, and then became culm. (K.) And شالت نَعَامَتُهُمُ † Their might ر عدم departed : (O, K :) or their ahodes became فَازِلُهُمْ مَنْهُمْ, K, TA,) and they went away : (TA:) or their expression of opinion was, or becanie, discavilant : (كَالْمَتْهُمُ كَالَمْتُهُمُ : K :) or they died: and they became scattered, or dispersed; as though there remained unt of them save a remnant; [see إِشُولُ signifying : الجَمَاعَةُ (TA:) or they became irresolute, by reason of fear, and fled : (Msb:) or they were frightened, and fleil. (M in art. رال.) [See also نَعَامَةُ: and see a verse cited voce إِنَّا عَنْ بِهِ فِي اللَّهِ عَنْ مُثَلُّتُ بِهِ فِي اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ رشُلْتُ بالجَرَّة O, Mṣb;) or أَشُلْتُهُ ♦ Mṣb;) and for which one should not say شلّت [which the vulgar say in the present day, making it trans. by زشال بالحَجُر (S;) or أَشَلْتُهَا لا and المَجُر (S;) or وشال بالحَجُر (S,O;) and أَشَالِهُ * (TA ;) and ; إِشَالَةُ and أَشَالُهُ * (K,) inf. n. (K;) aor. of the first as above, inf. u. شُولِّ; (S, O, Msh;) I raised, (S, O, Msh,) or he raised, (K,) it. (O, Msb,) namely, a thing, (O,) or the jar, (Ṣ, O,) or the stone. (K.) And اشالت بِذُنْبِهُمْ (S, O, Msh, K,) aor, as above, (S, O, K,) inf. n. (O, K;) and شُوَّلَانٌ (O, K;) and) شُوُلُ ; استشالتهُ ♦ and ; إِشَالَةً , (S, Mab, K,) inf.n. إِشَالَةً (TA;) She (a camel) raised her tail, (S, O, Msb, K, TA,) having become pregnant. (Msb. [See أنان : and see also 2.]) And شائل : and see also 2.] Beorpion) raised its tail. (TA.) And מוט يده He rnised his arm or hand; like شال بها. (Msb.) generally ضَبِّع Hr raised his اشال السيّعة [generally expl. as meaning the upper half of the arm, from the elbor to the shoulder-blode]. (TA.)

2: شوكت, said of a slie-camel, (S, O, K,) She became such as is termed att: (S, O, TA: [in is erroncously صَارَ شَوْلًا, one of my copies of the S put for مَارَتُ شَائلَةُ or her supplies of mille dried up ; (جَفَّتُ ٱلْبَانَهَا , K, TA ; [but perhaps the right reading is Late, meaning became scanty; for SM adds,]) and became little in quantity. (TA.) And شولت الإبل The camels became in such a state that their bellies [were drawn up as

or small شُول a الله [or small] مُول quantity remaining] of milh: like as one says, or leathern مزادة The شوّلت المَزَادَةُ (O, TA,) water-bag | had little water remnining in it: (O, K, TA:) one should not say شَالَت (TA.) __ signifies Its ذَكُر of the تَشُويلٌ [,.Hence, app. said of a horse means, like شوّل And (O, K.) lle put forth his veretrum without being, Le تشوّل (رفض .TA in art الموّل وفض said of a غُرِّب [or large bucket], Its mater became little in quantity. (O, K.) Said of a she-camel's milk, It became deficient: (K, TA:) and it became mithdrawn. (TA.) And said of water, It became little in quantity. (K.) _ In the following saying, (S, TA,) of Abu-n-Nejm, (TA,)

حَتَّى إِذَا مَا العشرُ عَنْهَا شَوَّلًا

the poet means, نَهُبُ and تَصُرُّمُ [i. c. Until, when the coming to mater on the tenth day after the next preceding period of abstinence ceased from her or them . . . referring to a camel or to camels]. IIe left somewhat شوّل في المَزَادَةِ ـــ (S, TA.) or مزادة of water in the] مَزَادة of water in the] leathern water-bny]. (K, TA.)

شاول see 1, latter half. ___ Also, and شاول . inf. n. مُشَاوِلَةً, And شاول بِهِ فِي الطِّعَانِ and بِهِ contended with him in thrusting [with the spear]. شاول الفَحُلُ الفَحْلَ الفَحْلَ TA.) See also 6. _ And The stallion [camel] fought with, or combated, the stallion [camel]. (Hamp. 660.)

4: see 1, latter half, in five places.

6. تشاولوا Thry reached, or smote, one another, in fight, with the spears : (رَتَنَاوُلَ بَعْضُهُمْ بِعَضًا) and امْشَاوُلُّ has a similar signification [to as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

posed himself to him, and reviled him. (O, K, TA.)

10: see 1, near the end of the paragraph.

A certain fish of the sea, or of great rivers (سَمَكَةٌ بَحْرِيَّةٌ): (TA:) [in Egypt this name is applied to a fish of the genus silurns, found in thr Nile: it is well described by Somini, in p. 407 of the 4to Engl. ed. of his Travels in Upper and رداء Lower Egypt.] = Also A certain hind of [here meaning sharel], made in Cashmere and Luhore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شال, whence our word "shawl"]: pl. شَالَاتْ and شَيلَانْ. (TA.)

Also Somewhat remaining of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and a small quantity of water (S, O, K, TA) in the bottom of the water-skin (S, O, TA)

and of the leathern water-bag: (TA:) [in the الهَالُ القَليلُ (CK, الهَالُ القَليلُ is erroneously put for إ: العَليلُ pl. أَشُوالٌ Pl. أَشُوالٌ pl. [: العَليلُ

مًا ضَرٌّ نَابًا شَوْلُهَا المُعَلَّقُ

(Meyd, TA,) i. e. Her small quantity of water [that is hong upon her does not harm an aged she-camel]: or نابي [my aged she-camel]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if then be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) And Light, netive, or agile; syn. خُفِيفٌ: (K:) so in the M. (TA.) [See also the next paragraph.]

One that raises a thing. (TA. [See also أ.شَائلُ [.] — And A man light, actire, or agile, (خَفيفٌ,) in work, and in service, (S, O, K,) and in respect of what is wanted; and quich: (K:) thus in a verse of El-Aasha: (O, TA:) [but accord. to the reading of AO of that verse, it is which has a similar, but intensive, meaning. (De Saey's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

in measure], One who aids, or صُودٌ like صُودٌ assists, much or well; syn. نَصُور. (O, TA.) [See also what next precedes.]

.شُولٌ see : شُولٌ

The part that it raises of the tail of tho scorpion; (S, O, K;) and so أَوُلُ ♦ (Ḥam p. (649 :) or, accord to Sh, its sting, with which it strikes. (TA.) __ [Hence,] الشُّولَةُ + Tmo bright stars, near together, [\(\lambda\) and \(\nu,\)] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called ـــــ [. نزل , in art مَنَازِلُ القَهَرِ See مَنَازِلُ العَقْرَبِ , in art العَقْرَبِ And مُوْنَة is a proper name for The scurpion; (O, TA;) [and] so أَهُوَّالَةُ * (K, TA.) = Also A foolish, or stupiel, woman. (IAar, O, K.) شُوْلَةُ was the name of A certain foolish female slave, belonging to [the tribe of] 'Adwan, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتُ شُولُهُ النَّاصِحَة [Thou art Shanleh the giver of advice]. (S, O, K.) __ Also the name of The mure of Zeyd-el-Facuris Ed-Dabbee. (O, K.)

A cretain plant, (AHn, O, K,) mentioned, but not described, by As; of the hind termed عُشْب, graving in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AIIn, O:) [5gh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K) sometimes, (K,) by some of the people of El-'Irak, (O,) ♥ شُويْلٌ, like فَبَيْطُ [in measure]. (O, Ķ.)

The tail of the scorpion. (TA. [So called

and sometimes it is called الشُّوَّالُ, (Mab,) The month of the festival of the breaking of the fust; (Mab, K; *) the month next after رَمَضَان; (TA;) the first of the months of the pilgrimage; (S, O;) [the tenth month of the hunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Meh, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن :] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus anguring, and he married 'Aïsheh in this month: (Ṣ, Mṣh, Ķ) شُوَاوِيلُ and شُوَّالَاتْ (Ṣ, Mṣh, Ķ) and شُوَاول, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شُوَيْلاً، see : شُوَيْل.

[mot (as is implied in the K) شُوَّالُةُ [A certain bird, (AḤát, O, K̩,) a دُخْلَة [n. un. of q. v.], of a dusky colour, which, when it a hights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness. (AHat, O, TA.) ___ See also شُوْلَة . ـــ [Hence, as being likened to the scorpion, whence also the phrase مُأْرِبُهُ عَقَارِبُهُ امراة شوالة + 1 woman wont to calumniate. (K.)

A slie-camel raising her tail, (Ş, O, Mşb, K,) having conceived, (Msb,) or by reason of having conceived, and having no milk whatever: (S, O, K:) or a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose: (Az, TA:) the word is without 5 because it is an epithet of peculiar application [to a female]: (Msb:) or it is without a anomalously; for the male also raises his tail: (ISd, شَيْلُ (Az, Ṣ, O, Msb, K) and شُوْلُ (Az, Ṣ, O, Msb, K) and شُوَّالُ and شُوَّالُ. (K.) Also, with مُرَّالُ and a mare, as meaning Raising the tail. (TA.) ___ And مُنْنَة, which is anomalously with a hecause it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) A shecamel that has passed seven months, (S, O, K,) or eight, (S, O,) since the period of her bringing forth, (S, O, K,) or of her becoming pregnant, (K,) and whose milk has dried up, (جف لَبنها) K, and so in a copy of the S,) or whose milk has become scanty, (خُفُ لَبُنْهَا, O, and so in another copy of the S,) and her udder drawn up, (S, O,) there remaining in her udder no more than a شُول, a third of the quantity of the contents thereof when her bringing forth was recent: (TA:) she-camels in this case are termed vehemently therewith. (TA.) And وَرُ تُشَوِّهُ * عَلَى الله عَلَى الله

because often raised.]) __ Also, (S, O, Msb, K,) | مُونُ لا إلى (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of with [or Canopus, a period which commenced, in Central Arabia, about the beginning of the cra of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شُوَّلُ is أَشُوَالٌ (K;) and شَوَائِلُ is a pl. of شَوَائِلُ meaning [as expl. above, or a she-camel whose milk has become neithdrawn. (TA.) __ غائل is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

> Initus; syn. نَيْكُ : said to be an Abyssinian word. (1bn-'Abbád, O, K.)

مُعُولُ A small منجل [or reaping-hooh: in the CK, erroneously, مُنْخُلُ (S, O, K, TA.)

act. part. n. of 4. See an ex. in a verse cited voce خَافض; eited also in the present art. in the S and O.

is said by Yz to signify A certain thing with which one plays. (O, TA.)

A stone that is raised. (Lh, K.)

شَاهَتِ الوُجُوهُ (K;) and وَجُهُهُ .1. شَوْهَةً (Ş, K) and) شَوْهُ aor. (Ş, Meb;) inf. n. (K,) or the latter is a simple subst.; (TA;) and مُرَّهُمْ (K,) inf. n. مُرَّهُمْ (TA;) His face was, (K,) and the faces were, (S, Msb,) foul, unseemly, or ugly. (S, Msb, K.) And ", (Msb,) and , (Mgh,) inf. n. شُوهُ , (Mgh, Mab,) He, (a man, Mab,) and she, (a woman, Mgh,) was, or became, foul, unscemly, or ugly, (Mgh, Msh,) in face, (Mgh.) or in mahe. (Msb.) __ is also syn. with خُسُن [app. as an inf. n., of which the verb is شُوه signifying He was, or became, beautiful: thus having two contr. meanings]. (TA.)_ Also, (K,) as an inf. n., (TK,) The neek's being long, (K, TA,) and high, and the head's overapplied to a horse : (TA :) and the neck's being short: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] مُوهَتْ عُنْقُهُ His nech was long [&c.]: and his nech was short : (TK:) or هُوَهُ said of the neck [of a horse] signifies the being extended: and said of the شدّق [or side of the mouth], the being wide, (JK. [It probably signifies any of the attributes denoted by the epithet أَشُوهُ, q. v.]) ___ Also, [and app. in this sense likewise an inf. n. of which the verb is مُوه ,] The being quich to smite with the [evil] cyc. (S.) _ And one says, شَاهُ فُلَانًا (K,) inf. n. ڪُوه, (TA,) He smote such u one with the [evil] eye; (K, TA;) as also اشاهه ال : (TA in art. and in like manner, مَالَة [his cattle, or property] : (Lh, TA :) or غُونُ significs the smiting

Smite not thou me with an [evil] eye: (K:) or, accord, to Abu-l-Mekárim this means say not, How eloquent art thou! (Az, TA,) or say not, How beautiful art thou! (18k, \$,) and so doing smite me with the [cvil] eye, or with un [evil] eye. signifies He pructised تشؤه ال (ISk, Az, S, TA.) artifice to smite people with the evil eye. (JK.) هُوَ يُتَشُوَّهُ * أُمُّوالَ النَّاسِ لِيُصِيبُهَا بِالعَيْنِ ,And one says i. c. He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] rye. (TA.) [See also I in art. شيه.] __ Also, He frightened, or terrified, such a one. (Lh, K.) -And He envied such a one. (K.) __ And ala Ilis desire became raised towards نَفْسُهُ إِلَى كُذَا such a thing. (AA, K.)

2. مُسَوِّعهُ, (Ṣ, Ķ,) inf. n. تَشُوِيهُ, (TA,) He (God) rendered foul, unseemly, or ugly, his face: (\$, K, TA:) and it, i.e. the conformation of the face. شُوْهُتُ (TA, from a verse of El-Ḥoṭci-ah.) And I rendered foul, unseemly, or ughy, the faces. (Mgb.) _ And شُوهُ الله حُلُوتَكُمْ God rendered, or may God render, wide your throats, or fauces. (TA.) __ قَدْمُ عَلَى see 1, latter half. He (a man) made a sign with his arm, or hand. (JK.)

4. هو: اشاهه . 8ec 1.

5. منوه ك IIe became altered in countenance to him, so as to be not known by him, (syn. تَنَكُّر, Ş, Ķ,) and assumed various appearances. (Ṣ.) — See also 1, in two places, near the end. قَدُونَ شَاةً He hunted a Lapp. here meaning a wild bull, as seems to be indicated by the context in the \$].

: see the next paragraph.

رْدُمْ, (Ş, Mṣb, K, &e.,) originally شَاهُةٌ, (Ş, Mṣb, TA,) A sheep, or goat; [each and either, but more commonly the former; see an instance voce i. e. one of what are termed ; فَنُو ; (Ṣ,• Meb, * K;) applied to the male and to the female; (S, Msb, K;) so that one says of the male, هُذَا ثَاةً, (Msb,) which is said by Kh to be like the phrase , (Sb, TA;) and of the female; هَذَا رُحْمَةٌ مِنْ رَبِّي Mṛb:) or it : شَاةٌ أَنْثَى and شَاةٌ ذَكُرٌ and ; هَٰذه شَاةٌ may be [one] of sheep, and of goats, and of gazelles or autelopes, and of the bovine hind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafeh, in his saying,

خَسَامِعَتَى شَاةٍ بِحَوْمَلَ مُفْرَدٍ

(S) i. c. Like the two cars of a wild bull, in Howmal, solitary; the poet likening thereto the ears of a she-camel in respect of sharpness and creetness; (EM p. 76;) and likewise by Lebeul, and by El-Farezdak: (IB, TA:) and it is also applied to [a wild cow; (though said in the K in art. شوى to signify the wild bull, specially the male;) and hence, as being likened thereto,] ; a woman; (K, TA;) thus by El-Aasha; and thus also by Antarab, in his saying,

> يًا شَاةً مَا قَنَص لِهَنْ حَلَّتُ لَهُ حَرْمَتْ عَلَى وَلَيْتَهَا لَمْ تَحْرُم

(TA) O il. [i. e. wild con] of the chase (being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. Via, (S, Mab, K,) originally شاه, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and شيّاه, (S, Mgh, Msb, K,) with e, which is used of a number from three to ten [inclusive], for more than which it is with -[meaning 5, i. e. غَاةً, agreeably with a general rule], (إِشِيَاهُ the original of شُوَاهُ (K,) and مُوى , (Ş, K, TA, [in the CK, erroneously, which is pl. of شُوّى, (Ş, TA,) or rather a quasi-pl. n., originally خُويه, the o being changed into د like as it is in دی for , (TA,) and (so in copies of the K, [in أَثَاوِهُ , (so in copies of the K, [in the TA said to be like عنب which is a mistake, (perhaps for بُعَيْن) for it is there said to be a quasi-pl. n., which could not be said if it were مية با and شية, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and أَشَيُّوهُ (K,) originally شَيُّهُ but also is شَيَّةً † also is a quasi-pl. n., (TA,) and syn. with الله : (IAar, K in art. شوى :) it has not a pl. formed with I and -, [i. e. it has not for a pl. بثانة,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is و مُوْدِيهُ (Ş, Mab.) The sing, is also used in the sense of the pl., in the saying فُلَانٌ كَثِيرُ الشَّاةِ وَالبَعِيرِ Such a one is possessor of a large number of sheep or youts, and of camels], because the article JI denotes the genus. (S.) And it is said in a trad. And he ordered that sheep or فَأَمَرُ لَهَا بِشِيَاهِ غُنْمِر goats should be given to her]: فياه being prefixed to غنم, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind ثاة. (IAth, TA.) __ الشَّاةُ __ is also the name of + Certain small stars (K in art. شوى between القرحة [or] thus in the work of Kzw, in his descr. of Cepheus, and there said to be the star in the breast of Cepheus,] and الجدى [i. e. the pole-star]; (TA in that art.;) [the same that are described by Kzw as certain small stars, called by the Arabs إلا غَنَام , between the legs of Cepheus and the star [الجدى].]

. شَاثُهُ see : شَاهِي البَصَرِ and , شَاهُ البَصَرِ

an inf. n., of مُوهُ. (Mgh, Msb, TA. [See 1, in several places.]) Also a subst. meaning Unluckiness, or inauspiciousness, of a woman. (TA.)

شَاةً and شِيهُ and شَيْهُ: see أَشَهُ

عُوهُا شُوهُا شُوهُا وَهُ وَاللّٰهُ اللّٰهِ اللّٰهُ اللّٰمُ ا

شَاةً see : شَوِيهُ originally شَوِيًّا.

dim. of شُوْمِهُ , q. v. (Ṣ, Mṣb.)

شَافَهُ Envying: pl. شُوّهُ: (Aṣ, Lḥ, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — And شَاهُ البَصَرِ (JK, Ṣ, Ḳ,) and شَاهُ البَصَرِ (JK, Ṣ, ḥ,) and أَمَاهُ البَصَرِ (JK, ṬA, and Ṣ and Ḳ in art. البَصَرِ (Ṣ in last formed by transposition from the first, (Ṣ in art. هُمْ), A man sharp of sight. (JK, Ṣ, Ḳ.)

see the next paragraph.

and أَاهُ أَهُ A man possessing أَاهُ [meaning sheep or goats or both]: (Ķ:) the former is the rel. n. of أَنَّة ; and the latter, that of أَانَّة : but used as a proper name of a man, it is أَنَّة , and, if you will, مُنَاوِيًّ . (Ṣ, TA.•)

. see the next paragraph : == and see أَشَّهُ

, applied to a man, (Msb,) Foul, unseemly, or ugly, (JK, Msb, K,) in face, (JK, K,) or in aspect, (Msb,) and, as also المُيَّة, of which the pl. is شَيْهُون, in make: (JK:) feni. شَيْهُون: (JK, Mgh, Msb:) and pl. شُوه. (Msb.) Any created thing incongruous in its several parts; as also TA.) And the fem., A woman fronning, or morose, in face; (K, TA;) foul, unseemly, or ugly, in make: (TA:) and also beautiful, goodly, or comely; (K, TA;) that excites admiration and approval by her beauty: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., Unlucky, or inauspicious. (K.) _ And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) That smites quickly with the [cvil] eye: (Lth, S, TA:) or that smites people effectually with his, and her, [evil] eye. (TA.) And أَشُوهُ العَيْن Having an evil eye. (Fr, TA in art. شزر.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of eominendation, but not the masc, to a horse, nicaning, it is said, Wide in the شدقان [or two sides of the mouth]: (S:) or long in the head, and wide in the nostrils: (JK:) or tall, and such as excites admiration and approval by her beauty or excellence: (K, TA:) or exceedingly wide in the [or two sides of the mouth] and the nostrils: (K, TA:) or, as some say, wide in the mouth: (TA:) and small in the mouth: thus having two contr. meanings: (K, TA:) or sharpsighted: (T, TA:) or sharp in spirit: (TA:) see also 1. _ Also, the mase., Proud, and self-conceited. (K.) _ And عُطْبَة شُوهَا [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

يَّانَ مَشَاهَةٌ (A'Obeyd, أَرْضُ مَشَاهَةٌ A land in which are أَرْضُ مَشَاهَةً (A'Obeyd, Ş, Ķ;) like as one says أَبْنَكُ أَبُلَةٌ (A'Obeyd, Ş:) or in which are many thereof. (Ķ.)

Rendered foul, unseemly, or ugly, in face, by God: (TA:) or foul, &c., in shape. (K.) See also (TA.) second sentence. — And Bad in intellect. (TA.)

شوي

1. شُوّى النَّهُ (Ṣ, MA, Mṣb, K,) He roasted, broiled, or fried, the flesh-meat; (MA, KL, ° PṢ;) and أَنْ isignifies the same; as also أَنْ أَنَّ السَّواءُ (Mṣb, TA;) or this last, (TA,) or النّوى [alone], (Ṣ, MA,) signifies he prepared, or prepared for himself, (Ṣ, MA, ° TA,) شُوَّةً (Ṣ, TA, °) or roasted, broiled, or fried, flesh-meat. (MA.) — And مَنْ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ signifies also He cut off from (مَنْ) roasted flesh-meat: but for this he has named no authority.] — See also 4.

2: see 4. — Also شوّاه كنا He gave him flesh-meat [app. in an unrestricted sense]. (TA.)

. شأو . see 3 in art : يُشَاثِي , for

4. أَشُواَهُمْ عَلَيْ عَلَى اللَّهُمْ (\$, Mab, K;) and مُوَّاهُمْر , inf. n. يُتُمُوِيَة ; (K;) He fed i. e. roasted, or broiled, or fried, flesh-meut]. (S. Msb, K.) And (both verbs with their complements) He gave them flesh-meat that they might roast, or broil, or fry, thereof. (AZ, K.) = And اشوى He left a portion remaining of his supper: (S, K, TA:) or he left some roasted, or broiled, or fried, flesh-meat of his supper. (A, TA.) — And اشوى القبر The wheat became fit to be rubbed with the hauds and to be roasted. (ISd, K.) _ And اشوى السَّعَفُ † The palmbrunches became yellow on the occasion of their drying up; (K, TA;) as though a roasting affected them. (TA.) = Also He got, or acquired, the worse, or viler, sort of cattle. (K.) said of a shooter or easter, He hit (Ş,• Mṣb, * K) his شُوَى, (K,) i. c. [one or more of his] extremities, (TA,) not a [vital] place where a wound would occasion death; (S, Mab, K;) and so أَفُواهُ , as in the Tekmileh: in the K, erroneously, شوّاه (TA.) __[Hence, He missed it, i. e. the object of his aim. See عُشُون: and see also Ham p. 91.] — [Hence, also, app.,] Hr says that اشوى is allowable in the sense of t [He dropped, left out, omitted, &c., anything]; like أسوى) = In the saying مَا أَعْيَاهُ وَأَشْيَاهُ (S, K, [in some copies of «,S, ما اعياه وَأَشُواهُ and so in أَشْهَاهُ \$, (Ş, مَا اعْيَاهُ \$ K, TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. انشوى اللَّمُون The flesh-meat became roasted, broiled, or fried; (MA;) quasi-pass. of شُوَى (Ṣ, M, Mṣb, K;) as also المُتوى; (M, K;) [or] the latter in this sense is not allowable. (Ṣ, Mṣb.)

8: see 1. [Hence,] التُوَيِّنَا, referring to a she-camel, † I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt. (Ḥam p. 783.)

See also 7.

شاة: see what next follows: and see more in art. شوه.

; شَوِيٌّ اللهِ as also إِشُوه . q. v. in art شَيَّةُ (IAar, K;) the latter is like الشُّوى] ,غَنِيُّ in the CK as syn. with theing a mistrauscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of الله الله [n. un. of (TA.)

is originally شَوْئُ is originally شَيْقُ يَّ وَالشِّيِّ, (Ṣ, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عي]. (TA.)

is pl. of شُوَى: [or rather the former is a coll. gen. n. of which the latter is the n. un. :] the latter signifies The shin of the head: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or tho exterior of the skin of the head, in which grows the hair: (Aboo-Ṣufwan, TA in art. بشر:) and some say, the exterior of all, or of any part, of the skin: (TA in the present art.:) and the former signifies the arms or hands and the legs or feet, or the fore and hind legs, (S, K,) and (K) the extremities (Msb, K) collectively, (K,) and the head of a human being, (S,) or the inf the head [i. e. the bone above the brain, or a separate portion of the shull, or a distinct bone of the skull], (K,) but of a horse the legs, not the i. e. thich in عَبْلُ الشَّوَى head, hecause one says the legs], for this cannot relate to the head of the horse, (S,) and any part that is not a [vital] place [i. e.] where a wound causes death (S, Msb, K) such [for instance] as the legs. (Mab.) means A woman having cracked, or تَالِبَهُ الشَّوَى chapped, feet. (S and K in art. ئلب.) __ It is also a subst. [app. meaning a quasi-inf. n.] from [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (Ş, [accord. to the TA, Khálid Ibn-Zuheyr,])

فَإِنَّ مِنَ القَوْلِ الَّتِي لَا شُوَى لَهَا إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ ٱنْفِلَاتُهُ

means † [And, or for] verily of speech is that sentence (ڪُليَة, a word understood,) which does not hit a place where a wound will not occasion death, [i. c. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (Ş, TA.) And فَوْى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شُوى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies + A mistake; syn. (TA.) __Also ! A thing, (S,) or an affair, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA;) in this sense, from the same word as signifying the "extremities" [of an animal]. (IAth, TA.) Hence, أَصَابُ الصَّائِمَ شَوْى in a trad. of Mujáhid, الِّا الغَيبَةُ إِلَا الغَيبَةُ [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيد, for this does annul it. (TA.)__ And † The worse, or viler, sort of cattle, (S, K,) = And Far-seeing. (S, K.)

TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also أَدُوالِية.] -Aud + A remainder, or remaining portion. [بغاً: ، Also i. q. أَخُوايَةُ (TA.) + [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

see what next follows.

Roasted, broiled, or fried, flesh-ment; (S,* MA, Msb, K, KL;) as also پُشُواهُ ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شُوَّى اللَّحْمُ and [as its n. un.] signifies a piece there-

(Myb) [Roasted, مُشُوِيٌ ♦ (Myb) (Roasted, broiled, or fried], the latter originally (Msb.) [In the K the former is said to be like ; but it has the signification of the latter, i. e., of a pass. part. n.] = See also . = Ks says, رَعَي شُوى , and so in عَدِي شَيْق , and so in رَعَي شَرِي , (Ṣ, Ķ,) some say (Ṣ) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عي]. (Ṣ, Ķ.)

شُواً: sec : شُواءة

: شُوِيَّةُ: } see the next paragraph.

: What is cut off from, or of, flesh-meat شُوَايَةً (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) _A small thing [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَنَ الشَّاةِ إِلَّا شُوَايَةٌ [There remained not of the sheep, or goat, save a piece]. (S.) _ Also, (S, K,) and مُوايَةُ and قُرُص (K,) A أَمُوايَةُ (or round cake, or small round cake,] of bread. (S, K.) __ And, all the three, A remaining portion of people, or of cattle, that have perished; as also أَخُوِيَّةُ (K;) or this last, as remaining portion of people that have perished: (Ṣ:) pl. (of the last, Ṣ) شُوَّاياً (Ṣ, Ķ.) [See also شوى] - And ‡ The bad, or vile, sort. (K, TA,) or worse, or viler, sort, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, يساقي.] [And accord. to Freytag, is expl. by Meyd (شوايةُ الرَّضْفِ is. expl. by Meyd) as meaning Cooked milk cast upon a hot stone, so that only a small portion remains.]

see the next preceding paragraph, شواية

A seller of roasted, broiled, or fried, fleshmeat. (KL.)

[mentioned in this art. as though originally ذَمُ الْأُخُوَيْنِ i. q. دَمُ الأُخُويْنِ The red, resinous, impissated juice called dragon's blood: see art.

meaning sheep or شاوى A possessor of شاوى goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. مُوه, q. v.]) TA, [but in ري TA, [but in) سَعَنَةُ شَاوِيّةٌ the CK without teshdeed,]) + A palm-branch that has become yellow in drying up. (K. [See 4.])

شُوشًاءٌ Ş, K, [in some copies of the K, شُوشًاةٌ but]) like موماة, (S,) A swift she-camel. (S, K.) a pl. pl. of أَشَاوَى, q. v.

مُنُوى, ike مُنْوى, (K, TA, [in the CK, مُدِيّ , like مَشْوِيّ, erroncously, as is proved by a verse eited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) That has been missed by the stone [cast at it].

(K in art. صول A frying-pan. (TK in that art.)

شَوِي 800 : مَشُويٌ

[A place of roasting, broiling, or frying, flesh-meat]. (S in art. طبخ.)

in the أَعْيَاهُ an imitative sequent to أَعْيَاهُ شوى . see 4 in art : مَا أَعْيَاهُ وَأَشْيَاهُ

شوى .see art : شَاةً syn. with شِيَةً شيًّا . and شَيَّة see يَا شَيَّ مَا لِي and شَيًّا . . .

شوى an imitative sequent to عِنَّى see art. شوى. شَوِيٌ an imitative sequent to شَيِيَّ see شَيِيًّ

شوى . sce art : شَيَّانُ

شيأ

1. مُعَافَهُ (Msb,) [originally شَاتُهُ, like خَافَهُ [which is originally مُونَّه,] (MF,) first. pers. (Mab,) [and by poetic , شَتْتُهُ (Ş. K,) أَشَاؤُهُ , without و,] first pers inf. n. شئة (Msb, K) and مشئة (S, K,) or this is a simple subst., (Msb,) and مَشَاتَةُ and مَشَاتَيةً (K,) [or these two also are simple substs.,] He, and I, willed, wished, or desired, it; syn. أَوْاَدُهُ (Msb) and اُردته: (Ṣ,* K:) most of the scholastic theologians make no difference between and الإرادة, though they are [said to be] originally different; for the former, in the proper language, signifies the causing to be or exist, syn. الإبتار; and the latter, the willing, wishing, or desiring; syn. الطُّلُبُ. (TA.) A Jew objected, to the مَا شَاءَ ٱللهُ وَشُنْتُ Prophet, his people's saying [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say What God hath willed, then I مَا شَاءَ ٱللَّهُ ثُمَّرُ شَلْتُ have willed]. (TA.) [Las signifying What hath God willed! is used to express admiration. And as signifying What God willed it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

a small, number or quantity or time: See De Saey's Relation de l'Égypte par Abdallatif, pp.

2. ثَمَّاتُهُ عَلَى الأَمْرِ [in some eopies of the K (erroneously) ثَمَّاتُهُ [in some eopies of the K to do the thing, or affair. (As, S, L, K, TA.) And مُنْقَهُ (K, TA,) and مُنْقَا ٱللهُ وَجْهَهُ (TA,) God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make. (TA.)

4. اَشَاءَهُ إِلَيْهِ IIc, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أُلْجَأَةُ; (S, K;) a dial. var. of oelel; (S;) of the dial. of Temeem. (TA.) Temeem say, شُرُّمَا يُشِيوُكُ إِلَى مُنْةَ عُرْقُوبِ, meaning يُجِيؤُكُ [q. v., i. é. It is an evil thing that compels thee to have recourse to the marrow of a hock]. (S.)

5. تَسُبًا His anger became appeased: (K:) said of a man. (TA.)

[A thing; anything; something; some mhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced sec also : صُوَّابَةُ sec an ex. in a verse eited voce شَي الشَّيْءِ [: the last sentence but one of this paragraph properly signifies what may be known, and that whereof a thing may be predicated: (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof: (KT:) MF says that it is app, an inf. n. used in the sense of a pass. part. n., meaning what is willed, and meant, or intended, [in which sense المُشَيَّةُ (pl. عُشِيَّةً) is often used,] without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be; accord, to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying what is caused to be or exist; accordingly,] Er-Rághib says that it denotes whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings; and Bd and others expressly assert that it signifies peculiarly what is caused to be or exist; but Sb suys that it is the most general of general terms; and some of the scholastic theologians apply it to uchat is non-existent; such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such possages as عُلْ شَيْءِ هَالِكُ إِلَّا وَجَهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is nonexistent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَالُهُ, (S, Mab, K, &c.,) imperfectly decl., (Mab, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting | K;) or this is a dial. var. of weak authority, (K,) an unknown number that is multiplied into itself.

the formation of which there is much difference of opinion [as will be shown hereafter], (Msb, TA,) and أُشْيَاوَاتٌ (Ṣ, Ķ,) a pl. pl. [i. e. pl. of a contraction of, أَثَاوَاتُ MF, TA,) and أَثَاوَاتُ that next preceding,] (K,) and أشَاوَى, (S, K,) with fet-h to the , (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the إِنَّاوَى though if with أَشَاوَى kesr it should be either أَشَاوِيُّ or أَشَاوِيُّ but أَشَاوِي اللَّهُ only is meant by J, as is shown by what here follows,] originally أثنايي, with three cs, not as J says, [or rather as the word is written in copies of the S, for J may have held it to be or أَشَايِيُّ or أَشَايِيُّ as lie says that the a was changed into 15, thus occasioning the combination of three s, so that he held its secondary form to be يْق, as will presently be shown,] because the first 5 is radical, not augmentative, (IB, K,) the medial c of the three being suppressed, and the final one changed into I [though written 6], and the initial one changed into , (S,) and another form of pl. is أُشَايَا, (Ṣ, Mṣb, Ḳ,) with the ح ,[أشَارَى as it is in و preserved, not ehanged into (TA,) [likewise] a pl. of أَشْهَايًا, (Mah,) and أَشْهَايًا also is mentioned, (K,) as formed [from أَشَيَاء by the change of . into & and adding I, (TA,) and أَثَاوه, which is strange, (Lḥ, Ķ,) as there is no in شَيُّة (K:) with respect to the first of these forms, [the quasi-pl. n.] أشياً، the most probable opinion is that of Kh: (Msb, TA:) accord. to him, (Ṣ, Mṣh, Ḳ,) it is originally of the measure بَأَنْعَالُ (Ş, K,*) in lieu of إِنْعَالُ (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيَّاء, (Msb,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لفعائ, (S, Mab,) as is shown by its having for its pls. أَشَايَا and أَشَاوَى and أَشُيَاوُاتُ: (Ṣ:) accord. to Akh, it is [originally] of the measure أَفُولَا ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أُشَيَّاتً , as it is, but أَشَيَّادَ: (Ṣ:) accord. to Ks, it is of the measure أَفُعَالُ, and made imperfectly decl. because of frequency of usage, being likened to ; فَعُلَانًا , but were it so, أَبْنَامَ and أَسُمَّة would be imperfectly deel.: (S, K:) and there-شَيِّينُ is originally شَيِّ، and therefore has a pl. of the measure أَفْعَلُا , afterwards contracted to نَعُلَان ; but were it so, it would not liave for its pl. أشَاوَى. (S. [Much more respecting this pl. is added in the TA, but it is comparatively and شُيَّىٰ: ♦ is شَیْنُ: ♦ and 🕈 شَيَّى: (Ṣ, Ķ, TA, but only the former in some copies of the K, the word being written in other copies (شُعَيْنُ) not أَشُوَى (the former accord, to my two copies of the S and accord, to the copies of the K followed in the TA, in which it is said to be with teshdeed to the , and the latter accord. to the CK and my MS. copy of the

used by post-classical poets in their verses. (MF, TA.) - When a man says to thee, "What dost thou desire?" thou answerest, 💆 ý [Nothing]: and when he says, "Why didst thou that?" thou answerest, نَلَا شَيْء [For nothing]: and when he says, "What is thine affair?" thou answerest, [Nothing]: it is with tenween in every one of these cases. (As, Allat, TA.) [When one says , , he means thereby There is nothing.] means [It is nought, of no account كَيْسَ بِشَيْءٍ ___ or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.)____ كَيْسُ مِنَ الْأُمْرِ] is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. _____ رَحْسُبَانَةُ oeeurs in the TA voce فِيهِ شَيْءٌ مِنَ الطُّولِ meaning In it is somewhat, or some degree, of length; i. c. it is somewhat long; and is used in the present day in this sense.] - In the phrase بِشَيْءِ the last word is for هُوَ أَخْسَنُ مِنْكَ شَيْثًا [i. e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.) ___ is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything !] mentioned by Sb as meaning ذع النَّكَ Dismiss doubt from thee (respecting him as to anything)]: IJ says that is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلُهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by tho inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that Lo is here lit. interrogative, but in meaning denotative of wonder; and that نشئ is governed in the accus, case by some other word, or phrase, as though the saying were dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it. (TA in art. الما) ___ الما means Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually.] أَيُّ شَيْءٍ [meaning What thing?] is, by the alleviation of the ي [in قا] and the suppression of the . [in شيء, made into one word, made into one word, similar so says El-Fárábec: (Msb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيْشُ (TA in art. جرم, as on the authority of Ks.) ___ in the Kur lx. 11 may mean Any one (Bd, Jel) or more. (Jel.) __ [It is also applied to + The penis of a man; as in the explanation of a هُنْ , like as its syn زَنَتْ , like as its syn is to the same and (more commonly) to the "vulva" of a woman.] - In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is ealled جدر [i. e. جُدْر and in geometry, ضلع [i. e. ضِلْعُ or ضِلْعُ; (" Diet. of the Teelin. Terms used in the Sciences of the Musalmans," p. 202;) (Idem, p. 730.) It is also said, on the authority of Lth, to signify Water: and he cites as an ex.,

(Lh, K,) [and] so is المُشَافَةُ (which is mentioned in the K as an inf. n.]. (Msb.) One says, المُنْ الله (S, K,) i. c. المُنْ الله (Everything is by the will of God]. (S.)

شَيْءُ and شَيَّهُ or شُوَىُ eee شَيْءً see

. شوأ . see nrt : شَيَّانُ and شَيَّانُ

dim. of أَشَيَّة: see مُنَّة, in the latter part of the former half of the paragraph.

عَنْ عَنْ عَنْ الله see عَنْ أَنْ , in two places : __ and see also مُرَّمَ , near the beginning of the paragraph.

Incongruous, unsound, (K, TA,) foul, or ugly, (TA,) in make, or formation. (K, TA. [See IIam p. 192.]) — And accord to Aboo-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.)

شيب

[Thou inclinest to silly and youthful conduct: but whence come!h to thee the inclining to such con-

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S,* IB, TA.) [See also 2.]

2. شيب الحزن, (Ks, S, A,) and شيب الحزن, (Ks, S, Msb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. ب] (TA,) Grief rendered him white-headed, or hoary-headed; (Ks, S, A, Msb, K;) as also برأسه أسه أسه أسه (Ks, S, Msb, K.*)

4. اثاب, said of a man, He had children that had become white-headed, or hoary. (Ş, TA.) == See also the next preceding paragraph, in two places.

The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. صبغ and صبغ &c. :] or (K, TA, in the CK "and") whiteness of the hair, or hoariness; (A, K, TA;) as also فشيب (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (As, S, Mgh, Msb;) and is little and much [whiteness of the hair]: one says, Whiteness of the hair, or hoariness, عَلَاهُ الشَّيْبُ came upon him]: (TA:) but vision significs a man's entering upon the period of whiteness of the hair, or hoarines: (As, S, Msb:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], وَٱشَّتَعَلَ الرَّأْسُ شَيِّبًا (Ş,) meaning And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood, (Jel,) [or the head has become glistening with whiteness of the hair, or hoariness,] is in the aceus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were (Ş, TA.*) . وَشَابُ الرَّأْسُ شَيْبًا

بيث, of a whip, a genuine Arabic word of well-known meaning; (Ṣ;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called شيئن. (TA.) Also A word imitative of the sounds made by the lips of camels (Ṣ, K) in drinking. (Ṣ.) And pl. of أَشْمَتُ [q. v.]. (Ṣ, K, &c.)

عُبُثُ a pl. of which the sing. is doubted : see

an inf. n. of 1 [q. v.]. (S, Msb.) — And accord to El-Khafájee, A white, or hoary, beard: but MF says that this is a conventional post-classical meaning. (TA.) = [Also, in the present day, applied to A species of artemisia; (Forskål's Flor. Acgypt. Arab., p. lxxiii., no. 439;) the artemisia arborescens of Linn.: (Delile's Flor. Acgypt. Illustr., no. 799:) — and Lichen; (Forskål ubi suprà;) the lichen prunastri of Linn. (Delile, ib., no. 976†.) And

: pee أَشَيَبُ: near the end of the paragraph: عُمِيانُ: and see also the paragraph here following.

and مِلْحَانُ, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Sclemeh, with kesr to the and and , (S,) or the former word is written مِثْبِيَانُ, and sometimes شِيبَانُ, and the latter is as above, (K,) and sometimes, (TA,) ! The two months of winter; (A, TA;) [as though meaning the second of the Six Seasons, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. شَهْرًا قِمَاج (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) falling at the period of the [auroral] rising of the Scorpion and the Vulture, (النُّسُّر and العُقْرُب, [by which latter is meant النَّسُرُ الوَاقع, i. e. the star a of Lyra,]) said by him who knows not to be the two Kánoons corresponding, كَانُونُ اِلثَّانِي and كَانُونُ الأُوَّلُ, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that i. c. the heart of the Scorpion, which is العَلْثُ the 18th of the Mansions of the Moon,) and rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see مُنَازِلُ القَهْرِ in art. زرل,) was on the 25th of November O. S.: see also مِلْحَانُ, and :قَهَاحُ it is also said that] شيبًانُ [used alone] is a name of [the month] كانون الاول, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

عْيَابٌ and شَيَابٌ [the former erroneously written by Golius شَيَّابٌ see شُوْب, in art. شوب.

اَشْیَبُ вес : شَیُوبُ.

ا شَادِّبُ [Being, or becoming, white-haired, or hoary]: see شَيْبُ شَائِبُ أَشْيَبُ is a phrase like شَيْبُ فَاعِرْ شَاعِرْ شَاعِرْ أَشْعِلْ لِابْلُ لِابْلُ لَابْلُ لَابْلُ لَابْلُ لَابْلُ لَابْلُ لَابْلُ لَابْلُ لَابُلُ لَابُلُو اللهِ whiteness of the hair. (TA.)

White-haired, white-headed, or hoary : (S, A, Mgh, Msb, K:) [it is said to be] anomalous in form; (S, Mgh, Mab;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعِلُ, aor. يَفَعُلُ ; (Ṣ, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour : but أَشْيَبُ signifies white-headed, or hoaryheaded; [so that it does denote a colour;] and El-Khafajee says that it is reckoned among epithets denoting defects, or blemishes, like and اعرج: (MF, TA:) it is said in the K that it has is not applied شَيْبَادُ i. e., (TA,) the epithet , فَعُلاَء to a woman; (Msb, TA;) مُهُطَالًا being used in its stead; (TA;) though one says شَابَ رَأْسُهَا (Mạh, TA:) [but see Ḥar p. 418, where نَعْبَنُ is mentioned, applied to a woman, as meaning aged, and white, or hoary, in the head: and see in art. : شوب (Ṣ, A, Mgh, Msb, K;) شيب the pl. is with which is syn. (TA, as from the K; [but not found by me in the copies of the K to

which I have had access;]) and اشين : (K, TA:) this last is said by IM to be allowable in poetry, عَلَى التَّهَام [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of ا شَائِبٌ [q. v.], like as is of بُزُل or pl. of مُنْهُوبٌ (which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijáz, who say حُجَاجَة and دَجَاجَ بَيْض (TA.) __ [Hence,] one says, أَيْتُ الجَبَالُ شيبًا I saw the mountains white with snow and hoar frost. (A, TA.) And [used alone] signifies + Mountains upon which snow falls, and which are white, or hoary, therewith · (S, L:) or mountains white with snow or with dust: and, some say, white clouds: sing. رُكُمُّةً (L, TA.) And, applied to truffles أَشْيَرُ † White and large: (TA:) or simply white. (Id. voce يَعُومُ أَشَيْبُ __ (اَتَعَاشِيبُ † A day in which are cold and clouds and صُوَّاد (correctly) صُوَّاد meaning thin clouds, or cold and humid clouds, in which is no water]; as also للله فيان (K.) __ نيان لِيُّلَةُ شَيْبًا، (K,) or الشِّيبًا، (TA,) and الشِّيبًا، (TA voce ,) + The last night of the [lunar] month: (K, TA:) its first night is called بِاتَتْ بِلَيْلَةِ شَيْبَاءَ (.حُرُّ K voce أَدُوَّ and مُرَّةً and : بلَيْلَة الشَّهْبَاء eee in art. شوب.

غيث: sec مُثيث, in two places.

1. خَاخُ: see 4. _ [Also, accord. to Freytag, on the authority of the "Kitab el-Addad," He mas brave, or bold: thus having two contr. significations. __ Another meaning assigned to it by him, in common with عَائِكُ and أَخَاحُ , as on the authority of the K, i. e. "Diligens fuit," is a mis-

2. (O,) inf. n. (K,) He cautioned him; or made him to fear, or be in fear. (O, K...) And He removed him, or it, far away. (O.) And شيّع, (O, TA,) inf. n. as above, (Ķ,) He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness: (O, K, TA:) from IAar. (TA.)

3: see the next paragraph, in two places. Also He fought. (T, K.)

4. إِشَاحَة , (Ṣ, A, Ķ,) inf. n. إِشَاحَة , (IAar, TA,) He was cautious, or in fear, (S, A, K,) ais [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and أَعُلَى حَاجَتِهُ [for the thing that he wanted]; (K;) as also مُشَايَحَةُ (Ş, A, K,) inf. مُشَايَحَةُ and ♥ خُلْتُ: (K:) or he was cautious and in fear, endeavouring to repel death. (L.) - But in the dial. of Hudheyl, (\$,) He strove, laboured, toiled, or exerted himself, في أمر [in an affair]; and so الله (S, A.) _ And He continued journey-

away his face, (S, A, TA,) from a [person or] she-camel. (S, O.) - Also A horse strong in thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or he exerted himself in aversion or turning away. (IApr, TA.), One says, كَلَّتْتُهُ فَأَثَاحَ بِوَجْبِهِ I spoke to him, and he turned away his face. (A.) __ also signifies He advanced, or came forward; syn. اَقْبُلُ. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., _____And He defended what was behind his back. (IAth, TA.) [See, again, the part. n.] __ بِذُنبِهِ , said of a horse, He let his tail hang down loosely. (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for but his assertion requires proof. (MF.) [See the latter verb, in art. اشاحت الأرض = [.سيح The land produced the plant called ____. (AHn, O, K.)

Cautious, or fearing; (A, K;) as also أَنْ (A, TA,) and أَنْ (A, O:) or this last, cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself: (Az, TA:) or all signify prudent; discreet; or having, or using, precaution, or good judgment; (Ham p. 281;) and so نَصْعَانُ * (Id. p. 43.)... In the dial. of Hudheyl, (S, O,) Striving, lubouring, toiling, or exerting himself, (S, A, O, K,) in affairs; (S, O, K;) and so viii, (A, K,) and (As, O, K:) pl. of the first [and app. of the second also] شياح (S, O.) _ Also [The artemisia Judaica; and absinthium Ponticum; species of wormwood;] a certain plant, (AHn, Ş, A, O, K,) well known, (AHn, O, K,) of several species, (AHn, O,) of some [species] whereof brooms are made, (L,) [and which is also used for fumigation,] the leaves of which are [of the kind called] هدب; (AHn, O, L;) it has a swect odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows: (AHn, O, L:) pl. . (Fr, O, L.) = Accord. to the K, [probably on the authority of Lth,] it signifies also A [garment of the hind called] , of El-Yemen: but Az says that there is no kind of garment so called: the correct word is , with [the unpointed] ... [and with fet-h]. (TA.)

[and probably with tenween also]: see . __ Also Very jealous; (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so رثيمًانْ لا Also, (O, K,) and أَيْحُ لا (As, O, K,) Tall: (O, K:) or goodly in tallness. (L.) _ And the former, That makes, or utters, a low sound in running; [so I render يُتَهُمُّسُ عَدُواْ in the K and TA; in the O and in my MS. copy of the K, يَتُهَمُّن ; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] quickness, or swiftness, is meant thereby: (O, TA:*) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween: for]

spirit; syn. شَدِيدُ النَّفْسِ; (O, K, TA; in the دشيحًانٌ * [i. e. in breath];) and so النَّفَس , thus expl. by Skr. (O.)

see the next preceding paragraph, in two places.

Mutual caution or fear. (And The act of striving, labouring, toiling, or exerting oneself, in anything. (K.) [But in both of these senses it seems to be an inf. n. of 3, q. v.] = Also (K) Drought, dearth, scarcity. (O, K.)

فَارْخِ : see مُعَارِّخِ , in two places : __ and see also

see بشيخ: see بشيخ, in two places. It is also expl. as meaning Striving, labouring, toiling, or exerting himself, and persevering in his work: (A:) and striving &c., and hastening, or going quickly. (TA.) ___ Also Advancing, or coming forward, to one. (Fr, O, K.) _ And Defending what is behind one's back. (Fr, O, K.)

is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is , with (TA.) .س [the unpointed]

see the following paragraph.

(O, K) مُشْيَحَى ♦ (S, O, K) and مُشْيُوحًا ، state of haste: (S, O, K:) or a state of confusion: (K:) the latter meaning mentioned in the L: (\$, 0, هُدُ فِي مَشْيُوحَاء مِنْ أَمْرِهِدْ (TA:) you say, هُدُ فِي مَشْيُوحَاء مِنْ K) and في مَشِيحَى من امرهم (O, K) They are in a state of haste in respect of their affair: (S, O, K:) or in a state of confusion in their affair: (L, K:) as having the latter meaning, and ج with بمشيجاً، Ibn-Malik says that it is medd, of the measure , فَعِيلًا, not , but this requires consideration: Ibn-Umm-Málik and others, following A Hei, say that القَوْمُ فِي مَشِيحاً، ال means the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA.) also signifies A land that produces the plant called ; (S, O, K;) and so المشروعي * (O, K:) or it signifies many plants of the kind so called: thus in the T, on the authority of As and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA;)
AHn saying further that it is like meaning a company of شيوخ [or elderly men], and meaning a herd of عَبُور [or asses], &c.; (O;) [so that it is a quesi-pl. n.;] but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA.)

1. مُنَاخُ , (Ṣ, A, Mṣb, Ķ,) aor. يُشِيخُ , (Ṣ, Mṣb, ing, or going on. (O.) اثنات بوجيه He turned من [is its fem. and] means A quich, or swift, | K,) inf. n. شيخ , with fet-h to the &, (S, K,) and

(Kr, ISd, A, Mgh, Mab, K) and [of mult.] that of the خِرِيع which is the bastard saffron (Zbd, TA) and شَيْخُوخَة [the most common form, respecting which see what follows,] (كِ, A, Mab, K) and أَشَيْخُوخِيَّةُ (K;) and أَرْشَيْخُو فِينَّةً inf. n. تَشْيَعْ ﴿ Ş, A, K;) and ﴿ تَشْيِعْ ; (K, ;) He &c.]: (Ṣ, A, Mab, Ķ:) in شَيْخُوخَةُ, the نَهْ نَاهُ اللَّهُ اللَّ originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فعُلُولٌ [except] معَفُونَ , as is said in the Sin art. ____]: as to the similar كَيْنُونَة as و words whose medial radical letter is and مَيْعُومَةُ and مَيْعُومَةُ and مَيْعُومَةً, these are originally كَيْنُونَةُ [for كُهُونُونَةُ, of the measure مْيَعَلُولُد,] and the like, and are contracted; for and the كُونُونَة and the like. (S, L.)

2. see the preceding paragraph. == شيخ, (Ṣ, Ķ,) inf. n. تُنْبِينُ, (TA,) He called him by the appellation of , to pay him honour, or respect. (Ş, K, TA.) _ And شيخ عَلَيْه IIe attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him; (K, TA;) cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him. (TA.) And شيخ به [and so شيخ accord. to an explanation of شَيَّتُتُ الرجل, as on the authority of AZ, in the TA, but this may be a mistranscription for بالرجل,] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.)

5. تشيخ: sec 1. __ [It signifies also] He feigned, or made a show of, old age. (KL.)

ِثُيُّتُونٌ لا Ş, A, Mgh, L, Mab, K, &c.) and) شَيْخَ (K,) but the latter is a strange word, mentioned by some of the expositors of the Fs, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed ڪُپل, (Mgh, Mab,) which means him whose شُبَاب [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weah, or a decrepit, man, who is of no service: (Mgh:) [in the present day, is used in the scuses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. (S, A, Msb, K,) an old, or aged, woman; syn. jee: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of مُثَيَاخُ is أَشَيَاخُ (S, A, Mgh, Mab, K) and

(Ṣ, A, Mgh, Mab, K) and شُهُوخُ (庆, with kesr, to agree with the ري, TA) and شيخًان (Ş, A, Mab, K) and شَيْخَة (S, Mgh, K) and (A [there said to be like عَبَدَةً }) and مُشْيَخَةً \$ (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Msb,) and [so are] v مُشْيَخَةً ♦ and مُشْيَخَةً ♦ (TA) and (K, and so in one of my copies of the مَشْيُوحًا لَهُ \$ and مَشْيُوحًا لَهُ (Ş, K,) the last like مَشْيُوحًا لَهُ * مَعْيُورَات and مَعْبُودَات and مَسْلُومَات and مَعْلُوجَات which are said to be the only other instances of this form, (TA,) [but to these should be added and perhaps مَتْيُوسَامً and مَكْبُوراً، and perhaps some other instances,] and v ..., (K,) and another pl. is أَشَايِخُ (Ṣ, A, K,) or this last is pl. of , (Mgh, Msb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of اَشْيَاخٌ is أَنْ إِلَّ أَنْ إِلَّ pl. of أَنْ إِلَيْ (Z, TA:) the رْشَيْخ is v شَيْخ (Ş, A, K) and v (Ṣ, Ķ,) with kesr to the ثُوَيْتُ * (Ṣ:) ثُنَ is not allowable, (Ṣ, A,) or is rare. (Ķ.) الشَّيْتَانِ The two Sheykhs, is a title peculiarly applied to the first two Khaleefehs, Aboo-Behr and 'Omar.] also signifies † A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عُجُوز. (Az, TA in art. عجز.) __ [And I An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, ورث مِن , which is tropical مَشِيخَةِ الكُرَم meaning من آبائه: but the right reading is evidently الكُرَمُ and , and ; and the meaning, I He inherited, from his ancestors, generosity.] _ means ! Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Ḥar p. 130.) ___ And القَيْنَ † The mountain-goat that is advanced in age, or fullgrown. (TA.) __ And + The milk-skin. (TA.) i. q. أُصُولُهَا , أَصُولُهَا أَنْهَائُمُ النَّجُومِ النَّجُومِ النَّجُومِ النَّجُومِ النَّجُومِ النَّبُ seven [or five] planets; (TK;) or the دَرَاري [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to أَسْنَاخُ TA in this art.,) or أَسْنَاخُ as is related by Th, (TA in art. النَّجوم,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called : نُجُومُ الأُخْذِ ISd says, I think that he means, by the ixed stars: Th says that they are called only أَسْنَاخُ النَّجُومِ, i. c. thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also ignifies also A certain tree; (AZ, K, TA;) also called إلثيوخ, the fruit of which is a جرو [q. v.] like

(شُجَرَةُ العَصفر); it grows in the meadows, and for places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

fem. of شَيْخَة, q. v. (Ṣ, A, Mab, Ķ.) .شَيْخُ вее : شَيْخُونَ

مُنْخ and ثَنْنِ dims. of ثُنْخ and ثُنْنِ dims. of

مُشَيْخَةُ and مُشَيْخَةً &c.; and the pl. خَشَائِخُ: see

هُونَے عَلَمُ اللّٰهِ عَلَى اللّهِ عَلَى اللّٰهِ عَلَى اللّٰهِي عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى ا

رُشَيْدٌ . aor. مُثَارِّهُ , (Ṣ, Mṣb, Ḳ,) inf. n. مُثَارِّهُ .1 (S,) He plastered it (a wall) with شيد, (S, K,) i.e. gypsum, or the like: (K:) he built it (a structure) with شيد, meaning gypsum. (Msb.) + They strengthened شَادُوا الدِّينَ ___ See also 2. and exalted the religion: from if in the first of the senses expl. above: (Har p. 5:) [or rather ــــــ [.أَشَادُ and شُيْدُ from this verb as syn. with See also 4. _ As inf. n. of in the phrase aignifies شَهَادٌ (, aor. as above, (TK,) مُثَادُ بِالإبلِ † The calling camels, (Ibn-'Abbad, O, K, TA,) as also الثارة إلى (Ibn-'Abbad, O,) raising the voice in doing so. (TA.) __ Also, (K,) as inf. n. of the same verb, (TK,) † The rubbing perfume with the skin; (K;) as also تُشَيِّدُ; in some copies of the K, الكثيية: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] aecord. to AA, one says بَنَدُا الطِّيبِ meaning Rub thy skin with this perfume. (O.) شارُ (said of a man, TA,) aor. as above, (K,) inf. n. مُنيد, (TA,) also signifies He perished, or died. (K.)

ر بَشِيكِ (A, L, Mab, TA,) inf. n. تُشِيكِد (L, Msb, TA,) He raised it high; (A, Msb, TA;) namely, a palace, (A,) or a building; (Mab, TA;) as also اشاره الماره (A, L, TA,) and اشاره : (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مُشيدٌ, q. v.:]) or شيدهٔ [implies a repetition of the act of building: (see or] signifies he built it firmly, or strongly, and raised it high. (L.) __ See also 1.

significs إِثَارَةً (L,) see 2. ___ Hence اثارةً The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيد. (Lth, L.) See also 1. You say, بصُوته and بصُوته ! He raised his voice. (A.) And اشاد به He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (As, L:) the made it known; (AA, S, A,

K; *) namely, a stray. (Ṣ, K.) And اثاد بذكره ! He raised his good fame, by praising him; raised a good report of him: (S,* A, L:) and he raised his ill fame, by dispraising him; raised an evil report of him: and اشاره and اشاره he raised his notoriety or fame. (L.) And اشاد عُلْيه I He published against him something disliked, disapproved, or odious: one says, اشاد عَلَيْه قَبِيمًا and I[He published against him something bad, evil, abominable, or foul]. (A.) _ And also signifies ! The act of destroying : (K, TA:) from the same word as syn. with تُنْديدُ.

5: see 1, in two places.

a Pers. word, [or rather of Pers. origin, from مُعْدَد,] Possessed; or mad, or insane: or intoxicated. (TA.)

Anything with which a wall is plastered, (S, A, K,) consisting of gypsum and the like; (A, K;) J says, of gypsum or بُلُوط; but this last word is a mistake, [probably originated by an early transcriber of the S,] for ملاط, i. e. mud, or clay: (K:) or [peculiarly] gypsum. (Msb.)_ Az says that some of the Arabs sometimes call thus A مصن [i. e. fortress, fort, or fortified place]. (TA.)

مشيد Plastered with مشيد; and so, as some say, : (T:) or built with gypsum: (Mab:) or made with , (S, A, K,) i. c. gypsum; and so, some say, المُشَيِّدُ: (A:) or the latter signifies raised high, or made lofty; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks to a pl., from the saying in the same, [iv. 80,] فَشَيْدُة: but this is a mistake: what Ks says is that مُشَيَّدُة , with 5 and teshdeed, is a pl. [i. c. a lexicological, not a grammatical, pl.] of : (IB, K:*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that مُشَيِّد and مُشَيِّد both signify plastered with مُشِيد, on the supposition that the Arabs did not use مشيئة as applied to a pl., but only to a sing .: (Az, L:) [for] Fr says that the pass, part, n. of the unaugmented verb only is used when applied to a sing, and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure نَعَلُ may he used when applied to a sing, and denoting repetition, or muchness, and when applied to a pl.: thus you say حَبْثُ مَذْبُوحِ ("a slaughtered rain"]; but not مُذَبُّو but you may say وَمُونَّ [as meaning "a garment in which holes have been repeatedly made," or "in which many holes have been made," or " much pierced with holes," as well as تُوبُ مَخْرُوقُ meaning "a garment in which a hole has been made," or "in termed شيص. (Ş.)

سَاشْ مُذَبَّحَة which holes have been made,"] and ["slaughtered rams"]: and hence you may say because تُشْبِيدُ denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

see the next preceding paragraph, in

6. شور see 6 in art. شور.

n. un. with ā: pl. of the latter شَيْرَاتْ: and dim. شَيْرَةُ and شَيْرَةً : see شَيْرَةً.

and بيزى ا A kind of black wood, of which bowls (قصاع) are made: (Ṣ, Ķ:) or the latter is a certain blach wood of which combs and bowls سَاسُم are made: (Mgh:) or ebony: or جفَّان) [a certain mood of which bows or arrows are made]: (AA, K:) or walnut-wood: (As, Ed-Decnäwarce [AḤn], Mgh, K:) As says of the شيزي, by the name of which the Arabs call and the sheaves of pulleys, that it is malnut-wood, but it becomes blackened by grease, and therefore is thus called, and it is not شيز: so says AḤn: and he adds, the case is as he has described it; for the شيز does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that bowls made from the walnut-tree are called شيزي. (TA.)

see the preceding paragraph.

4. اثاثت التَّفَلَة The palm-tree produced dates such as are termed شيش. (O, K.)

and أيشًاء A sort of dates which do not organize and compact stones; (Fr, O, K;) or, if they do so, they do not become hard; and when they dry, they become such as are termed not sweet : (O, K :) dial. vars. of شيضًا and شيضً (S:) accord to AHn, (TA,) of Persian origin. (O, TA.)

شيشًا: see the next preceding paragraph.

2: see the next paragraph.

4. اشاصت النَّفلَة The palm-tree was not fecundated by the flowers, or pollen, of the male tree: (A, K:) or its dates dried up: and it bore dates such as are termed شيص: (Msb:) or it became bad, and its dates became such as are termed (Kr, TA.) شیّصت ♦ (TA;) as also ثیص.

5. تشيّص التَّهُرُ The dates became such as are

Dates of which the stones do not become hard; as also المُعَمَّةُ ; (Ṣ, A, Ķ;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, having no stones: (Fr, TA:) or bad dates: (A:) or the worst of dates; (IF. Msb, K;) as also the latter word: (Msb:) or the worst of dates when full-grown but unripe: (Lth, TA:) called in the dial. of Belharith Ibn-Kaab, صيص; and by the people of El-Medeeneh, : (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with and شَيْصَاءَةُ and شَيْصَةُ (A, Mab, K;) i. e., شَيْصًاءَةُ

in two places. شيصًا: n. un. with ة: see

1. مُاطَ , (Ṣ, Mṣb, Ķ,) aor. يُشيطُ , (Mṣb, Ķ,) inf. n. مُنْيطُوطَةُ and شَيَاطَةُ (K) and شَيْطُ (Lth, K,) It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt; (Mṣb, K, TA;) as also الشيّط , (K,) said of flesh-meat: (TA:) or both, said of flesh-meat, signify its upper part became burnt by the contact of fire: (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies it was near to becoming burnt: (TA:) and, said of clarified butter, and of olive-oil, (S, K,) it became cooked so much that it burned; (S:) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or became thick; or became cooked so much that it almost perished. (K.) The cooking-pot شاطت القدر, You say also burned, and had something sticking in it: (S:) or had something burnt sticking in the bottom of it. (O, Ķ.) مَاظُ (Ṣ, Ķ.) aor. as above, (Ṣ.) also signifies He (a man) perished, or died. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] ___ Also ___ (.شطن ... He burned with anger. (TA in art. And It was, or became, null, void, of no account, or of no force. (Msb, TA.) — His (a man's) blood, (S,) or it, (his blood,) (Mgh, Mab, K,) went (S, Mgh, Msh, K) for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account. (S, Mgh, Msb.) ___ And It (any-شَاطَتِ __ (TA.) بشاطَتِ __ thing) went away; passed away. : The slaughtered camel became dispensed الجزور syn. تَنَفَقَت; (S, K, TA;) there remained not of it any portion that was not divided and given: (As, S:) and شَاطَ لَحْشُ الْجَزُورِ The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining. (A, TA.) ___ also signifies ! He hastened (S, K, TA) in an affair. (K, TA.) == شَاطُهُ seems to be a dial. var. of سَاطُه, as signifying He mixed it. _ And hence,] غَاطَ الدَّمَاء [He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses If our bloods were لَوْ تُشَاطُ دِمَاؤُنَا

mixed]; (S. TA;) accord. to one relation; but accord. to another, the verb is with ... (TA.) .see 4 شَاطُ بِدُمِهِ ...

2: see the next paragraph, in five places.

4. إِشَاطَة (Mab, K,) inf. n. إِشَاطَة, (Mab,) He burned it, or made it to burn; (Mab, K;) namely, a thing, (Mab,) as, for instance, olive-oil; (TA;) as also أنشيط (Ķ,) inf. n. تُشيط (TA.) ♦ The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so : (S, TA:) and each of these, he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt. (TA.) You say also, ثاط القدر He made the cooking-pot to burn, and to have something stiching in it. (Ṣ.) And شيط القدر He made the cooking-pot to boil; as also شوطها. (El-Kilabee.) And اللَّمَة He cooked thoroughly the flesh-meat; as also شُوطهُ: (Ibn-'Abbad:) or he smoked it, or made it smoky, and did not thoroughly cook it; (S;) and so the latter. (TA in art. شيط الضَّبُعُ النَّبْتَ And شوط; and الدواء الجرع; The year of drought burned the herbage; and the medicine, the wound. (A, TA:) [See also شُوطُ Also, (K,) inf. n. as above, (S,) He destroyed him, or it. (S, K.) رمه (Ṣ, Җsh, Msh, Ҡ,) and بدمه (Ṣ, Ҡ,) He (the Sultan, Mgh, Mab) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account: (Mgh, Mah, K, * TA:) or the latter, (TA,) or both, (K,) he laboured to destroy him, or to hill him: (K, TA:) or both, he exposed him to slaughter: (S, إِشَاطُ لا بدُمه, or, accord. to IAmb, you say, شَاطُ لا بدُمه, meaning he exposed him to destruction. (TA.) You say also, اشاط دُمُ الجَزُور IIe shed the blood of the camel that was to be slaughtered. (As, K.) ITe distributed the flesh, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجزور he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed. (S, TA.). Also + He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution. (ISh.)

5: see 1, first sentence.

10. استشاط ! He became inflamed by anger; against him: (K, TA:) or he became as though he were inflamed in his anger; accord. to as applied to a she-camel: (Ṣ, TA:) [or] he burned, and became inflamed, by vehement anger. (TA.) __ ! He (a man, TA) became brish, or sharp; (K, *TA;) he burned; (TA;) من الأمر by reason of the thing, or affair. (K, TA.) __ It (a pigeon) flew brishly. (K, TA.) __ ! He sought to be slain in war or fight. (TA.) __ ! He became at the point of destruction. (TA.) __ : He (a camel) became fat: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or fatness spread in him. (TA.)

ferent authorities, as shown below, A devil; and with the article JI, the devil, Satan;] is, accord. to some, from Ald, (Msb, K, TA,) as signifying "it was, or became, null, void, of no account; and the like: (Msb, TA:) or "he perished:" (K, TA:) or "he went away:" or "it burned," or "became burnt:" two reasons given for this derivation are, that among the names of the devil are البَاطل and البُدْهُبُ and البُدُهُبُ and البُدُهُبُ several read, in the Kur xxvi. 210, الشياطون [instead of الشَّيَاطينُ]: but some say that it is from aignifying "he became distant," or "re-, شَطُنَ mote:" Sb gives both of these derivations: respecting the former of which, it should be observed that if from 🎜 as signifying "it burned," or "became burnt," it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is : فَعَلَان imperfectly deel., being of the measure (S in art. شطن, in which see it:) [but in the Kur-án it is always perfectly deel.: and SM says that] it is perfectly deel., unless used as a proper name; in the latter case being imperfectly decl.

The smell of a piece of cotton burning, or مشياط See also صفياط.

the latter being , هَارِ and هَائِرْ and شَاطُ and شَائطٌ formed by transposition from the former, and and أرهاري, Flesh-meat [&e.] أولي being for هَارِي burning, or being burnt. (TA.)

Flesh-meat roasted, (K,) or made good, and roasted, (TA,) for a company of men: (K:) a subst., like تَعْتِينُ (K, TA.) [In the CK, for [.واسْر كالتَّهْتِينِ we find ,اسْرُ كَالتَّهْتِينِ

A she-eamel that quickly becomes fat : (As, S, A, K:) applied also to a he-camel: (TA:) pl. مَشَايِيطُ; (Ṣ, Ķ;) in some of the copies of the app. a! إِبِلُ شَيَاطُ ♦ and you say also : مُشَايِطُ mistake for مشيّاط, which is fem., like إبل as well as masc.]: AA says that مشايعط , [or رَمْشَايعيط , applied to camels, signifies assigned for slaughter; from baid of a person's blood. (TA.)

1 A fat camel. (K.) [See 10.]. Laughing exceedingly; (K;) laughing vehemently, like one exerting himself in his laughing.

1. مُشُوع , aor. مُشَاع , (Ṣ, O, Mṣb, K,) inf. n. مُشُوع (O, Mṣb, K) and مُشَعْوعَةُ (Ṣ, O, K) and مُشَاع and مُشَاع and مُشَاع and شَيَعَان and شَيَعَان هُمُاعَة ,) said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) It became spread, jublished, divulged, revealed, made known, or disclosed; (S, O, K, TA;) or it became apparent, or manifest; (Msb, TA;) في النَّاس [among the people]; so as to reach every one, becoming i. e. شَيْطَانُ or شُيطَانُ, accord. to dif- equally known by the people, not known by some

exclusively of others. (TA.) _ [Hence, app.,] aor. as above, said of a thing, signifies also, شاع † It became scattered, or dispersed; like ... رشاّع اللَّبَنُ فِي المَامِ, You say, شاّع اللَّبَنُ فِي المَامِ and ,شاعت قَطُّرَةً منَ اللَّبَن في الْهَام (Mab,) or (TA,) † The milh, (Mab,) or the drop تشيعت ♦ of milh, (TA,) became dispersed in the water, (Msb, TA,) and mixed: (Msb:) and فَيْعُ * فِيهِ likewise signifies it became dispersed in it. (TA.) And شَيْعُانُ and شَيْعُ and شَيْعُ and شَيْعُ and مُشِيع and مُشِيع and مُشِيع and الله مُشِيع and hair, or hoariness, appeared, and became scattered: and شيَّه inf. n. as above, Whiteness of the hair, or hoariness, spread upon him; as also تشيّع فيه or تشيّعه, agreeably with what has been said above]. (TA.) And شاع + The crach spread, and became dispersed, in the glass, or glass vessel. (Th, TA.) And تشایعت ۲ الإبلُ † The camels became scattered, or dispersed; or they scattered, or dispersed, themselves. (TA.) = As trans. by means of : see 4, in two places. == [It is also trans. عَلَيْكُمُ is like the saying عَلَيْكُمُ السَّلَامُ [.by itself Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also شَاعَكَ النَّيْرُ may prosperity not quit thee; and in like manner Lebeed says of praise (عُمْدُ): (O, TA:) [und J says that] مثاغ, inf. n. شاغ, signifies he, or it, followed him: (S:) or شاعكم السلام, (Yoo, O, K,) aor. يَشَاعُكُم, inf. n. سُيْع, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also رُغْتُ الإِنَّاءُ (K, TA,) aor. أشيعه , inf. n. شيع , (TA,) I fillell the vessel. (K, TA.)

2. شيّع فيه said of a pastor, He blew in the reed-pipe [called , by means of which the camels are called together]. (Lth, K, TA.) __ شيع بالإبل He (a pastor) called to the camels, whereupon they followed one another; (Msb;) in [some of] the copies of the K, i. q. ,أَشَاءَ ♦ بِهَا but correctly (,أشابَها in the CĶ) ,اشاءبها (TA,) which means he called to the camels, (K in another part of the art., and TA,) when some of them remained, or lagged, behind: (TA:) and [in مَشَايَعَةُ ., (Ṣ, K,) inf. n, شايع لا بابله and شياع, (S,) he (a pastor, S) shouted and called to his camels, (S, K,) when some of them remained, or lagged, behind : (Ṣ:) or شيع إبِلَهُ le (a pastor) called out among his camels, whereupon they went along, following one another: (Mgh:) and he urged on the sheep, or goats, (K, * TA,) because of their lagging behind, (TA,) in order that they might follow the others. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] ___, inf. n. رُتُمْيِيعُ, inf. n.

also signifies He sent, or sent on, him, or it. (TA.) _ And He made him, or it, to follow. (TA.) _ [And He made it to be followed by another thing.] One says, شَيُّعْتُ رَمَضَانَ بِستَّ مِنْ شَوَّالِ [or rather] أُمَيَّعْتُ رَمَضَانَ بِستَّ مِنْ شَوَّالِ [the fasting of] Ramadán to be followed by [the fasting of] six [days] of Showmil; expl. by أَنْبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being lit. meaning " I made them to follow, أَتَبَعْتُهُ إِيَّاهًا it;" this being virtually the same as " I made it to be followed by them"]: (Msb:) [and in like manner, the elliptical phrase] شَيْع شَهْرَ, (K,) or شَيْع شَهْرَ, (O, TA,) means He fusted after Ramadán, or the month of Ramadán, six days; (O, شَيْعَتُهُ عِنْدَ رَحيله ـــ (TA.) أَتْبَعَهُ بِهَا ،i. c. لِيَّا ،K,TA;) i. c. أَتْبَعَهُ بِهَا (Lth, S, O, Mab, K.) I went forth with him (Lth, (), Mah, K) on the occasion of his departure, ((), Msb,) namely, a guest, (Msb,) in order to bid him farenell, and to conduct him to his place of alighting, [app. meaning, to his first place of alighting, [(Lth, O, K,) or to show honour, or courtesy, to him; and I bade him farewell: (Mạh:) or شَيَّح الضَّيْفَ significs he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.]: (Mgh:) or he went forth with him on the شيعه عند رحيله occasion of his departure, desiring to cheer him by his company to some place : and مايعه ♦ significs the same. (TA.) __ [sometimes signifies He followed him, not coming up with him, but almays going behind him]. See الْمُشَيَّعُة, ٧٥٥٠ __ [And He followed, or imitated, him; conformed, agreed, or complied, with him; like # شَيِّع فُلُانًا See 3, in three places. [شَايَعَهُ # LIe encouraged such a one, and emboldened him, (O, K, TA,) and strengthened him. (TA.) One says, فكرَّنْ يُشَيِّعُهُ عَلَى دِلْكُ Such a one strengthens him to do that. (TA.) And اشَيَّعُ هٰذَا بِهٰذَا اللهِ + He strengthened this with this. (TA.) ___ شيع النَّارُ ___ 1 He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely. (ISk, S, K, TA.) __ And شيعهُ بالنّار † He burned him, or it, with fire. (S, K, TA.) Of anything that has been burned, one says, شيع (TA.)

primarily significs The following another, or conforming with him, in, or as to, an affair, and an opinion; as also شياع; [an inf. n. of أيعة, like the former;] and so too signifies رَتُمْيِيعٌ † if not a mistranscription for تُشْيِعْ which I rather think it to be, agreeably with what follows]: and the agreeing, or complying, with him, or obeying him. (TA.) You say, شايعه (Mạb) مُشَايَعَةٌ (Lth, O, Mṛb, Ḳ,) inf. n. عَلَى آمَرِ [and شيام], He followed him, or conformed with him, [&c.,] in, or as to, an affair: (Lth, O, Msb:) or he did so, and strengthened him; and likewise على رأي in, or as to, an opinion; as

مَا تُشَايِعُنِي رِجُّلِي وَلَا سَاقِي And (TA.) .[affair My leg does not conform with [my wish] nor aid me to walk, nor does my shank. (TA.) And His soul conformed [or شَايَعَتُهُ نَفْسَهُ عَلَى ذَلكَ complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also مُنْيَعْتُهُ (L, TA.) _ Also (O, K) He befriended him, or was friendly to him; syn. والاه, (S, O, K,) from see 2, in the : شايعهُ عِنْدُ رَحِيلِهِ __ (.§) .الوَلِيُّ latter part of the paragraph. __ ثايع بابله : see 2, ncar the beginning. [Hence, app.,] one says also, شَايَعَ بِهِمُ الدِّلِيلُ فَأَبْصَرُوا البُدَى The guide called to them [and they saw the right direction]. (TA.) == الشَّيَاعُ occurs in a trad., as some relate it, and is expl. as there meaning المَفَاخَرَةُ بِكُثْرَة but AA says that it is a mistranscription الجماع for السَّبَاع, with س and ; or that it may be from signifying "a wife." (IAth, TA.)

4. الشَّى (كِبَّ الشَّى (كِبَّ الشَّى) (كِبَرَ الشَّاعِ الخَبْرَ (Mab, K,) or rather السَّرَ as in the L; (TA;) and إلسَّرَ (O,* K;) as also شاع لا به, first pers. شغت ; (Msb, K;) He spread, published, divulged, revealed, made known, or disclosed, (S, O, K,) and (K) made apparent or manifest, (Msb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Msb, K,) or the Re made اشاع دِخْرُ الشَّيْء He made the mention, or fame, of the thing to fly [abroad, أَشَعْتُ الهَالَ بَيْنَ القَوْمِ ... (TA.) or to spread]. † I dispersed, or distributed, the property among the people, or party; and القدر في الحي the [contents of] the cooking-pot among the tribe. (A'Obeyd, TA.) [See also its pass. part. n.] -† She (a camel) ejected her urine, (S, K,) scattering it, (K,) and stopped it; (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and اشتاعت لل significs the same: and in like manner اشاع is said of a he-camel. (TA.) __ أَشَاعَكُمْ ٱللهُ السَّلَامَ (S, O,) or both, (TA,) as also رِشَاعَكُمُ ۗ ٱللهُ بالسَّلِامِ, (K,) May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you. (S, O, K. [See also 1, latter half.]) ___ اشاع بالإبل ... see 2. _ : خرجت is also expl. in the TA as meaning but I suspect a mistranscription or an omission in

5: sec 1, in two places. __ said of a man, (S, O,) He asserted himself to hold the tenets of the شيعة [q. v.]: (6, O, K, KL, TA:) or he and تَحَنَّفُ a verb similar to شَيْعِيٌ and آتُنُغُ (TA.) = [Accord. to Golius, it is expl. in the KL as meaning He left a portion of a thing undistributed: but this explanation is not in my copy of that work.] ــــ في الشَّيِّ الشَّيِّ السُّلِّي ــــ He strove, or laboured, or he distressed himself, or he courted death, (السُتُهْلَك), in his love of the thing. also شيعة الغَضَب referring to an opinion [and an (TA.) = شيعة الغَضَب Anger excited him to

lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) __ See also 3, first sen-

is from تشايعوا : see : تشايعت الإبلُ .6 شَيْع (Ş, O,) and signifies They became, الشَّيعَةُ [i. e. separate parties, &c., pl. of شيعة, q. v.]. (TA.) __ And They went, or went along, together. (KL.) __ [See also the part. n., voce شيع .]

8. اشتاعت بِبُولِهَا, said of a she-camel : see 4. _ [See also the part. n., voce شَيِّعُ.]

مَاع , originally خَاتِع : see the latter word. ___ Also The urine of the she-camel, that becomes scattered when the stallion leaps her. (As, O, K.) And, (As, O, [accord. to the K "or,"] The urine of the he-camel when he is excited by bust. (As, O, K.)

A space [of time]. (S, O, K.) One says, (\$, 0) i. c. Such a one أَقَامَ فَلَانْ شَهْرًا أَوْ شَيْعَهُ remained, or stayed, a month or the space thereof: or nearly the space thereof. (TA.) _ One says also, اَتَيكَ غَدًا أَوْ شَيْعَهُ I will come to thee to-morrow or after it: (S,O,K:) or to-morrow or the day after it. (L, TA.) __ And هَذَا ثَيْعُ هَذَا This is he that was born next after this; like مُوْعَهُ: (Ṣ, O, Ķ, all in art. شُوْعَهُ:) or this is the like of this. (A'Obeyd, O and K in the present art.) __ مُبِع signifies also A follower: and a friend, or a comrade, or an assistant. (KL.) ___ And A lion's whelp: (Lth, IDrd, S, O, K:) or when he has attained to taking prey; so in the L: and some say the lion [himself]. (TA.) Sce also شائع.

One who follows after women, and شيع نساؤ mixes, associates, or converses, with them. (K,* TA.)

A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) = See also شائع.

A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (يَتَصَحُونَ بِهِ) and it has a hot quality in the mouth; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K, TA,) i. e. to its blossom, agreeably with what is said in the "Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce, (O.)

A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, رشوع قومه is originally , and it is from , شوع قومه which means "he collected his people or party:"

(TA:) the followers and assistants (S, O, Mab, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Msb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is مُنْفَاعٌ and أُشْفَاعٌ , (Ṣ,* O, Mab, K,) the latter a pl. pl.; (Mab;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], حُمَا فَعِلَ بِأَشْيَاعِبِيرُ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (\$, "TA:) and similar to this is the saying in the Kur liv. 51. (TA.) ___ Afterwards, الشيعة became a name of A particular party [or sect]; (Msb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imam after the Apostle of God, and believing that the office of Imam should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imameeyeh, who revile the Two Sheyhhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزُّنْدُفّة [q. v.]. (TA.) [It is also applied to A single person of this party, or sect; agreeably with what has been said above; and such a person is likewise scc 5.] شَيْعِيُّ ♦ called

see the next preceding sentence.

The may of doctrine and practice, or the system of tenets, of the sect called [.الشِّيعَةُ

see the next paragraph.

The reed-pipe of the pastor; (IAar, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (\$, 0, K.) _ And Callers, or summoners; syn. دُاعِ (O, K,) pl. of دُعَاةُ: (Ķ:) in the Tekmileh, دعاً. [a call, or calling, &c.]. (TA.) Also, (S, O, K,) and المُعَامُّ (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) ! Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and signifies [the same, i. e.] slender firewood شَيُومَ ا (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.)

: see next preceding sentence.

A sharer, or partner: (TA:) pl. شَيْعًا . (O, K, TA.) One says, هُمْ شُيْعًا، فيها [They are leaves,] in which a woman puts her cotton and but one) in art. شوق.]

land;] i. e. every one of them is a to his هُمَا مُتَشَايِعَانِ ₹ fellow [or fellows]. (O, K.) And مُشْتَاعَانِ ♥ O, K,) or ; أَرْض O, K,) مشتَاعَانِ ♥ (O, TA,) in the copies of the K, erroneously, ز مُتَشَاعَان; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) __ And The house is undivided [i. e. shared] among them; syn. المُعَافِقُهُ. (O, K. [See ([.شَائِعُ also

Information, an announcement, a piece شائغ of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; في النَّاس [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) بَاثِعْ, signifying, or so عُاعَةً news, or tidings, &c., spreading, or becoming spread. (IAar, O, K.) __ [+ A thing scattered, or dispersed, or in a state of dispersion: fem. with 5: pl. of the latter شُواثع; which may also be pl. of the former applied to a rational being, like جَاءَتِ الخَيْلُ شُوَائعٌ ,One says [.فَارِسْ pl. of فُوَارِسُ + The horsemen came scattered, or dispersed, or in a state of dispersion; as also شُوَاعِي, formed by transposition. (TA. [But the latter is also mentioned as belonging to art.) — Also A lot, share, or portion, (سبور, Ş, O, Mab, K, and نَصِيبٌ, TA,) undivided; and so أنَّ فيبُ, (Ṣ, O, K, TA,) like as one says سَاثِرُ الشَّيْ and إِنَّارُهُ إِللَّهُ نَارُهُ إِللَّهُ عَلَى إِنَّارُهُ إِللَّهُ عَلَى O;) and أمشاع † (Ṣ, Ķ;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Mab:) [and it seems, from the usage of a phrase in art. خلط of that † شَيْع بن that أرالهُ أَرِكَ فِي الشَّيُوع , as sing. of مُيُوع, signifies an undivided portion.] __ Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

مُشَاعً and its fem., with a: see مُشَاعً مَشي Filled; (O, K;) applied to a vessel. (K.) [Hence,] † Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مِشْيَع, like مِكْيَل; instead of مَشِيعٌ , like المَكيل Hence also, مُشِيع + IIe is [like a lizard of the hind called that is] very rancorous, &c. (TA.) IAar says, I heard Abu-l-Mckarim revile a man, saying, but sec ,ضُبُّ perhaps correctly ,هُوَ خَبُّ مَشِيه this word, which is used as a syn. sequent to ,] meaning He is like a that is very rancorous, &c., and unprofitable; (O, TA;) , here, being with fet-h to the مشيع, (O;) from "I filled it." (O, TA.)

[or hind of basket, of palm-

sharers, or partners, in it, i. e. a house (sic other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

> One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets fc.;] syn. مَذْيَاعْ. (S, O, K.)

> t Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) __And ! Very quick or speedy or hasty. (Ibn-'Abbad, Z, O, K.) __ النَّقَيْقَة, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Msb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Mab, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lach of strength to follow them: (O:) or, as some relate it, the word is المُشْيَعَة , (Mgh, O, Meb, K,) meaning that ceases not to follow the [other] sheep or goats, (كَ تَزَالُ لَشَيِّعُ لَا الْغَنَمَ Mgh, رَبِّ تَزَالُ لَشَيِّعُ لا الْغَنَمَ Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Msh,) not coming up with them, (Mgh, \mathbf{T}_{\star}) but always going behind them, (TA,) because of its leanness; (Mgh, Msb, K;) from [expl. above (see 2)]; (Mglı;) or as شَيْعُ الضَّيْفُ though urging on the [other] sheep or goats. (Msb.)

see what next precedes.

Overtahing, or coming up with another مشايع or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed,

[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

. شوف .sce 2 in art (شِيَافٌ from شَيِّف الدُّوَاء .

that are at the bach of (شُوْك) The prichles شِيفٌ the عبيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-tree: (O, K:) so says AHat: (O:) but Lth says that the word is [سيف, q. v.,] with tho unpointed س. (TA.)

رَشَيْنَ ،inf. n. شِعْتُ الطُّنْبُ إِلَى الوَتِدِ ،1 (\$,) أَشِيْ (TA,) is like نطته (S.) [See 1 (last sentence

ميتى A mountain: (IAar, S:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (في لب جبل,) (Lth, O,) that cannot be ascended: (Lth, O, K:*) or the most difficult place in a mountain. (S, O, K.) A poet says, cited as using it in the last sense,

شَغْوَانَه تُوطِنُ بَيْنَ الشِّيقِ وَالنَّبِقِ

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Aboo-Dhu-eyb cited voce خَانَةُ, in art. خوف. __ A long, or tall, mountain; (جَبَلُ طُوِيلٌ) (Ķ;) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) __ And accord to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) __ A side; syn. ______. (Skr, O, K.) One Bays, إِمْتَلاً مِنَ الشِّيقِ إِلَى الشِّيقِ It became filled from side to side. (TA.) = The head [or glans] of the penis. (IAar, O, K.) = The hair of a horse's tail: n. un. with 5. (IAar, O, K.) = 1 species of fish. (IAnr, O, K.) __ The aquatic bird [or rather birds] called بُرُك [pl. of بُرُكُة q. v.]: (K:) n. un. with 5. (TA. [In the K, is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic hirds.]) = And accord. to Ibn-'Abhad, i. q. كتاب [A writing, or book, &c.]. .شوق .Sec also art. شوق.

1. شُوْل is a bad [or vulgar] dial. var. of شَيْل : one says, مِثْتُ , [and now, more commonly, شُلْتُهُ, like مُثْلَثُه, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or tooh it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.;] aor. أَشِيلٌ and أَشِيلٌ, the latter [in measure] like مُقْعَدُ (TA.)

, i. e. porter, شَيَّال The occupation of the شَيَالَة or carrier of burdens. (TA.)

and شَيْلُ pls. of شَيْلُ. (K in art. شول, in which see the singular.)

(expl. above], A porter, or شَيَّالُ from مُثَيَّالُ carrier of burdens. (TA.)

A horse incongruous, un فَرَسٌ مشْيَالُ الخَلْق sound, faulty, or weah, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.)

ِ inf. n. (يَشِيمُ Bor. (,يَشِيمُ inf. n. (,يَشِيمُ Bor.), , (TA,) He hid, or concealed, the thing in

pers. شُهُمْ (Ṣ,) aor. as above, (K,) inf. n. شُهُمُّهُ (TA,) He sheathed his sword; (S, K;) and [in like manner] شام نَبْلَهُ [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdak. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against لَا أَشِيمُ سَيْفًا ,Khálid Ibn-El-Welced, and he snid أَشِيمُ سَيْفًا المُشْرِكِينَ i. e. I will not sheath a sword [which God has drawn against the behevers in a plurality of gods]. (TA.) [Hence also,] one says, ثام أبا عُمَير (Ķ, TA) i. e. [He sheathed] the ذُكُر; (TA;) meaning † he attained his desire of the virgin. (K, TA.) __ And شاهر ile struck the mare with his في الفُرْسِ سَاقُهُ shanh to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Aboo-Málik, TA.) -I directed my looh to شهتُ مَخَايِلَ الشَّيْءِ wards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) __ And [hence, or the reverse may be the case,] شَهْتُ البَّرْقَ (Ş, Mab, K,*) aor. and inf. n. as above, (Mab, TA,) I looked at, (S, K,*) or watched, or observed, (Msb,) the lightning, (Msb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Msh.) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, بُرُقُ فُلَانٍ + I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Ḥar p. 319.] "And شَاعُوالِ السَّعَابُ IIe looked at the clouds from afar: and [in like manner,] النار the fire. (TA.) It is said in a

لاَ تَشهِ الغَيْثَ فَقَدْ أُودَى النَّقَدْ

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And onc says, فَلَانْ مُوسِر وَلَا أَشِيهُهُ مِنْ فَقْر †[Such a one is realthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) __[Hence also,] t Compute thou, or estimate, or consider, (K, TA,) and looh, or sec, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شُيَّهُ is erroneously put for فَدَّرُهُ; and فَدَّرُهُ in the explanation, for شُرُّ also signifies It (a thing, TA) entered, into a thing; (K,TA;) quasi-pass. of في شَيْ the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so and اشتام الله (K, TA:) and he inserted the thing in | انشام (S, K, TA,) and اشتام and اشام , and اشام , and

the thing. (TA.) [Hence,] شاه سُنفُهُ (K,) first مُرَا , and السَّمَر , and السَّمَا . (K, TA.) — Also, (K,) Bor. as above, (TA,) inf. n. شيوم and شيوم, He made a valid charge, or assault, or attack, in war, or battle. (K.) = Also, (K,) aor. as above, (TA,) He (a man) had a black زُنْهة [app. meaning spot, or mole, i. e. شَامَة,] apparent in his skin. (Ķ.) And شَيْر, inf. n. شَيْر, [perhaps a mistranscription for شُيَّر,] He was marked with a [or mole]: or, as some say, [the pass. part. n.] has ["شامة signifying " marked with a مَشْيُومُ no verb: and AZ says that پُشَيْر, signifying the having upon him a مامة, has no known verb: upon him عُام [i. e. moles]. (Ham p. 361.) = شَامَرُ فُلَانًا, (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, but correctly, [as in the CK] غَيْرَ رِجْلَيْهِ بِالشِّيَامِ and in my MS copy of the K,,] غُبُر and accord. to the M, from الشّيام, [meaning that the verb is derived from this word,] i. e. التُرَاب. (TA.)

> 2: see 1, in the latter half. = شَيْم يَدَيْهِ فِي , or دُوْبه, He scized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. ____ The hindling of fire entered it; namely, a wood; as used in a verse of Sá'ideh: or, as some relate it, تشيّر الحَرِيقُ القَصَبُ q. v.]. (Ṣ, TA.) And تَسُنَّمَهُ The fire entered, and mixed with, the reeds, or canes. (TA.) _ And تشيمه الشيئ Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAar, became abundant upon him, and spread; (TA;) as also تَسَنَّهُ (IAar, M and TA in art. سنمر.) = أَبَاهُ اللهِ He resembled his father in شيعة i. c. nature, or natural disposition. (IAar, Ķ, TA.)

7. انشام: see 1, in the latter half. = Also IIe (a man) became one who was looked at. (S, K.)

8: see 1, in the latter half.

in three places. = The country شَامَةٌ sec شَامَةً of الشَّام [i. c. Syria] has been mentioned in art. .[الشَّأُم as originally] شأم

A certain species of fish. (S, K.*) = Also pl. of [q. v.]. (S, TA.) = And pl., in one sense, of شيام [q. v.]. (Ķ.)

: see 1, near the end. = Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Aboo-Sa'ecd, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Aboo-Sa'eed, TA.)

أمة A mole, syn. خال, (Ṣ, Mṣb, TA,) upon the person; (Msb;) [i. e.] a primple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K,* TA:) its medial radical letter is originally ς : (S, TA:) and it is (Ş, K) مَشْيُومٌ ♦ (K) and مُشُومٌ ♦ (Ş, K) مَشُومٌ ♦ (إلى Also with مِ , i. e. مُثْمُومٌ ♦ (IAth, TA:) pl. مُشْيُومٌ والما أمَّة الما والما أمَّة الما والما وا (\$, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَاعَاتُ. (Msb, K.) So that ye may حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شامة, at which one looks exclusively of the rest of the صَارُوا شَامًا ♦ person. (IAth, TA.) And one says, في البلاد, meaning + They became scattered [in the countries] like the ala [or moles] upon the person. (TA.) __ Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] المُعالِد (K.) __ It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her دُوَائر [which means what are termed feathers, pl. of رُاكْرَة , q. v.]. (ISh, TA.) __ And A spot (نكتة) [upon the face] of the moon. (K.) — And I A black she-camel: (IAar, S, K, TA:) accord. to Niftaweyh, مُثَامَةً. with .; but ISd says, I know not the reason of this, unless it be extr., like الخَأْتُر and الخَأْتُر. (TA.) One says, مَا لَهُ شَامَةً وَلاَ زَهْراً، meaning, 1 He has not a black she-camel nor a white onc. (S, K, TA.)

Nature; natural, native, or innate, disposition, temper, or other quality or property; (Ṣ, Mṣb, Ķ;) as also شُنْهُة, (Ķ,) which is an extr. dial. var. : (TA :) pl. شَيْر. (Msb.) = Also Dust, or earth, dug from the ground; (As, S, K;) and so بشيامه (S, as on the authority of As; but only in one of my two copies of the S.)

Soft, or plain, land; (AA, K, TA;) of which the earth is soft, or uncompact. (TA.) -See also the paragraph here following, in two places.

Dust, or earth, (K, TA,) in a general sense; (TA;) as also شَيَامُ (K̄:) see also شَيَامُ : [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA.) - And A [covert such as is termed] كنّاس: so called because of the wild animal's entering (لِأُنْشِيَامِ الوَحْشِ i. e. لِإِنْشِيَامِ الوَحْشِ it. (As, S, TA.) Also The rat, or mouse; syn. ະປີ: (IAar, K, TA:) but written by Aboo-'Amr Ez-Záhid مُنَامِه , and said by him to be the [generally meaning a large field-rat]: (TA:) pl. (K.) شير

A people, or party, in a state of security: occurring in a trad.: and it is said that is an Abyssinian word: but, as some relate شيوم the trad., it is سُيُومُ [q. v., voce سُائِمُ of which it is said to be pl.]. (TA.)

[or mole] شَامَة A man (S, Mab) having a أَشْيَهُ upon his person; (AZ, Ş, Mgh, Mşb, K;*) and مُشَايِنٌ لا [in the CK مُشاكِن] is an anomalous pl.

signify the same [or rather marked with a mole] (Ṣ, • K:) or أَشَيْرُ signifies having upon him [or moles]: (Ḥam p. 361:) fem. شَيْعَةُ: (TA:) and pl. ثير (S, TA.) __ And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] مَامَة, (Lth, AO, TA,) or [marks such as are termed] . (AO, TA.) ___ And شيمر الإبل † Such as are black, of camels: sing., mase. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhucyb, as related by AA: but as heard by As, in this verse, شُومَهَا, and thought by him to be a pl. [originally أَشْأُمُ of أَشْيَرُ (S.) See also أَشْيُرُ (in art. شأم), last sentence.

see the next preceding paragraph. . شامر. in art , مَشْؤُومُ And see

: see أَشْهُمْ: and see also the paragraph here next following.

خُرس The غُرس ; (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mab,) the factus (Mab, K, TA) of a human being: (Msb: [see غُرُسُ:]) originally هُ (S, K) and [coll. مَشْيِعَةُ: (S, Msb:) pl. مَشْيعَة gen. n.] السُّلَّى (IB, K.) [See also مُشيعٌ اللهِ ...]

.أشير see : مَشْيُومُ

شين

1. مُنانَهُ, aor. مُنانَهُ, (Ṣ, Mṣb, K, &e.,) inf. n. شُيْنْ, (S, Msb, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PṢ;) i. q. غَابُهُ; (Mṣb, TA;) contr. of زَانُهُ; (Ṣ,* K;) [and أَشْيِينٌ, inf. n. تُشْيِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Mcyd, "dehonestavit,") like as the -contr. زِينَهُ significs the same as زِينَهُ .] ___ The saying of Lebeed,

[They deface what is unmarred of the deserts, every evening, with the crooked things (i.e. the bows) of the wood of the tree called , at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَانُوهَا) with those marks, or lines. (S.)

حَسنَةً (T, TA) or شَيِّن شيئًا حَسنَا (T, TA) or (K) He made, (Th, TA,) or wrote, (K,) a beau-(Th, K, TA.) ش tiful

is the contr. of زَيْنُ: (Ṣ, Mṣb;) and

thereof: (TA:) the latter signifies Disgraces or dishonours, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. مُعَايِبُ, (Ṣ, K, TA,) and زُمُعَايِبُ; (Ṣ, TA;) on the authority of Fr.: (TA:) [۱ مُثَاثَنَةً ما also, significs the same; and its pl. is إِ شُوَائِنُ;] one says This is one of the things هَذِهِ شَائِتُةٌ مِنَ الشُّوائِنِ that disgrace or dishonour, &c.]. (TA.) - [It is also used as epithet, like as is its contr. زين:] one says, وَجَهُهُ شَيْن, i. e. His face is ugly, or unseemly; for زُو شَيْن; mentioned by Az. (TA.)

Oue of the letters of the alphabet, (S, K,) [i. c. the name of that letter; (see art. مثر,)] of the letters termed مَهْنُوسَة [expl. in art. ش], with app. meaning that التَّغْشِيَة land التَّنْغير [app. meaning that hind of utterance which is undertoned, and muffled, exactly like our "sh"], its place of utterance being the , i. e. the place of the opening of the mouth, (K, TA,) near the place of utterance of ج: masc. [as meaning a خُرُف, or letter], and fem. [as meaning a خلبة, or word]: pl. أَشْيَاتٌ and شَيَانًا a mistranscription for أَشْيَانٌ. (TA.) = Also, thus with kesr, A man having many رَقَّعَة [i. e. patches in his garment, pl. of رَقَّعَة]. (Kh, TA.) = And A long مَرْكُب [app. meaning ship or boat]. (TA.)

An action that disgraces or dishonours, &c.]. (TA.)

شَيْنٌ see [شَائِنْ a subst. from] شَائِنَةً

Disgraced, or dishonoured; rendered ughy or unseemly, disfigured, or blemished; pass. part. n. of 1. (Msb.)

an anomalous pl. of مُشَيْنُ, q. v. (TA.)

1. مُنَاهُم , aor. مُنْهُم , (K,) inf. n. مُنْهُم , (TA,) i. q. (Ibn-Buzurj, K, TA, [in the CK, erroncously, عَانَهُ عابه,]) i. e. He smote him with the [evil] eyc. (TA.) [See also 1 in art. شوه.]

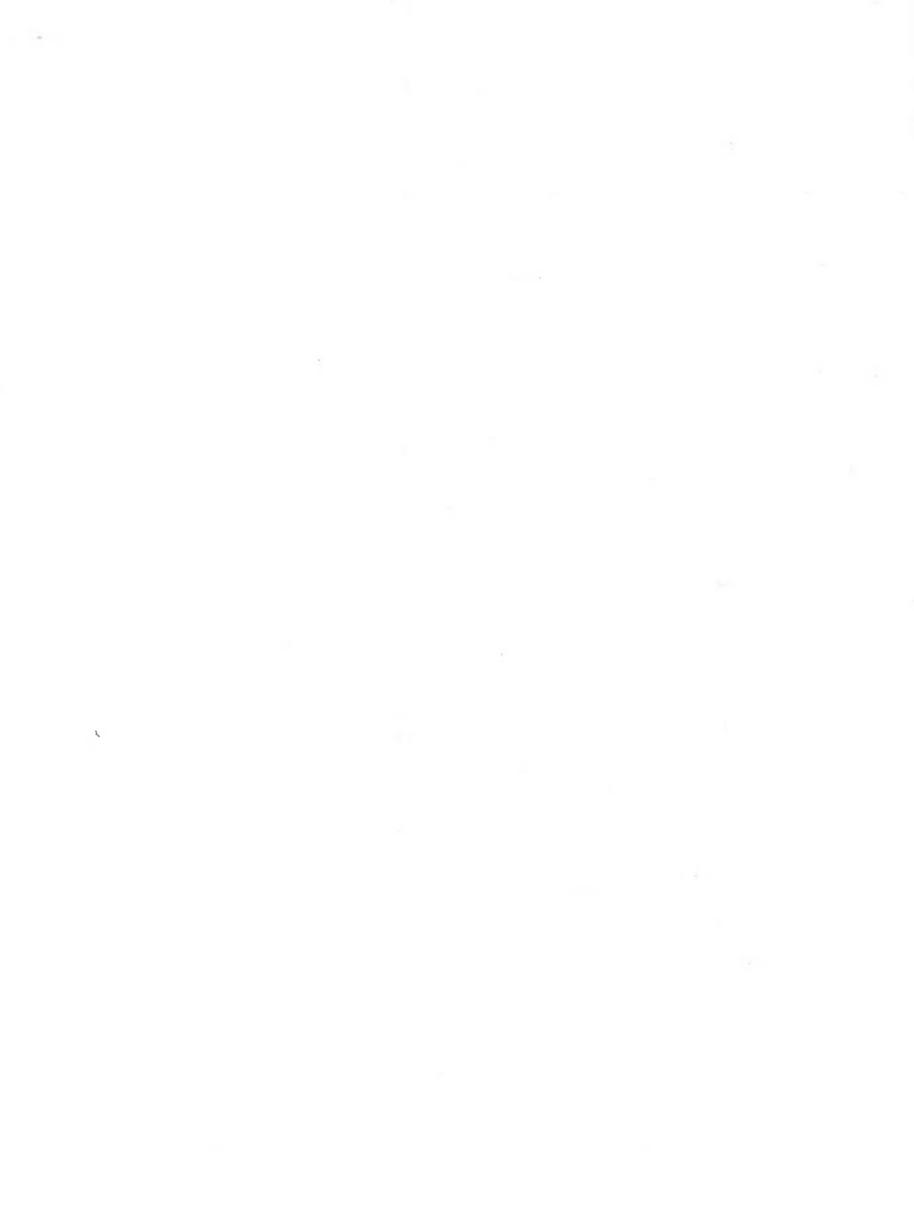
and شيه : sce شيه (of which they are quasipl. ns.) in art. شوه.

شوه .see شأة (of which it is a pl.) in art شياه.

That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, عيوب is erroneously put for عَيُون .])

ee مُلَة (of which it is a quasi-pl. n.) in

[More, and most, mont to smite with the evil eye]. One says, هُوَ مِنْ أَشْيَهِ النَّاسِ [He is of the most nout, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)





The fourteenth letter of the alphabet ; called ... It is one of the letters termed [or nonvocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed , as also , and , because proceeding from the tip of the tongue; (TA;) and is one of the letters termed the which are obstacles to it is not conjoined with : إمَّالَة nor with غ, [nor, as some say, with ج, (see اراجامي,)] in any Arabic word. (TA. [See also art. صود.]) It is a radical, and a substitute; not an augmentative. (M in art. صود.) It is sometimes substituted for , and, as MF observes, what Ibn-Umm-Kasim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a خ or غ is followed by ن or ن is followed by or 3 or 1, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord to Sb and others; who give as exs. مُعْبُ for سُغُبُ and سُخُر for سُغُبُ and صُغُبُ for صُغُبُ and مُعْبُ for سُغُبُ and سُغُبُ and سُغُبُ and سُغُبُ meral, odenotes Ninety.]

filled, with drink: (M, K:) or [alone] he drank much water. (S.)

4: see the preceding paragraph.

A granary, or granaries, (أثبار), of wheat (dela). (K.) - And A place where dates are dried: so in the dial. of the people of El-Felj. (TA in art. حضر.)

see the next paragraph, in three places.

صُوَابَة (S, K,) vulgarly pronounced, صُوَابَة without., (MF, TA,) A nit; i.e. an egg of a louse; (S, K;) and an egg of a flea; (K;) but accord to some, not applied to the latter unless tropically: (MF, TA:) accord to IDrst, a young louse: (TA:) or the eggs of the flea and of the

S and K, مِثْبَانٌ and صُوَّابٌ لا, (TA,) the latter of which is vulgarly pronounced صيبان, without ., (MF, TA,) are pls. of صُوَّالِة ; but the former of is the صُوَّابَة a coll. gen. n., of which n. un.: (TA:) Yaakoob has erroneously asserted that one should not say صثبان. (M, TA.) __ is also sometimes applied to † The small pieces of gold that are taken forth from the dust, or earth, of the mine. (IDrst, TA.) In the following verse, cited by IAar,

> يَا رَبُّ أُوْجِدُني صُوَّابًا لا حَيًّا فَهَا أَرَى الطَّيَّارَ يُغْنِى شَيًّا

the poet means, [O my Lord,] cause me to find gold like صُوَّاب [or nits], whole, or sound, not broken into minute parts; [for I see not the being for شَيًّا being for شَيًّا by to stand in any stead meaning the minutest pieces of gold that the wind blows away. (M, L, TA.) - And [the pl.] مثبان signifies [also] + Hoar-frost formed into grains like small pearls. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to in art. صُبِّى : see Ham p. 796. Sec also صبو), last sentence.]

A man nho drinks much water : (S:) or who satisfies and fills himself with drink. (K.)

صأك

1. صُفْ , aor. -, (AZ, S, O, K,) inf. n. صُفْك (AZ, S, O,) He (a man, AZ, S, O) sweated so that there arose from him a fetid odour, (AZ, S, app. as meaning stench of the [ذَفر arm-pit], or otherwise. (AZ, S, O.) _ And, said of blood, It congealed. (O, K.) _ And It (a thing, TA) stuck, or clave, to him. (K, TA.) Hence, accord to the 'Eyn, فاك used in this sense in a verse of El-Aasha: (TA:) or this belongs to art. صيك, (S and O in that art.,) agreeably with the opinion of ISd. (TA in

He has continued ظَلَّ يُصَاتِكُنِي مُنْذُ اليَوْمِ .8 vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force, (رَيْشَادِّني) all this day. (O, K,. TA.) [And so يُصَايِكُني, mentioned in the TA in louse; as also و فاب : (M:) [or,] accord. to the art. عواب ; but app. belonging to art. عبدك.]

A strong man. (O, K.)

The odour, (K, TA,) i. e. altered odour, (TA,) of a piece of wood when it has become moist. (K, TA.) [And probably The altered colour and odour of rain-water trickling from trees: see what follows.]

applied to rain trickling from trees, [app. a possessive epithet, meaning رُوْ صَأْكَة Altered in colour and odour. (TA in art. ____.)

1. رَضْ (Ṣ, M, Ķ,) aor. رَصْعُي, (M,) like Ror. يَصْعِي, (Ṣ, [in one of my copies of the بَصْعَى , which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like رَسَعُى, which implies that the aor. is like مَتْقَى, j) inf. n. (Ṣ, M, K) and مَثْقَى (Ks, M, K, TA) and في (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) It uttered a cry, or sound; (S, M, K;) as also M, K:) and accord. to Fr, one says: تُصَاءَى اللهُ also of the scorpion, تُصِين and يَصِين. (S.) It is said in a prov., وَتَصِىٰى or اللَّهُ عُ العَقْرَبُ وَتَصْبِي (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. The scorpion stings while uttering a cry; (S, Meyd;) the being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of جَاءً وَمَنتَ Meyd.) And one says also, جَاءً رَبِعًا صَاءً وَصَهَتَ wrongdoing. (Meyd.) ببنا صَاء وَصَهَتَ being formed hy tranposition صَاء (IAar, S, TA,) from مَأَى, (S,) He brought what was vocal and what was mute; (S, K;) such as slaves and beasts, and clothes and silver; (As, TA;) or sheep or goats, and camels, and gold and silver; (IA ar, TA;) meaning he brought much property: and this is likewise a prov. (Ş.)

4. اصایته I made it (i. e. a young bird &c.) to utter a cry, or sound. (M, K. [See 1.])

6: see the first paragraph above.

مُعِيِّى, of the measure مُعِيِّى, (TA, [originally an inf. n., written in a copy of the M مِثْنَى, but the

former is evidently the right,]) The bitch: so called because of her ery. (TA.)

1. 5, (S, M, Msb, K, &c.,) aor. 4, inf. n. (M, Mah,) He poured out, or farth (S, M, Mab, K) water (S, M, Mab) and the like. (M.) I] صَبَبْتُ لِفُلَانٍ مَآءُ فِي القَدَجِ لِيَشْرَبَهُ One says, poured out for such a one water into the drinking cup that he might drinh it]. (TA. [See also 8.]) - Hence [+ He paid down a price, or sum of money :] it is said in a trad., إِنْ أَحْبِ أَهْلُكُ أَنْ meaning [+ If thy أُصُبُّ لَهُمْ ثُهَنَكِ صُبُّةً * وَاحِدَةً family like that I should pay down to them thy price] at once, or at one time. (L, TA.) _ And إِنْ إِلَا الْمَبْلُ فِي البِنْرِ [† He lowered, or let down, the rape into the well] on the occasion of drawing water. (M in art. تُر يَصُبُ رَأْسَهُ And الله And الله + Ile did not bend dawn his head: occurring in a trad. relating to prayer. (T, TA.) __ And __ The legs of such a one were رِجْلًا فُلَانِ فِي القَيْدِ [put into the shachles, or] shachled. (Z, L, TA.)

— And and the put on, or clad himself mith, his coat of mail: (A, TA:) and صَبِيتُهَا عَلَيْهِ ١ [I put it on him]. (A.) __ And مُنْهُ عَلَيْهِ نَفْسُهُ ۱ [He threw himself upon him]. (A.) _ And الخير الخير الخير الخير الخير الخير الخير الله عليه عليه الله عليهم سوط (A.) _ And صب الله عليهم سوط (A.) _ And إغذار [(God poured upon them a portion, or a share, or rehemence, or severity, of punishment; or] God punished them. (A, TA. [See also t [God poured صُبُ اللهُ عَلَيْهِ صَاعَقُهُ And]. سُوطُ upon him a thunderbolt, or a destructive punishment, &c.]. (A, TA.) See also another ex. voce مُنْ. _ And مُنْ, (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) + IIe, or it, was annihilated, caused to pass away, or done away with. (K, TA. [See also R. Q. 2.]) = See also 7, with which it is syn. in the first of the senses assigned to the latter below. ___ [Hence, app.,] صُبُّ فِي الْوَادِي † He descended into the valley. (M, K.) And اِنْصَبَّتُ لَا قَدَمَاهُ فِي بَطْنِ الوادى, occurring in a trad., means + His feet descended [into the interior, or bottom, of the valley]: (TA:) or اِنْصَبْتُ قَدْمَاهُ فِي الْوَادِي means + his feet rested in the valley; from iii عَسْتِ الحَيَّةُ عَلَى And مَتْتِ الحَيَّةُ عَلَى And مَتْتِ الحَيَّةُ عَلَى (Mgh.) مَا And مَتْتُ الحَيْثُ و pent darted down upon the person bitten by it], said of the scrpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA.*) And الصُّهُ البَّازِي عَلَى الصَّيْدِ (The huwh, or falcon stooped upon the prey, or quarry]. (A, TA.)
And صُبُّ دُوَّاللهُ عَلَى عَنْهِ فُلَانِ (A, TA) إ wolf [rushed upon or] made havoch among the sheep, or goats, of such a one. (TA.) = , (IAar, A, TA,) sec. pers. -, (S, M, K,) aor. يَصَبُّ, (IAar, TA,) inf. n. مُبَابَةً, (IAar, S, M A, K, TA,) He (a man) was, or became, affected with excessive love, or with attachment, or

or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or with tenderness of love. (M, K.) One says, [I was, or became, affected with excessive love, &c., for him]. (M, A, TA.) And النبا and النبا He was, or became, affected with desire, or vehement desire, [&c.,] of, or for, her. (MA.) __ Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, as though أَرْقٌ فَأُرُقُ اللّهِ i. e. صَبُّ * فَأَصْبَبُ اللّهِ meaning May he be sleepless by reason of love, and I will be sleepless for him: but I incline to think that the explanation has been corrupted by a copyist from رَقَ فَأَرِقٌ إِلَيْهِ, or مَنْ, meaning may he be tender-hearted to me, and I will be tenderhearted to him]. (M, L, TA.)

4. أصبوا They (a company of men, TA) took their way down a declivity, or declivous place. (M, Ķ, TA.)

5: see 7, in four places. ___ And see also what here follows.

6. أَلَا تُصَابَبُتُ الماء I drank what remained of the water (S, A, K) in a vessel: (S, A:) [or] you and اصطبّها ♦ and تصابّ الصّبَابَة (he drank what remained of the water, or of the milk, in a vessel]; (M, L;) all signifying the same. lit. Such a one drank the remains of بَعْدُ فُلُان life after such a one], meaning \ such a one outlived such a one: (A, TA:) and تصاببتهم إِلَّا وَاحدًا [I outlived them all except one]. (TA.) Esh-Shemmakh says, (M,) or El-Akhtal, (TA,)

لَقُوْمُ تَصَابَيْتُ الْمَعِيشَةَ بَعْدُهُمْ أُعَزُّ عَلَى مِنْ عِفَاءٍ تَغَيُّرا

[Verily the loss of a people whom I have out lived is more severe to me than abundant and long hair that has become altered in colour]: he means the loss of those with whom I was in a state of case and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. انصب It (water, S, M, and the like, M) poured out or forth, or became poured out or forth; (S, M, A, K;) as also V, , (M, Msb, K,) aor. , (Msb, TA,) inf. n. صبيت; (Msb;) and اتصبب (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form فَعَل ; (MF, TA;) [but this app. denotes its doing so repeatedly; and abundantly, like بَدُفَّق , q. v. ;] and اصطبّ الله الله على (K.) One says, المَالَّ يَنْصُبُ مِنَ الْجَبِلِ (TA,) and يَتُصَبُّ مِن الجِبل, (Ş, TA,) The water descends, little by little, from the mountain. (Ş, TA.) And تصبّب العَرَقُ [The sweat flowed], and الدُّمُ [the blood]. (A.) And الدُّمُ

admiring love, (IAar, S, TA,) and desire: (S:) [which may be rendered I flowed with sweat] is a phrase of the Arabs, meaning تصبب عرقي [my sweat flowed]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say عَرَقًا تُصَبَّبُتُ; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) - One says also, The mug had its contents poured out انصب الكوز or forth]. (TA in art. دفق.) _ See also 1, in three places. __ انصب النَّاسُ عَلَى الهَاءِ [generally implies descent, but] means + The people collected together, or assembled, at the water. (Msb.) -[And انصب is often said of a place, or the ground, &c., meaning + It sloped downwards. __ Har (p. 125) uses the phrase بَنْصَتُ إِلَى اللَّهُو , meaning (as there expl.) + Thou inclinest to diversion, or *sport*.]

> 8. اصطب الماء is expl. by Sb as signifying He took for kimself the water; agreeably with general analogy: (M:) [but it is more properly rendered he poured out for himself the water:] one says, I poured إِصْطَبَبْتُ لِنَفْسِي مَاءٌ مِنَ القِرْبَةِ لِأَشْرَبَهُ out for myself water from the skin that I might drinh it]: and اصطبيت لنفسى قدَّ الله [I poured out for myself a cup]. (TA.) _ See also 6. _ And see 7.

> R. Q. 1. + He annihilated it, caused it to pass away, or did away with it; (M, K;) namely, a thing. (M.) _ And + He dispersed it, or scattered it: (K:) he (a man) dispersed, or scattered, it, namely, an army, or property or wcalth. (AA, K.)

R. Q. 2. تَصْبُصْت † It was, or became, annihilated, caused to pass away, or done away with; (S, M, K;) it passed, or went, away; said of a night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A. K.) -+ It (what was in a waterskin, or milk-skin,) became little in quantity. (Fr, TA.) - + It (a company of men) became dispersed, or scattered. (M, TA.) = He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M, K, TA,) عُلَيْنَا [against us]. (TA.) - And, said of a day, It was, or became, intensely hot. (M, K, TA.)

is an inf. n. [and is] used [as an epithet] in the sense of the measure فاعل, or of the measure مُفْعُول: (TA:) [thus it is used as an epithet] applied to water, [meaning Pouring out or forth, or poured out or forth,] like as are and مَابُّ (S, TA: [see also عُوْرُ and and and عُوْرُ and and and and and كُنْتَ عَلَى الكَافِرِينَ Aboo-Bekr, when he died, † عَذَابًا صَبًّا † Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth]. (TA.) ___ And [hence, app.,] one says, ضَرِبَهُ ضَرْبُهُ صَبَّا meaning + He smote him with the edge of the sword [as though with a smiting pouring down, or poured down]; as also

ضَرْبَهُ (IAar, L, TA.) ... One says also, ضُرْبَهُ , (A,) meaning, أَخَذَ مائَةً فَصَبًّا TA,) or أَخَذَ مائَةً فَصَبًّا I [He smote him with a hundred blows, or he tooh a hundred,] and less than that, i. e. فدون ذلك, (TA,) contr. of نُصَاعِدًا; (A;) or and more [than that], or above [that], i. e. like أفضاعدًا, (A, TA,) i. e. مُنْ اللَّهُ البَلْزَة And مَنْ فَوْقَ وَاللَّهِ البَلْزَة (TA.) مَا فَوْقَ وَاللَّهِ من من, meaning \$[Trial, or affliction, was poured upon him] from above. (A, TA.) = Also, applied to a man, Affected with excessive love, or mith attachment, or admiring love, (IAar, S, A,* TA,) and desire: (S:) or with desire: (M, A,* K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S: [see :]) or with tenderness of love. (M, K.) One says, أَمْ فُو صُبْ بِياً (see مُو صُبُ بِياً) He is affected with excessive love of her; &c.: (A:) fem. صَبّة: (M, K:) dual masc. مِثْبَانِ, pl. masc. مُبُونَ; dual. fem. ومُبْانِ pl. fem. عُمَّات: thus accord. to those who hold مَدْرُ and رَجُلُ فَهِمْ originally مُرَاثِلُ فَهِمْ (TA:) [hence it appears that some hold to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, مُعَلِّ is [originally] of the measure وَعَوْل , because you say مُبِيْتُ صَبَابَةً M.) Sce also 1, last sentence.

: see Accord. to AO, it may also be pl. of ♥ مُبُوبٌ or of ♥ أَابُّ : but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being : (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لَتَعُودُنُّ فِيهَا أُسَاوِدَ ضُعُّرُ بِعَثْمُ وَقَابٌ بَعْضِ : (Ṣ, L, TA :) here by are meant "[great and noxious] serpents:" (L, TA:) and , accord. to Ez-Zuhree, is from "" ["the act of pouring out or forth"]; for the scrpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, Ye will be, therein, like great and noxious serpents, one portion of you smiting the nechs of another portion:] Ez-Zuhree says that أُصُبُّا is pl. of * صُبُوبٌ, and originally مُسَبُّا like as رَجُلُ صَبُّ is originally مَبِنُ and so says IAmb: but IAar is related to have said that صبًا and ; سَوَادٌ means companies, pl. of أساور pouring, one upon another, with slaughter: and some say that it is , in measure like ;; and it is said to be from (صَبَا إِلَى الدُّنْيَا (for إِضَبَا إِلَى الدُّنْيَا) aor. يَصْبُو, meaning "he inclined to the things of the present world;" and thus to be like غُزى, pl. of غَازِ: [see صَابِ, in art. عَازِ:] IAar used also to say that it is originally , with ., [pl. of "he came, or canie forth, صَبَأَ عَلَيْهِ upon him unexpectedly." (L, TA.)

A quantity of wheat or food, &c., that is

poured out or forth (M, K) together, or collectedly; (M;) also (M, K) sometimes (M) termed v. . (M, K.) See also 1, near the beginning. __ And A سُفْرة [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M:) or a thing like the سُنَّة (M, K:) and شُوَّة, with السُفْرة, signifies the sume. (M.) _ See also صُبَابَةً , with which it is syn. __ Also A company of men: (M, Msb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) __ ! A detached number of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Mab, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K:) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K:) or of camels i. q. صرمة: (S:) and from ten to forty of goats: (AZ, S:) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msb:) [or] a small quantity or portion of wealth or property. (M, K.) - And + A part, or portion, of the night: so in the saying, مَضَتُ صُبَّةً منَ اللَّيْل + [A part, or portion, of the night passed]. (S.)

The descent, (بَمُوب, M, L, TA, in the K erroneously written بَمُوب, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) — And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so مُبُوب, of which the pl. is سَبُوب (S, TA;) so too بُوب and بُوب and المُبُوب (S, TA;) so too بُوب and المُبُوب (S, TA;) so too بُوب and المُبُوب (M, TA;) [i. e.] برامي signifies that down which you descend, or have descended, (مَا انْصَبِتُ فِيه) and its pl. is سَبُوب (M, TA;) [and so بُوب المُبُوب (M, TA;) [and so بُوب and المُبُوب (M, TA;) [and so بُوب and بُوب and بُوب (M, TA;) (with fet-h, is a name for the water, fc., that is poured out upon a man, like مَبُوب and بُوب and بُوب (M, TA;) to a declivity, or declivous place; and says that its pl. is بُوب (TA:) and بالمُبُ مَنْ الرَّمِل signifies what has poured out or forth or down, of sand: (M, K:) and the pl. of سَبُوب أَوْبَ أَوْبَ أَوْبَ لَا أَصَابُ أَوْبَ أَوْبُ أَوْبَ أَوْبَ أَوْبُ أَوْبُ أَوْبُ أَوْبَ أَوْبُ أَوْب

. صَبَابَةً see صَبَابً

intrans. verb مُبُّن, signifying Pouring out or forth or down; or like the latter but having an intensive meaning]: see مُبُّن, in two places. — See also مُبُنِّ, in four places.

فَبُوبُ: see مُبُوبُ, in three places.

[Pouved out or forth: (see also -,

first sentence:) or, as an epithet in which the quality of a subst. predominates,] water poured out or forth; syn. • (M, K.) — And (M, K) some say (M) Blood: (S, M, K:) and sweat; (K;) as in the saying,

هُوَاجِرُ تَحْتَلِبُ الصَّبِيبَا

[Vehement midday-heats that draw forth the smeat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, جُرى صَبِيبُ العَرَق and الدّم [What was poured forth, of the sweat and of the blood, ran, or flowed]. (A.) - And (M, K) some say (M) The expressed juice of sich [or dragon's blood]. (M, K.) And (M, K) some say (M) A certain red dyc. (M, K.) -And (K) The juice of the leaves of sesame: (S, M, * K :) A'Obcyd (so in a copy of the S, or Aboo-'Obeydeh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the عَصْفُر [q. v.]. (S, TA.) ___ And عُصْفُر [i. e. Safflower]: (K:) or purified . (S.) _ And A hind of tree [or plant] resembling سَذَاب [or rue], (M, K,) with which the hair is dyed. (M.) And Scuua, (M, K,) with which beards are (M, K, TA,) with which beards are dyed. (TA.) _ Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky,

وَلَيْسَ بِهَا الَّهِ صَبًّا وَصَبِيبُهَا

[And there is not in it aught save east wind and its hoar-frost]. (TA.) — And Good, or excellent, honey. (K.) — Also, (K,) or صبيب سيف (TA,)

The extremity of a sword: (K, TA:) or the extremity next the سيلان [q. v.] thereof: or, as some say, its سيلان absolutely. (TA.) — See also

[is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [Excessive love, or attachment, or admiring love: (see its verb:) or] desire: (M, A, K:) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or tenderucus of love. (M, K.)

and أُحَدُّهُ A portion, (Ṣ, M, Mṣb, Ḳ,) or a small quantity, (Fr, A, and A'Obeyd in explanation of the former,) of water, (Fr, Ṣ, M, Mṣh, Ḳ,) and of milk, (M, Ḳ,) or of wine, or beverage, (A'Obeyd,) remaining (A'Obeyd, Ṣ, M, Mṣb, Է) in a vessel. (A'Obeyd, Ṣ, M, Mṣb.)

My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA.*) In the following verse, cited by IAar,

وَلَيْلٍ هَدَيْتُ بِهِ فِتْيَةً سُقُوا بِصُبَابِ لِا الكَرَى الْأُغْيَدِ

way young men infused with the remains of drowsiness that made them to bend their necks from side ta side], صَبَابَة may be put for غَبَاب ; or it may be pl. of the latter, [or rather a coll. gen. n. is the n. un.,] like as شَعِيرٌ is of which صَبَابَة the poet uses this word metaphorically, in : شُعيرة relation to drowsiness, like as he has used the لَدُ أُدْرِكُ M, L, TA.) One says also . سُقُوا and إِلَّا صُبَابَاتِ and مِنَ الْعَبْشِ إِلَّا صُبَابَةً attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

عُلْتُ : see عَبُوتُ : and see also عُبُولُ.

صَبَصَ, (M, K,) applied to a camel, (M,) Thick, or big, and strong; as also لمباصب , (M, K, TA, in the CK, on,) so applied; (M;) and أَصْبُصُابُ (K,) likewise so applied. (TA.)

فبضاب: see what next precedes. __ Also, applied to a [journey such as is termed] قَرَب, Hard, or severs: (M, TA:) and, applied to a journey such as is termed] بصباص, i. q. بصباص (Aş, Ş, K) and i. c., in which is no delay, or intermission, nor any flagging. (As, also signifies What remains of the thing: or what is poured out from it; (K, TA;) i. c., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

. صَبْصَبُ عود : صَبَاصبُ

[الأصُّ [app. a dial. var. of الأصُّلُّ], an epithet applied to the month : (TA in art. جرم:) ر ـ ته همحرمر 800

A place where water, or the like, pours out or forth, from a river into another river or into the sca &e., or from a tank or a gutter &e., and from high ground into a valley (see فَاجِعَة); and a sink, or sink-hole : pl. مُصَابً (occurring in the S and K in art. رفق, &c.).]

مصباب, accord. to Reiske, signifies A ship: so says Freytag: but for this I find no authority.]

. see صَبِوب, first sentence.

مُبَوّ ، (Ṣ, M, Ķ,) aor. ع, (M, Ķ,) inf. n. صُبُوّ ، (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has also for an inf. n., and likewise as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a eloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of صَباً الظُّلُفُ والنَّابُ, the صَبَأُ نَابُ الظُّلُف reading in the K, I find in the M and the like in the L,]) It grew

signifies the same; but this is not the case. (TA.) And صَبَأْت said of the ثَنيَّة [i. e. a central incisor] of a boy, It grew forth. (S.) __ Also, said of a star, (M, K,) and of the moon, (M,) It rose; and so اصباً الشُجُومُ (M, K:) or تُصْبَأُ الشُجُومُ stars come forth from their places of rising: (AO, S:) or صَبَأْتِ النَّجُومُ the stars appeared: (TA:) and اصباً النَّجْمُ the Pleiades [antonomastically called النجم [Hence,] - [Hence,] ,صَبَأَ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ or (Ṣ, M, Ḳ,) مَبَأَ (AO, Ṣ, Mṣb,*) aor. -, (M, Msb, K,) inf. n. (Ṣ, M, K) and مُنوُّة (Ṣ, M, K) and مُنوُّة (M, K,) aor. 2, (TA,) inf. n. مُنبُونة; (CK [but not in the TA nor in my MS. copy of the K];) + He departed from his religion to another religion; (S, M, Msb, K;) like as the stars come forth from their place of rising. (AO, S.) And أَصِبًا, (S,) or مُبُوُّة, (T, TA,) He was, or became, a صَابِي [or Sabian]. (T, S, TA. [See صَابِيُّ below.]) ـــ And صَابِيُّ aor. -, (S,) inf. n. ond , He came forth upon them; (S, M;) as also اصباً الله : (M:) and he came forth, or went صَباً عَلَيْه he came forth, or went forth, upon him, or against him: and he inclined against him with enmity: (TA:) or he came, or came forth, upon him unexpectedly: whence, he says, the word in the saying of the Prophet, (,صب .which see in art, رَنَتُعُودُنُّ فِيهَا أَسَاوِدُ صُبُّا the said word being of the measure نعلا, [originally أرضبًا,] and the being suppressed : (L in art. signifies he came upon them suddenly, not having hnowledge of their place. (K.) = One says also, صَباً عَلَيْهِمُ العَدُوِّ (M, · K,) aor. - , inf. n. : صُبُعُ ; (M ;) ns also مُبَعُ ; (TA ;) He guided to them (M, K) the enemy: (K:) mentioned by I Aar, from AZ. (TA.) ___ And قَدَمُ Food mas presented to إليه طَعَامٌ فَهَا صَبّاً وَلَا أَصّباً لا him, and he did not put (M, K.) his hand (M) or his finger (أَصْبَعَهُ K) into it, or upon it: (M, K: [see also عُبَعُ أَنِي mentioned by IAar. (M.) And صَبًا فِي الطَّعَامِ aor. عُباً فِي الطَّعَامِ (M.) put his head into the food: as also . (O in art. فيه or صَبَأْتُ فيهَا رَأْسَهَا And (.صبغ, She put her head into it]; like مُنِغَتْ. (TA in that art.)

4: see the preceding paragraph, in six places.

and as such signifying] صَابِيّ One who departs from his religion to another religion. (Msb.) The Arabs used to call the Prophet الصَّابِي, because he departed from the religion of Kureysh to El-Islum; and him who entered the religion of El-Islúm, changing the . to 9; and the Muslims [collec-, without مارالصَّابي, as though pl. of الصَّبَاة, without م and غَازِ and قَضَاةً pls. of كَانِ and غَزَاةً (TA.) in the Kur [v. 73, &c.,] is الصَّابِئُونَ [And [the pl.] said by Zj to mean Those who depart from one forth; (M, K;) or its point, or extremity, grew religion to another. (TA.) - Then this appella-

\$ [During many a night have I guided in the right | forth: (S:) and accord. to the K, it appears that | tion, صابئ, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called الصَّابِثُونَ and they assert: that they are of the religion of Sabi the son of Sheyth [or Seth] the son of Adam: their appellation may also be pronounced الصَّابِيُونَ, and thus Náfi' read it [in the Kur]: (Msb:) or the are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called] : -(Lth, T, TA:) [or] whose kibleh is from (من [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] at midday: (M, K:) or, accord to some, their kibleh is the Kanbeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Sabi the son of Lámak [or Lamech], the brother of Noah: Bd says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; he departed from a religion;" or from صُبَاً " he inclined," because of their inclining from truth to falsehood. (MF, TA.)

1. مَبْدَهُ, (S, Mgh, TA,) aor. -, (Mgh, TA,) inf. n. مُبْدَةُ; (S, TA;) and مُبْدَةً (K, TA,) inf. n. تَصْبِيح; (TA;) He gave him to drink a morning-draught, or what is termed a غَبُوح; (Ṣ, Mgh, K, TA;) [and] so عَبُومًا: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of nine. (TA.) And صبح الإبل, aor. and inf. n. as above, He watered the camels in the morning, between daybreak und sunrise. (TA.) - And both are said meaning + He made a hostile, or predatory, incursion upon him in the morning; as though he made the غارة to be to him a morning-draught: see [صابح]. (Ḥam p. 66.) [And accord. to Reiske, as stated by Freytag, signifies He drank in the early morning: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. _ See also 2, in five places. = as an inf. n. [of which the verb is accord. to a general rule] signifies The being satiated, or having the thirst quenched, by a morning-draught, termed meaning as expl. below: or] it (hair) had whiteness naturally intermixed in it with redness; as also ♥ اصباح, (K, TA,) inf. n.

رُمْبَاحُهُ ، (TA.) = مُبْتَع , aor. 4 , inf. n. مُبَاحُه , [q. v.,] He was, or became, beautiful, comely, pretty, or elegant; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or he was, or became, bright (Msb, TA) in the face. (Msb.)

2. مُبَيع (Ṣ,) or مُبَعِير (Ḳ,) inf. n. عُبِيعُ (TA,) He came to him, or to them, in the morning, in the time termed the مَبُتُونَ (S, K;) as also [أُمْبَتُهُ, or] مُبْتُهُمْ , aor. -: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and مُبَعَثُهُ الخَيْلُ الخَيْلُ and The horsemen came to them at daybreak, at the time termed the : (TA:) but Aboo-'Adnán says that there is a difference between and صَبَّحْنَا بَلَدَ كَذَا , which is this : you say, اخَبَحْنَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّ [We came in the morning to such a town, or country], and تُبَعْنَا قُلَانًا [We came in the morning to such a one], with teshdeed; and We came in the morn- شَرًّا or صَبَحْنًا ♦ أَهْلَهَا خَيْرًا ing to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of - suppressed]: you say also, صبحه بكذا; and you may also say, بكذا (صَبَحَهُ لا يكذا , as well as أَعَبَ ; He came to him in the morning with such a thing. (L.) -بالخَيْر (S, A, Mgh) or بالخَيْر (TA) + [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. c. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed, عَمْ صَبَاحًا I said to him عَبْ صَبَاحًا [expl. below, see [original]; (S;) and he said to them صَبْحَتُه (K:) or صَبَحَتُه means I said to him مَبْدَكُ ٱللهُ بِخَيْر [expl. above]. (Mab.) See also 1, first sentence. __ [Hence,] inf. n. as above, I journeyed with the people, or party, by night until I brought them in the morning to the water. (K.) ____ t Such a one declared, or told clearly, to me the truth; syn. مُحَصَّنِهِ. (A, TA. [See as a subst., see below.

4. Ile entered upon the time of morning termed - [which means both dawn and forenoon]: (S, Msb: [in the former this meaning is indicated, but not expressed:]) or he entered upon the time of daybreak, or dawn, the time termed . (L, الله) By the following words of Esh-

وَقِيلُ المُنَادِي أَصْبَحَ القَوْمُ أَدْلِجِي

is meant, [And the saying of the crier is,] The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغَنَاهُ;

break, they say, اصبح (T, L.) [Henec,] اصبح (Msb. [Thus in my copy of the Msb, ‡ He anohe from sleep in the ... [i. c. last third, or last sixth,] of the night. (A, TA.) [And simply ! He awoke: for] one says to the sleeper, low meaning & Awake thou from sleep. (A, TA.) And one says also, أُصَبِعْ يَا رَجُلُ meaning ! Become roused, O man, (A, K, TA,) from thy heedlessness or inadvertence, (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And أَصْبِحُ لَيْلُ Become morning, O night | a prov. : (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) _ [Also He, or it, became in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. c. a non-attributive, verb.] - And (hence, simply,] He, or it, became; syn. صار. (Ṣ, Ķ.) One says, اصبح عَالِمًا IIe became hnowing, or learned. (S, TA.) Thus, فَأَصَّبُحُوا ظَاهِرِينَ in the Kur lxi. last verse, means And they became victorious. (Bıl.) And مِثَالِبُ كَفَيْهِ in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e.] and he became repentant, or grieved for what he had done. (A in art. قلب, and Bd.) And فَأَصْبَحُوا لَا تَرَى إِلَّا مَسَاكِنَهُمْ, in the Kur xlvi. 24, i. c. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwellingplaces; or, as Hamzeh and Ks read, إُلا يُرَى إِلّا there was not to be seen anglit save their dwelling-places]. (Bd.) [اكُنُا كُنُا is of frequent occurrence, meaning He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.] _ [Also He performed the prayer of daybreak.] It is said in a trad., أصبعوا بالمبع prayer of daybreak in the time of daybreak. (L.) _ See also 8. _ Also He acted gently. (TA in art. ارش see an ex. in a verse cited voco : ارش اصبح مصاحا IIe trimmed a lamp, or wich; or prepared it properly for use. (TA.) _ See, again, 8. عبت as a subst., sec إصباح in two

5. تصبح He slept in the morning; or first part of day, before sunrise. (S, Msb, K.) — And He ate such food as is termed a مُن تُصَبِّ بِسَبِع (K, TA.) It is said in a trad., seven dates صَبْعَة [He who cats as a مَبْعَة seven dates of the sort called 3 [3. (TA.) = See also 8, in two places.

and يَتَحَاسَنُ (Such a one affects to be beautful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see [(A, TA.)

8. اصطبح He drank a morning-draught, or

but probably a mistranscription, for the former is the verb well known in this sense, and is not in athat copy.]) It is said in a trad., مَا لَنَا صَبِى يُصْطَبِحُ [We have not a child that drinks a morningdraught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) = And i. q. أَسْرَجُ [as meaning He lighted a lamp or wick, or himself or another with a lamp &c.]; (K, TA;) and so اصبح (A, TA) [in the former sense], as in the phrase اصبح مصباحًا [he lighted a lamp or wich]; (A;) and lone has this meaning, i. c. أَسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense :] one says, الشُّعُ مماً يُصطَبِّح بِهِ Candles are of the things with mhich one lights [himself, or others]; syn. يَسْرُع: (Ṣ:) [and in like manner و تُصبِّع: for] one says, وَ يَتُمَبِّعُ بِالنَّمُوعِ [He lights himself, or others, with candles]: (A:) [and in like manner also (Ş, استصبح بِالمِصْبَاجِ , for] one says MA, Mgh, Msb, K. He lighted [himself, or another,] with the lamp, or wich; (MA;) syn. (Ķ:) [hence it appears تصبّح لا به and استصبح لا به and اصطبح به may be aptly rendered he employed it as a means of light; and thus the second of these three verbs. is expl. in treatises on practical law:] one says also, استصبح لا بالدَّهُنِ [He employed oil as a means of light; or] he made the lamp, or wick, to give light by means of oil: (Mgh, Msb:) and it is said in a trud. respecting the several sorts of fut (شُحُوم) of carrion, إِنَّا النَّاسُ The people [employ them as means of light; or] make their lamps, or wichs, to give light by means of them. (TA.)

10: see the next preceding paragraph, in four

11: see 1, last sentence but one.

(إلى مَبَاحُ * (S, A, Msb, K, &c.) and أَصَبَاحُ * (Msb, (Msb, K) and اصباح الم and (K [or perhaps the last should be q. v.]) Daybreak, or dann; syn. نُجُر; (S, A, Msh, K;) i. c. (so in the Msh, but in the K "or") the beginning, or first part, of day: (Msb, إِنْ الْعَبُولُ is an inf. n. [inf. n. of الْعَبُولُ used in the sense of مُبُو , in the Kur vi. 96, (Jel,) and is similar to أَمُنَا ; (TA;) [and أَمُنَا أَنْ is the n. of place and time from أَمْنَا :] the pl. of أَمْنَا فَ; (K;) and thus some read in the Kur vi. 96. (Bil.) See also حُبُنَةُ لُوبُجِ (One says, المُبْحِ اللهِ and أَنْيَتُهُ لُوبُجِ (Ṣ, K,) meaning [I came to him] in the morning (صَبَاح) [of the last] of five days; (K;) i. c., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is and when travellers are near the time of day- what is termed a صبوح ; (S, K, TA;) [and] so fem, ;] like as one says, عبوح . (S.) ____

the clear, or plain, thing or case. (Ham p. 449.)

And

And

All is one of the names of Mekkeh.

(K. TA.)

: see the next preceding paragraph.

: see the next paragraph, in three places.

Also A watering of camels in the morning, or first part of day, hefore sunrise: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

The early part of the forenoon, after sunrise; syn. خبخة; as also أضعى: (Msb:) or the period of one's entering upon the owie [which means both dawn and forenoon]: so in the saying, [I met him when he was entering upon the dawn or forenoon]. (TA.) __ And A sleep in the morning, or first part of day, before sunrise; as also \$ (S, K;) or both signify a sleep in the فنحى [expl. above] ; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, فُلَانْ يَنَامَر and Vand | Such a one sleeps in the first part of day, before sunrise]. (S.) _ And Food with which one contents, or diverts, himself [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) — See also مَبُوح. — Also (Suh, K, TA,) and أَعَبُو , (Lth, S, TA,) [cach said in one place in the K to be an inf. n. of which the verb is Blackness inclining to redness: (K:) or intense redness in the hair: (Lth, TA:) or a colour inclining to that which is termed inc: (K, TA:) or nearly the same as 2; (Lth, S, TA:) or a colour inclining to that termed : (K, TA:) or whiteness that is not clear, or pure; so the former is expl. by Suh. (TA. [See also ([.أُصَبَحُ

A man who has drunk a morning-draught, or what is termed a بُنْ (TA;) or who has done so, and satisfied his thirst thereby:
(Aboo-'Adnán, TA:) [in the S and K it is implied that it is syn. with براية المبادلة (S, TA.) Hence the prov., مُنْ الْمُبَادُ الْمُبَادِ الْمُبَادُ الْمُعِلِي الْمُعَادِمُ الْمُعَادِمُ الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَادُ الْمُعَلِّ الْمُعَلِّ الْمُعَادُ الْمُعَلِّ الْمُعِلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعِلِّ الْمُعِلِّ الْمُعَلِّ الْمُعَلِي الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَلِّ الْمُعَا

night with a people near by; and by his means they found their way to them, and exterminated them : (IAar, TA :) or the prov. is أَكُذُبُ مِنَ More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning]; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAar, Sh, TA:) or, accord to Fr, than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) - Also the fem., in the morning]. (Meyd, in his Proverbs, under the letter صبيح; and TA.) = See also

A man who hastens to take the morning-draught, or what is termed the مُبُون (K.)

فَبَاتٍ: Bee مُبَاتٍ: Also (Msb) Contr. of (Ṣ, A, Mṣb,) and so أَصْبِيحَةُ (Ṣ, A, Mṣb) (Ṣ,) [and (as in a phrase following in this paragraph), and أمبوعة (see this last word,)] i. c. Morning, or forenoon, counted from sunrise to noon: (Meb and TA in art. مسو:) or, accord. to some, from midnight to noon: (TA in art. ...) or, accord. to the Arabs, from the beginning of the latter half of the night to the time when the sun declines from the meridian; then commences the , extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, صباح [God's morning: not thy morning]: مَاكُكُ and if you will, you may say, صَبَاحَ ٱللهِ لَا صَبَاحَك (Lh, TA.) And اعمر صباحًا (\$,) or مُعلَّمُ (Lh, TA.) (K.) lit. imperative, but meaning a prayer, i. c. May thy life, or your life, be pleasant during the morning, (Har p. 32, and TA. in arts. and وعر,) is a salutation of the people of the Time of القِيتُهُ صَبَاحًا ,One says also (لَقِيتُهُ صَبَاحًا ,and جَاتُهُ , (Ṣ,) or وَتَبَتُهُ . وَا صَبَاحٍ [i. e. زا صباح] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [I met him, or I came to him,] in a morning, [or] between daybreah and sunrise: (K:) the following verse (S, TA) by Anas Ibn-Nuhcyk, of Khath'am, (TA,) or, as some say, by Iyas Ibn-Mudrikch El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage:

عُزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاجٍ لِأُمْرٍ مَّا يُسَوِّدُ مَنْ يَسُودُ

(S, TA:) the poet means, I determined to stay until the time of the صباح [i. c. cither dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seerasce explains this verse. (TA.) And one says, اَلْتُهُ ذَا صُبُوحٍ أَلُونَا أُلُونَا أُلُونَا أَلُونَا أُلُونَا أُلُونَا أَلُونَا أُلُونَا أَلُونَا أُلُونَا أَلَا أَلُونَا أُلُونَا أَلَيْنَا أُلُونَا أَلَا أَلَا أُلِينَا أُلُونَا أُلِي الْعُلَالُونَا أَلَا أَلَا أَلَا أُلُونَا أُلِي اللَّهُ وَلَيْنَا أُلِكُونَا أُلُونَا أُلِي اللَّهُ وَلَيْكُونَا أُلَّا أُلِيْنَا أُلِي الْعُلَالُونَا أُلِي اللَّهُ وَلَيْنَا أُلِي اللَّهُ وَلَيْنَا أُلِي اللَّهُ وَلَيْنَا أُلِي اللَّهُ وَلَا أُلْكُونَا أُلِي اللَّهُ وَلَا أُلْكُونَا أُلِي اللَّهُ وَلَا أُلْكُونَا أُلِكُونَا أُلِي اللَّهُ وَلَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلْكُونَا أُلْكُونَا أُلْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِلِنَا لَالْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِلْكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا أُلِكُونَا

otherwise than adverbially, meaning the same as نَا الصُّبُوحِ ♦ expl. above ; (K;) and ذَاتَ الصُّبُوحِ ♦ in the morning, or first part of day, before sunrise: (I Aar, TA:) or أَنُوع اللهِ [properly means] in a time of drinking the [morning-draught called] Iً] أَتُنِتُهُ صَبِيحَةً لا يَوْمِ كَذَا TA.) And مَبُوح came to him in the dawn, or in the morning, or forenoon, of such a day]: (A:) and in the morning of every day]; and in اَتُنْهُ And أُمْسِيَّةَ كُلِّ يَوْمِ (S.) And آ مُبَاحًا وَمُسَاءً for وَمُسَاءً مُسَاءً, [I came to him morning and evening,] meaning every morning and evening: (Sharlı esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of خَنْسَةُ عَشُرُ: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] صباح is allowable as [an adverbial expression] meaning صَبَاحَ ذَا مَسَاءِ [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kur, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi supra.) مَوْمُ الصَّاحِ means ! The day of the hostile, or predatory, incursion. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, أَ صَبَاحًاهُ + [O! a hostile, or predatory, incursion!]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, [or morning] has come, صباح therefore prepare yourselves for fighting. (JM.)

قَنْدِيلِ The مُعَلَّة [or lighted wich] of a مَبَاحُ [or lamp]. (K.) [See also مِصْبَاحُ And I. q. مَبِيحُ مَبِيحُ, q. v. (Ks, Ş, K.)

A morning draught; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrisc, (S, A, Mab, TA,) and afterwards, before noon; (TA;) contr. of غَبُوقُ : (S, A :) and whatever is eaten, or drunh, in the morning, or first part of day, before survise; contr. of : (TA:) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time: or what is drunk at that time hot: (L:) milh that is milhed at that time: (K:) and i. e. beverage, or wine,] that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. صَبَائِحُ (TA.) أُغَنُ صَبُوجٍ تُرَقِّلُ (TA.) وَسَبَائِحُ [Dost thou make a delicate allusion to a morningdraught?] is a prov., [the origin of which is expl. in art. رق, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a thing incumbent on thee which is not really so. (TA.) _ See also مُنَاح, in three places. _ Accord. to Lth, it signifies [absolutely] Winc. (T, TA.) - And The quantity of milh of a camel that is drawn at dawn, or in the first part of day; and so vaice. (TA.) = Also A shecamel that is milked at damn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with 5. (K.)

مَبِيتُ (Ṣ, A, Mgh, Msh, K) and أَصْبَاتُ (Ks, Ṣ, K) and مُبَاتُ and مُبَاتُ لا (K) Beautiful, comely, (S, A, Mgh, K.) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Msb, TA) in the face: (Msb:) the first is expl. hy Lth as signifying fair of face: fem. and مُبَاح and the pl. of صَبِيح and حُسَبَاح and of their fems. here mentioned, is . (L. TA.)

Beanty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or hrightness in the face: (Meb:) it is said that صَبَاحَة is in the face; وَضَاءَة, in the skin; جَمَال, in the nose; مَلَاوة, in the eye; in the tongue; طَرْف, in the mouth; مَلَاحَة رَثَاقَة, in the stature; بَرَثَاقَة, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

: and مُبَاحُ in two places. Intensely red blood: (K, TA:) from signifying one "whose hair is overspread with reduces." (TA.) النَّةُ صُبَاحِيَّةً Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.]) 1Sd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also _____.]

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[Giving to drink a morning-draught, or what is tecmed a صبوح : act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the murning, between day-break and sunrise. (TA. [See 2...]) — And † One who makes a hostile, or predutory, incursion upon a people in the morning; as though he made it to be to them a مَبُوح. (Ham p. 66.) __ التَّقُ الصَّابِعِ __ (The plain, manifest, clear, truth. (K, • TA.)

Of a black colour inclining to redness: (K:) or having reduces intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Aboo-Nasr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as is: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. فبنعاً: (K:) and pl. عبعاً: (TA:) and hence [accord. to some] | meantrue dawn inclines a little to redness. (TA.) [Hence, because of his colour,] الأصبح signifies The lion. (K.) In the phrase i, the epithet is added as a corroborative. (Z, TA.) And the fem., signifies A female conspicuous, or clear, or fair, in the - [or side of the forehead]. (TA.)

سِيَاطُ أُصْبَحِيَّةُ A whip: (S, K:) and أُصْبَحِيَّةُ certain whips: (AO, S, TA:) so called in relation to رُو أَصْبَع, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

: see مبنے: see اصباع: signify also Darhness; contr. of مبنے, which is its primary signification: and accord to Esh-Sherceshee, redness of the hair. (Har p. 284.)

in two places.

The morning meal, that is eaten between daybreak and sunrise; syn. غَدَا: (A, K:) a subst. of the measure بَنْعِيلُ (K, TA,) similar to . تَصَابِيتُ &c.: pl. تَصَابِيتُ . (A, TA.) One says, He brought near to] قَرُّبَ إِلَى الضَّيُوفِ تَصَابِيحَهُمُّ the guests, or put before them, their early morning-meals]. (A, TA.)

(S, Msb, and some copies of the K,) formed from the unaugmented verb, (S, Msb,) and أمني (S, Msb, K,) formed from the augmented verb أمنية, (S, Msb,) The place of entering upon the time of morning called عباء: and the time of entering upon the same: (S, Msb, K:) or the former signifies i. q. صَبَاح, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also .

: sec the next preceding paragraph: and sec also مبخ, in two places.

see the paragraph here following, in four places.

A lamp: or its lighted wich: syn. : (Ṣ, Ķ:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, براج : (Bd:) and signifies a lamp: (L:) [the pl. of this is : and] the pl. of مُصَابِعُ is مُصَابِعُ (Msb.) .i. c أُعْلَامُ الكَوَاكِبِ means مَصَابِيحُ النَّجُومِ ـــ † The stars, or asterisms, that are signs of the may to travellers]. (L, TA.) = Also A large [drinking-vessel of the hind called] وَقُدُح (AḤn, Ķ;) and so وَهُمُا عَمْدُ (Ķ:) or مُصَابِعُ (the pl. of the former] signifies the [vessels called] ich. of with which one drinks the morning-draught called . (S.) _ And A she-camel that remains in the morning in the place where she has ing " the dawn ;" for, as Az says, the colour of the lain down, (S, K, TA,) not going forth to pasture,

(S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her futness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed pl. of the former as above.

(TA.) __ And A wide spear-head; (K, TA;) [app. of such as are termed a juich;] as also (TA.) مصبح

Drinking a morning-draught, or what is termed a مُبْعَانُ. (Ş, K. [See also مُبُعَانُ, first sentence.])

1. مُبْرُ , aor. - , (Ş, M, A, Ķ,) inf. n. مُبْرُه , (M, K,) He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) ais from it. (M, A, K.) [Accord. to a copy of the A, v signifies the same; but this may be a mistranscription. Hence,] صَبَرْتُ نَفْسِي I restrained, or withheld, myself, or my soul; (S, Mgh;) عَلَى كَذَا [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,

> فَصَبَرْتُ عَارِفَةً لِذٰلِكَ حُرَّةً تَرْسُو إِذَا نَفْسُ الجَبَانِ تَطَلَّعُ

i. c. And I restrained حَبَسْتُ نَفْسًا صَابِرَةً thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تَتَطَلُّعُ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] صَبُرُ is also used intransitively: (Msb:) [or as a trans. verb of which the objective complement, namely, نَفْسَهُ, is understood:] you say, صبر, aor. and inf. n. as above, (S, M, Msb, K,) He was, or became patient, or enduring; contr. of جُزع: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Msb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstraitened mind: or, accord. to El-Khowwas, he steadily udhered to the stututes of the Kur-un and the Sunneh: or, as some say, he was content to perish for guining the approval of him whom he lared: or, accord. to El-Harceree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say اصبَرُ ♥, (S, M, Msb, K,) and اصطَبَرُ ♦, (S, M, K, TA, [in the CK, erroneously, اصبر])

is not أطبر for ص is not أطبر but not أطبر to be incorporated into b; (S;) and likewise تصبّر (M, K;) both syn. with ; (M;) or signifies he constrained himself to be patient; (S, TA;) [or he took patience: and اصطبر المجارة, he acquired patience; and he was tried with patience: Such صَبَرَ فُلَانٌ عِنْدَ الْمُصِيبَةِ ,One says صَبَرَ فُلَانٌ عِنْدَ الْمُصِيبَةِ a one was patient on the occasion of affliction. (Ş.) And مُبَرِّتُ عَلَى مَا أَكْرَهُ [I was patient of, or I endured with patience, or hore with, what I dislike]. (A.) And وَسَرُتُ عَالَمُ [I endured] with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and تَصْبُونُ اللهِ [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce تَجُلُد) And The most excellent kind of أَفْضُلُ الصُّبُر التَّصُبُر لا patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAar.) And يَدْنِي لَا يَصْبِرُ إ عَلَى البَّرد [My body will not be patient of cold, or will not endure patiently cold]. (A.) And signifies also The being bold or daring [in enduring, or attempting, a thing]. (TA.) ___ Also He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast. (TA.) [Hence,] inf. n. as above, He confined, مُبَرَهُ عَلَى القَتْل him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, قَتَلُهُ صَبُرًا; (S, M, Msh, K;) and مَبَرَهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say اصبره ; (S;) which latter signifies also he slew him in retaliation. (T in art. بواً And قَتلَ صَبرًا He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (S:) or he (any living thing) was bound until he was put to death: (Msb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd:) and he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.) صَبْرُ الرُّوحِ [signifies The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) __ Also, (S, Msb.) aor. and inf. n. as above. (Mgb,) He confined him to make him swear, until he swore, or took an oath; as also اصبره ا: (Ṣ:) or he made him to swear a most energetic oath; (Mab;) as also مُبَرُ يَمِينُه, (A, Mgh,) which is a tropical phrase: (A:) and ,اصبره ا عَلَى يَبِينِ or (,ہلت TA in art، اصبره ا (TA in the present art.,) he (the judge, or governor,) constrained him to swear, or take an oath. (TA.) And one He was confined, or held in custody, in order that he might be made to smear, or take an oath. (A.) And مُعْبُور He Hell] I (TA:) or how much do they occupy being مُعْبُور, and not the oath, the latter is thus

custody, (S, M,) by the judge, or governor, (M,) in order that he might be made to do so. (S, M.) And صبر يمينا He swore, or took an oath: (TA in art. بلت:) and he compelled one to take an oath. (Mgh.) _ See also 2. _ Also He clave to him; namely, a man; syn. غُرِمُنْهُ. (M, K.) = فَبَرَ مِنْهُ: see 8. _ صَبَرَ مِنْهُ without any complement,]) or مَبُوتُ بِهِ (M, Msb, K,) aor. عُبُر inf. n. مُبُوتُ (S, M, Msb, K) and صَبَارَة, (S, Msb, K,) I became responsible, or surety, for him, or it. (S, M, Msb, K.) __ And Give thou to me a surety. (S, K.)= صَبْرُوا طُعَامَهُم, (so in the CK, [agreeably with an explanation of the pass. part. n. مُصبُور, q. v.,]) or v مَبْرُوهُ , (so in the M, and in my MS. copy of the K, [both probably correct,]) They collected their wheat together without measuring or weighing it; made it a صبرة [q. v.]. (M, K.)

2. مبره (M, Msb, K,) inf. n. تُصبير, (TA,) He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient : and مُبَرُّوهُ he made him to be patient : (Msb:) or the former, he commanded him, or enjoined him, to be patient; as also اصبره : (M, K:) and the first, he required of him that he should be patient: (Sgh, TA:) and اصبره , he attributed to him (جَعَلُ لَهُ) patience; (M, K;) as also اصطبره ال . (TA.) — See also 1, second sentence. عبروا طَعَامَهم : see 1, last sentence. inf. n. as above, He heaped up the also signifies He embalmed a dead body with صبر, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. - Also He ballasted a ship: used in this sense in the present day. Sec .]

3. مُصَابَرة (A, K) and مُصَابَرة (A, K) صبار, (K,) [He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صابروا in the Kur iii. last verse means Vie ye in patience, or endurance: (Ksh, Bd, Jel:*) or in this instance, the three راصبروا وَصَابِرُوا وَرَابِطُوا the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in [.ربط .art

4. اصبره: see 1, latter half, in four places: -and see 2, in two places. == أَصْبَرُهُ] How مَا أَصْبَرَهُمْ عَلَى ٱلنَّارِـــ [! patient, or enduring, is he [in the Kur ii. 170] means How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of

swore, or took an oath, being confined, or held in themselves in doing the deeds of the people of the fire [of Hell]! (K:) this last explanation is in also signifies He (the judge, A, TA, or the Sultan, El-Ahmar, TA) retaliated for him. (El-Ahmar, A, TA. [See 8.]) اصبر [intrans.] It (a thing) was, or became, hard; syn. الْشَنْدُ. (A. [See صَبْر]) ___ He fell into what is termed إلم أهم أور, (K, TA,) i. e. a calamity: and he became in what is termed i. e. a مَرَّة. (TA.) __ He sat upon the مبير, (K, TA,) i. c. the mountain. (TA.) __ It (milk) was, or became, very sour, inclining to [the flavour of صبر, i. e.] bitterness. (K.) ___ He ate the مُسِيرة, (IAar, K,) i. e. the thin, round cake of bread so called. (TA.) __ And He stopped the head of a flash, or bottle, with a صبار, (K, TA,) i. e. a stopper. (TA.)

> 5: see 1, near the middle of the paragraph, in four places.

> 6. تَصَابُر [relating to a number of persons] signifies The being patient, or enduring, one with another. (KL.) [You say, تصابروا They were patient, or enduring, one with another.] __ And They leagued together, and تصابروا عَلَى فَلَانِ aided one another, against such a one. (Ibn-Buzurj, TA in art. ضفر.)

> 8. أَصْطَبَر and its var. إصَّطَبَر: see I, former half in three places. __ اصطبر منه He retaliated by slaying him, or wounding him, or the like; (A, K;) and so مُبَرُ اللهِ. (TA.) = [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] = اصطبره: see 2.

> 10. استصبر It (a vapour, TA) became dense. (K, TA. [See صبير.])

R. Q. 1, accord. to the S, صنبر: see art. صنبر.

[inf. n. of 1, q. v. __ Used as a simple subst.;] Patience, or endurance; contr. of :: (M,K:) or restraint of oneself, or of one's soul, from impatience. (S. [Several other explanations of this word are shown by explanations of the verb.]) The month of fasting: (K:) fasting being called one because it is self-restraint from food and beverage and sexual intercourse. (TA, (see 1. قُتِلَ صَبْرًا and ,قَتَلَهُ صَبْرًا] وَقَتِلَ صَبْرًا The oath for which the judge, or يَجِينُ الصَّبْرِ ـــ governor, [in the CK is erroneously put for الحكم, holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined by the Sultan until he do so: (Mgh, TA:) such an oath is also termed * يَعِينُ مُصَبُورَةً (Mgh:) [i. e.] the term مُصبورة is applied to an oath, (S, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the S and K;]) but the man

termed tropically. (TA.) __ [أيف غنية: see 1.] other beasts, compacted together in a watering-See also صبر.

(S, M, Msb, K) and بمبر (M, Msb, K) The side of a thing: (S, M, K:) or a side rising above the rest of a thing: (Msb:) or its upper part, or top: (TA:) and the edge of a thing: (S, M, K:) and its thickness: formed by transposition from بُصْر: (S:) pl. أُصِبَار, (S, M, Msb, K,) and pl. pl. أُصِبَارة. (Msb.) أُصِبَارة signifies The sides of a vessel, (S,) and of a grave. (TA.) And you say, He filled the drinking-cup, (S, M, A, K,) and the measure, (A, TA,) إلَى أَصْبَارِه, (Ş, M, A, K,) to its top, (Ş, M, K,) as also الى (TA;) or to its uppermost parts; (TA;) or to its edges. (A.) And أَخَذُهُ بأُصْبَارِهِ He tooh it altogether. (Ṣ, M, A, Msb, K.) And لَقِي الشِّدَّة † He met with complete distress, or adversity. (As, S.) And in a trad., the tree called is said to be صُبْرَ الجَنَّةِ in the highest part of Paradisc. (A, TA.) — Also the former, (S, M, K,) and , o, (M, K,) Land in which are pebbles, (S, M, K,) not rugged. (S, M.) رَصْبِيرُ q. v. (Ş, M.) __ See also , وَسُبِيرُ in two places.

in two places: == عبر and مبير in two places: ==

أَصَبَرُ Ice; syn. جُنْدُ: (A, Sgh, K:) and [its n. un.] with ō, a piece thereof: (A, Sgh:) from meaning اشتَد (A.)

مَبرُ (S, M, Mab, K) and مُبرُو , which latter is allowable only in cases of necessity in poetry, (S, Msb, K,) or it is allowable in other cases, as also مبر , agrecubly with analogy, (Ibn-Es-Seed, Msb,) [Alocs;] a certain bitter medicine; (S, Mgh, Myb;) the expressed juice of a certain bitter tree; (M, K;) the expressed juice of a certain tree of which the leaves are like the sheaths of knives, long and thick, with a dusty and dull hue in their greenness, of rough appearance, from the midst of which there comes forth a stalk whereon is a yellow flower, but what this means I know not] in odour; (Lth, TA;) it groms like the green سُوسَن [or lily], save that the leaves of the one are longer and broader and nuch thicker, and it contains very much juice; (AHa, M, O, TA;) it is crushed and thrown into the presses, then bruised mith pieces of wood, and trodden with the feet until its expressed juice flows, when it is left until it thickens, then it is put into leathern bags, and exposed to the sun until it dries: (AHn, O:) the best sort is the [i. e. of the Island of Snhutra]: and it is also known by the name of مُبَّارَةً * a name now applied to the plant]: (TA:) the n. un. is صَبرة [and صَبرة and صَبرة]: and the pl. is صَبرة (M, TA.) __ [Accord. to Freytag, it signifies also Myrrh: but for this I know not any authority.]

ر وه . صبر 8ce : صبر

in two , صَبَارَة see : صَبَارَة and sce : صَبَارَة

trough. (K.) = أَبُو صَبْرَةً (so in a copy of the M,) or أَبُو صَبْرَةً (so in the K and TA,) A certain bird; (M, K;) red in the belly, black in the head and wings and tail, the rest of it being red; (M;) thus in the L; (TA;) or red in the belly, black in the back and head and tail; (K;) thus in the Tekmilch: (TA:) [but] AḤát says, in "the Book of Birds," أَبُو صَبِيْرَة , which is [the same as] الله عبرة , is [a bird] red in the belly, black in the head and wings and tail, the rest of it being red, of the colour of عبر: and the pl. is (O.) . صَبرَاتُ and صُبَيْرَاتُ

A quantity collected together, of wheat [&c.], without being measured or weighed, (S,* M, Msb, ° K,) heaped up : (TA :) pl. مُبَرُّ . (Ṣ, Mṣb.) You say, مُبَرُّةُ الشَّيْءَ صُبْرَةً للسَّامِة I bought the thing without its being measured or weighed. (S, Msb.) __ And Reaped grain collected together; or wheat collected together in the place where it is trodden out: (M, TA:) or when trodden out and thrashed. (Msb in art. ڪدس.) _ And Wheat sifted (M, K) with a thing resembling a which is a Pers. word, here app. سَرِنْد meaning a kind of net]. (M.) ___ And Rough, or rugged, stones, collected together: pl. صبَارٌ. (M, (.صُبَارَة See also صُبَارَة.]

. . صَبِرةً see : أَبُو صَبِرةً

in two places. صَبَارَةُ see صَبَارَة

(K) The fruit of a kind صبار (K) The fruit of a kind of tree, intensely acid, having a broad, red stone, brought from India, said to be (M) the tamarind, (M, K,) used as a medicine. (M.)

مبار . (K. مبار A stopper [of a bottle]; syn. مبار [See 4, last sentence.]) = And The fruit of a certain acid tree. (K. [But in this sense it is probably a mistake for صُبَار, q. v.])

in four places.

عنبير: see صابر, in two places. __ Also A surety. (S, M, Msb, K.) You say, مرابع He is a surety for him, or it. (TA.) __And The chief, head, director, conductor, or manager, of the affairs of a people, or party: $(\mathbf{M}, \mathbf{K}:)$ he who is patient for, and with, a people, or party, in [the managing of] their affairs: (A:) pl. صبراء. (M.) __ [And accord. to Golius, A solitary man, having neither offspring nor brother: but app. a mistake for صنبور, which is thus expl. in the S in this art.] = Also, (S, M, K,) and أصبارة (M,) A white cloud; (M, K;) and so مبر and اصبر and v أُصبًا, of which the pl. is (K:) or white clouds; (M, K;) as also أُصَّبَان, pl. of مبر and مبر : (Fr, Yaakoob, S:) or white clouds that scarcely ever, or never, give rain: (S:) or clouds, (M, K,) or white clouds, (As, S,) that become disposed one above another (As, S, M, K) in the manner of steps: (As, S, M:) or a dense cloud that is above another cloud: (M, K:) places. = Also Urine, and dung of camels and or a stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were i. e. detained; but this explanation is of weak authority: or, accord. to AHn, clouds remaining stationary a day and a night; as though detained: (M:) or clouds in which are blackness and whiteness: or, as some say, clouds slow in motion, by reason of their heaviness and the abundance of their water: (Ham p. 786:) the pl. of مبير is the same as the sing., (M,) or it is . (S, M, K) — And مبير, A mountain: (O, K:) or الصبير is the name of a particular mountain. (TA.) — [And accord. to Freytag, as from the K, in which I do not find this meaning, A hill consisting of stones.] == Also مبير, (K,) i. c. (TA) the خُوان of a خُوان [or table, or thing upon which one eats], (M, A, TA,) A thin, round cake of bread, which is spread beneath the food that one cats: (M, A, K:) or (K, TA, but in the CK "and") upon which the food to be eaten at a wedding-feast is ladled (K, TA) by the maker of the bread : (TA :) also called المبيرة .

: see the next paragraph: = and see

(K) صبَارَةً ♦ and صَبَارَةً ♦ (Ş, M, K) and صَبَارَةً Stones: (S, M, K:) or smooth stones: (TA:) or signifies also, (K,) or صَبَارَة signifies also, (K,) a piece of stone, or portion of stones: or of iron. (M, K.) A poet says, (Ṣ,) namely, El-Aasha, (M,) or 'Amr Ibn-Milkat Et-Tá-ee, addressing 'Amr Ibn-Hind, who had a brother slain, (IB,)

(so in the S; but in the M and TA this verse is in the places أُنَّ and أُنَّ in the places of بأنَّ and it is said in the M that accord. to one relation the last word is صياره, [with رح,] which, it is added, is like صَبَارَه in meaning;) [i. e. Who will tell 'Amr, or Sheyban, that man was not created stones?] but IB says that the last word is correctly صبارة, with kesr to the ص; and the poet means, man is not stone, that he should patiently endure the like of this: (TA:) [J says,] accord. to one relation, the last word is صَبَارٌ * with fet-h, which is pl. of صَبَارٌ *, the being affixed to denote its being a pl. pl., for صَبَارُ is pl. of مُبَرَّةً به , signifying strong, or hard, stones: [and he adds,] El-Ansha says,

are not pls. صَبَارَةً and صَبَارَةً are not pls. of فَعَالٌ is not a pl. form, but فَعَالٌ, with kesr, like عَجَال and it is said that] the verse from which this is cited is not by El-Aasha, and is correctly and completely as

by الصيار being meant the صنَّب (TṢ, K, TA,) the stringed instrument thus called: (TS, TA:) accord. to the reading given in the S, the verse means, As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones: and this is correct. (TA.) - Sec .صبير عاه

عبَارَة: see the next preceding paragraph.

مَصْبُور BCC : رَجُلُ صَبُورَةً

: see مبيرة, lust sentence.

ر مرو .صبرة 800 : أبو صبيرة

(رَحَبَارة respecting the form of which see , صَبَارة (Ş, M, K,) and أَصْبَارَةً without teshdeed, (Lh, M, K,) and أَصْبَارَةً (K,) The intenseness of the cold (S, M, K) of winter: (S, M:) and [in an absolute sense] intenseness of cold: (TA:) and signifies also the middle of winter; (K;) and so مَوْبَرَةً (TA.)

in two places. صَبَّارِ عَبَّارِ فَ : صَبَّارِ فَ : M, A, K) and أَمْ صَبُورٍ \$ M, A, K) and أَمْ صَبُورٍ \$ is meant in the K as having the first of the significations here following, (TA,) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَة ; (T, S, M, A, &c.;) for which is crroneously put in copies of the K: (TA:) from بمبر, q. v.; (Ş, M;) or from of i.e. or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] : حَرَّةُ النَّارِ [that called] . حَرَّةُ لَيْلَى [El-Fezarce:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] مُضْبَة : (ISk :) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-'Amr Esh-Sheybance, significs a awithout a pass. (S, أَمْ صَبُورٍ * Also الْمُ صَبَّارٍ (M, K) and أَمْ صَبَّارٍ (S, M, K) A calamity, or misfortune: and a severe war: (M, K:) or the latter, a distressing case. أُمِّرِ صَبُّورٍ \$ M) and وَقَعُوا فِي أُمِّرِ صَبَّارٍ ,Onc says (\$.) (S, M) They fell into a calamity, &c.: (M:) or the latter, they fell into a distressing case: (S:) or into a perplexing and distressing case, from which they could not escape, like the مضبة, above mentioned, without a pass: (Aboo-'Amr Esh-Sheybance:) but in some of the copies of the "Alfidh" [of ISk], as though derived from صيارة, signifying "stones." (TA.)

ر م الله عند عمار . صبار sec .

in three places.

Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbaye, and which produces none: or i. q. in . صُبِر Sce also عَبْر.

and مُبُورٌ (M, K,) the latter of which is also applied to a female, without 5, (M,) and (M, K) and مُبَارُ (M,) are epithets from "he was patient, or endurnege:" (M, K:)

the five following epithets are said to denote difis the most general صَابِر: of them [in signification, meaning simply Patient, or enduring]: *signifies acquiring patience; and tried with patience: *signifies acquiring patience; and tried with patience: *diam's, constraining himself to be patient: *diam's, having great patience; [or very patient;] whose patience is greater than that of others; [as also diam's, or this signifies rendered patient, from ;] denoting quality, or manner: and مُبَّارِ * having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of مبرو is صبور (TA.) As an epithet applied to God, (Aboo-Is-hak [i. e. Zj],) الصّبُورُ ♦ signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Aboo-Is-hak, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِر البرد [He is a patient endurer of cold].

منبر , &c. : see art. بننو.

صَبَارة sec : صَوبَرة.

Ballast of a ship; the weight that is put in the bottom of a ship. (TA.)

[More, and most, patient or enduring]. [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أُصْبَرُ عَلَى le is more patient of beating ؛ الضَّرَّبِ مِنَ الأَرْضِ than the ground]. (A.) [The fem.] مبرى is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (ا.بهى IAar, TA in art.

Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K:*) [a pl.] having no sing .: (K:) [ISd says,] I have not heard any sing. of it. (M.)

[pass.part. n. of 1, q. v. Confined, &c.__] Confined [with bonds or otherwise], (K,) or set up, (M,) to be put to death: (M, K:) and a man confined, (K,) or set up, (M,) to be put to death; (M, K;) i. q. مُصبُورة (Th, M, K:) and مُصبُورة, applied to a beast (A), confined [or bound] to be put to death wheat; so gathered or collected together. (TA.)

is expl. by Reiske مصطبر] . صَابِر see مُصطبر as signifying Collecta caro (όγκος της σαρκός): : مُصْطَبِر .mentioned by Freytag: if so, it is app sce its verb.]

صَابِرْ عَدَد عَمَيْرُ.

(AZ, S,) He pointed at him, or towards him, with his finger, (باصبعه) disparagingly: (AZ, S, K:) or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not صَبَعَ فُلَوْنًا عَلَى فُلُونِ And __ (TA.) مُبَعَ فُلُونًا He directed such a one to such a one by pointing, or indication: (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبِعُكُ عَلَيْنَا What صَبَعَ بَيْنَ القُوم directed thec to us? (TA.) And He directed others to the people, or party. (TA:) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, app. meaning The Devil has صَبَعَهُ الشَّيْطَانُ directed him]: and أَذْرُكُنُّهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.]) ___ And one says, i.e. [Food was pre- قُرِّبَ إِلَيْهِ طَعَامٌ فَهَا صَبَعَ فِيهِ sented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it. (TA.) [Sec also مُبَعّ, near the end.] ___ And الدَّجَاجَةُ, (O, K,) inf. n. as above, (TA,) He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not: (O, K:) mentioned by Z. (TA.) __And __ الاِنَاء He put his finger upon the vessel so that what was in unother resel flowed upon it [into the former vessel]: (A'Obeyd, S, O, K:) or, as some say, he put together his two fingers, for two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously. (TA.) - And , inf. n. as above, He hit, or hurt, his finger. (TA.) صَبُّعَ عَلَى القَوْمِ inf. n. as above, meaning He came forth upon the people, or party, is said to be originally مُبَأ, with .. (TA.)

[4. اصبع, followed by عُلَى, is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, لِلرَّاعِي عَلَى مَاشِيَتِهِ q. v. infrà.]

\$ Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glary; (O, TA;) and signifies the same. (O, K, TA.)

i.q. منبغ [q. v.]: the ع being substituted for the ع. (MF on the letter ع.)

أَصْبِعُ and أَصْبَعُ and أَصْبَعُ and أَصْبَعُ and أَصْبَعُ and إَصْبَعُ and (S, O, Msb, K) and إَصْبَعُ and أَصْبَعُ (O, Msb, K) and أُصْبِع and أُصْبِع the being thus trebly vowelled, and the - likewise (Msb, K) with every one of the vowellings of the ., (K,) and 1. مَبْعُ بِهِ, aor. عَ, (AZ, S, K,) inf. n. أُصْبُوعُ لا , أَصْبُوعُ اللهِ also, (Msb, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) A finger: and a toe: (MA, KL, &c.:) of the fem. gender, (Msb,) or fem. and mase., (S, O, Mab, K,*) but generally fem.: (O, Mşb, K:*) pl. (of اصبع, MA) أضابغ and (of اصبوع , MA) أصابيع (MA, K.) — One says, بِمِرْتُشْنَى الأَصَابِعُ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثنى.) [See also two similar exs. in the first paragraph of art. and and And لِلرَّاعِي عَلَى مَاشِيَتِهِ إصبَع [The pastor has a finger pointing at his cattle, or camels or sheep or youts]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K,* TA;) i. e. they are pointed at with the fingers because of their goodliness and fatness and good tending. (TA.) [See also a verse cited voce And similar to this saying is the prov., meaning + [Upon عُلَيهِ مِنْ اللهِ تَعَالَى إصبَع حَسَن him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لُحَسِّنُ الإصبع في ماله, meaning + Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAar, TA.) _ And Such a one is unfaithful, فُلَانٌ مُغِلُّ الإصْبَع treacherous, or perfidious. (O, K, * TA.*) __ And lle has a finger in thix إِنَّهُ إِصْبَعَ فِي هُذَا الأُمْرِ affair]. (TA.) __ The Prophet said قَلْبُ الْهُوْمِنِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ ٱللهِ يُعَلِّبُهُ كَيْفَ شَآء 1 [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) _ And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his barden, † [Verily he will make an end of it with one finger]: and مِنْفِيه † [Verily the smallest of his fingers will suffice him for its accomplishment; the ... thus prefixed to the agent being redundant, as in and many other instances]. (0.) is one of the surnames of The _ (above.] , صَبَعَهُ الشَّيْطَانُ TA. [See صَبَعَهُ الشَّيْطَانُ significs also + A prong, as resembling a finger: so in the S and K in art. عفر, and in other instances.] __ أَصَابِعُ الفَتَيَاتِ __ (O, TṢ, Ķ,) in the "Minhaj" of Ibn-Jezleh اصابع الفتيان, [app. a mistranscription,] and in the L اصابع البُنيَّاتِ, (TA,) †[Common clinopodium, or wild basil,] the sweet-smelling plant culled in Pers. الفَرَنْجَهُمُّك. (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured أَصَابِعُ العَذَارِي ... (AHn, O.) العَذَارِي ... † A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K;) the bunch thereof is about a cubit [in length], compact [so I

applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّرَاة). (AIIn, O.) أَصَابِعُ هُرُمُسُ + The flowers or Hermodactylus (the سُورَنْجَان of the انقام) Iris of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of mhich is like that of the سورنجان [itself]. (TA.) + [Certain things] resembling the is applied], حُدُّل with which مَرَاود or مَرَاود of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) ففر + The root (أصل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) __ As a measure, signifies~[A~digit;~i.~e.~a~finger's~breadth;]the width of six moderate-sized barley-corns; . قَبَضَة the fourth part of the ; (Mgh and Msb ibid.)

see اصبوع, first sentence.

. صَبْعُ عُ٥٤ : مَصْبَعَةُ

† Self-magnifying, or proud. (IAar, O, K, TA.)

مبخ

1. مَنْغُهُ aor. - and - (S, O, Mab, K, the former not in the copy of the K used by SM) and =, (Fr, O, M,b, K,) inf. n. مُبْغُ (Ṣ, O, M,b, K) and صِبغة (As, O, K) and مِبغة (AḤn, TA,) [of which last, صبغة (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبُعْ,] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of in the language of the Arabs is The altering [a thing]: and hence صُبِغُ النَّوْبُ, meaning The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness [&c.]. . aor. ، inf. n. رَصَبُغُ اللَّقْيَةُ [Hence,] (TA.) صبغ, † He moistened the mouthful with oil or grease [or any kind of صبغ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صُبَعَ (TA) إِنَّهُ بالمَّاءُ (As, O, K) and يَدُهُ بالمَّاءُ dipped, or immersed, his hand, or arm, in the mater. (As, O, K, TA.) And صَبَغَتِ النَّاقَةُ ·TA) † The she بالهَاه (As, O) or بالهَاه (TA) camel dipped her lips in the water. (As, O, TA.) -[Hence also,] the term is used by the render متداخس, supposing it to be similar to Christians as meaning + The dipping, or im-

mersing, of their children, [i. e. baptizing them,] in water. (Az, S, * TA.) One says, صبغ ولده (as shown in the next رفيي النَّصْرَانيَّة preceding sentence) and] مبغة, + He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And مُبغُ وَلَدُهُ فِي اليَّهُودِيَّةِ † He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see مِبغة, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) __ And يُصَبِّغُونَ الحَديثُ † They colour and alter information, or discourse. (O.) And صبغوه في عينه † They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) صَبَغُونِي and صَبَغُونِي فِي عَيْنِكَ And it is said that mean They pointed me out to thee as one who would accomplish what thou desiredst of me; or the saying of the Arabs, وَعَبَيْنِي from the saying of the Arabs, وَعَبَغْتُ الرَّجُلَ بِعَيْنِي and بيدي I pointed at the man with my eye and with my hand: (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَعْتُ, with the unpointed و. (O.) _ One بِفَنٍّ مِنَ Msb,) or رَصَبَغَ يَدَهُ بِالعِلْمِ (Msb,) or , and بالعَمَل, (TA,) ! He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Mab.) = (صَبُوعْ inf. n. مُبُوعْ , † Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) __ And مُبَغَتُ عَضَلَتُهُ (O, K,) aor. 2, (O, TA,) inf. n. (TA,) said of a man, (O,) His able [or muscle] became long: (O, K:) like ". (O, TA.) And inf. n. صُبُعُ النُّوب, The garment, or piece of cloth, was long and ample: a dial. var. of , aor. أ. , IIe صَبَعَ فِي الطَّعَامِ TA.) = And سَبَعَ [app. a camel] put his head into the food: as also The صَبَغَتِ الإبِلُ فِي الرَّعْيِ And رَصَبَأ camels put their heads into the pasture, or herbaye]. (O, TA.) And وَمَبُغَتُ فِيهَا رَأْسَهَا or فِيهِ, She put her head into it]; like صَبَات. (TA.)

2. مَبَعْت ثيَابَهَا She (a woman) dyed her garments much. (O.) = الرُّطَبَةُ (Ṣ, A, TA,) or تُصْبِيعْ (O, L, TA,) inf. n. البُسْرَةُ (L, TA,) i. q. i. c. The ripening date, or the full-grown ذُنَّبُت unripe date, began to ripen, or showed ripening, or became specified by reason of ripening, or ripened, at the part next the base and stalk]: (S, O, L, TA:) or became coloured. (A, TA.) The pabn-tree showed التَّخُلُةُ And ripening in its dates; (O, K, TA;) as also , inf. n. as above: (K:) or, accord. to Az, تصبيغ in relation to the palm-tree [itself] is not known. (TA.) __ And صبّغت النَّاقَة (Az, O, K,) inf. n. as above, + The she-camel cast her young one when its hair had grown; as also اصبغت : (O, K:) but ., with ., which means the same, is more commonly used. (Az, O, TA.)

4: see 2, in two places. _____ أَصْبَغُ اللهُ عَلَيْهِ النَّعَمِ النَّعَمِ اللهُ عَلَيْهِ النَّعَمِ

is a dial. var. of أُسَبَقُهَا, (O, K,*) meaning God | † [And a sauce for those that eat]; (S, O, Meb, rendered benefits, or boons, complete, full, or ample, to him. (O.)

ألصّبغة في الدّين is from الصّبغة, (Lh, O, K,) and means † He became settled, or established, in religion: (TK:) and so مُعنّفُ حَسَنة و expl. by Z as meaning + He was, or became, in a good state [in respect of religion]. (TA.)

8. اصطبغ بكنا It was, or became, dyed, or coloured, with such a thing. (TA. [There said to be tropical; but this I doubt.]) __ And اصطبغ بالصّبغ, (\$,* O, K,) or بالصّبغ, (El-Fárábec, Mgh, Mab,) and the like, and, as some say, مِنَ الخَلِّ (Mgh, [so in my copy, but app. a mistranscription,]) \\$\forall He made use of what is termed or sauce, &c.], (O, K, TA,) or rinegar, (TA,) to render his bread savoury; (O, K, TA;) الصبغ including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, اصطبغ الخُبْرَ بِخَلِّ (Mgh, Meb.) also signifies † He made, or prepared, what is termed صغع [i. e. sauce, &c.]. (TA.)

صِبْغَةُ * (AZ, As, S, Mgh, O, Msb, K) and صِبْغَة (S, O, Msb, K) and بمبغ (O, K,) or this is an inf. n., differing from , (AZ, As, L,) and صِبَاغْ 🔻 , (Mgh, O, Msh, K,) as some say, (O,) or this last is a pl. of the first, (O, Msb,) [or] the pl. of أُصْبَاعُ is وَبُعْ , (Ṣ,) A dye; (AZ, Aṣ, Ṣ, Mgh, O, Meb, K;) used for colouring clothes [&c.]: (TA:) the pl. of مباغ is أصبغة and is a pl. pl. [i. c. pl. of أُصْبَاعُ is a pl. pl. [i. c. pl. of [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubinc, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) إِنَّهَا لَحَدِيثُهُ الصِّبْعِ † [Verily she is one nervly tuken as a concubine, or a bride: app. alluding to the recent application of the dye of the hinna]. (AZ, O, K.) And one says also, عِبْمِ بُوبُهُ مِ مَا أَخَذُنُهُ بِصِبْعِ ثَمْنِهِ (AZ, O,) or النَّمْنِ (AZ, O,) i. c. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K. •) صبغ ساءه also significs, (S, Mgh, O, Msb, TA,) and so does مباغ (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) ‡ A seasoning, or conliment, for bread, to render it survey; (S, Mgli, O, Msb, TA;) particularly (Mgb) such as is fluid, (Mgh in art. ادم, and Mgh,) as vinegar, (Mgh, Mgh, TA,) and olive-oil, (Mgh, TA,) and the like, (Msb, TA,) [i. c. any sauce,] in which the bread is dipped: (Meb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of كَثْرَتِ الأُصْبِغَةُ عَلَى ,one says : أَصْبِغَةُ is صِبَاعْ * The sauces, or fluid seasonings, were المائدة abundant upon the table]. (TA.) is used in this sense, but not explained, in the K. (TA.) IIence, in the Kur [xxiii. 20], وَصَبْعِ لِلْآكِلِينَ of dyes. (Golius, on the authority of Meyd.)]

TA;) where it means, accord to Fr, ohve-oil; but accord. to Zj, the olive [itself]; and Az prefers the latter explanation: (TA:) some read (Bd.) .وُصِبَاغٍ ♥

in a horse, The having the whole of the fetloch white, without its whiteness conjoining with that of what is termed التَّحْجِيل [q. v.].

صبغ: see صبغ, first sentence.

, in a sheep or goat, or in a ewe, † Whiteness of the extremity of the tail; the quality denoted by the epithet مُبغًاد (TA.) _ Also + A date that has become partly ripe, i.e. ripe in a part thereof. (O, K.)

: sec صبغة, first sentence. __ It also means † Religion, syn. دين, (AA, O, K,) and ملة (K;) and the religious law, syn. شُرِيعُة; (TA;) and anything whereby one advances himself in the favour of God: (AA, TA:) [thus,] in the Kur means the religion صبغة ألله (O, TA,) صبغة ألله (Ṣ, Mṣb,) which is the meaning of فَطُرَةَ ٱلله ; (Msb;) the religion of God, with an adaptution to which mankind are created; because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' صَبْغ [or مَبْغ i. e. baptism] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.;]) صبغة being in this instance in the accus. case as an objective complement; (Msb;) for the meaning is "follow ye the religion of God;" (O, Msb;) or "we will follow the religion of God:" (O:) or it means that which God has prescribed to Mohammad; i. c. circumcision: (O, K:) or صبغة is in this instance an inf. n., (Ksh, Bd, Jel,) signifying a mode, or manner of, صبغ [i. c. of baptism], (Ksli,) relating to the baptism of the Christians, (Ksh, Bd,) a in verse 130], as آمنا such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being صَبَعْنَا الله صَبَعْتُه [God hath baptized us with his baptism]; (Ksh, Bd, Jel;*) [so that significs the baptism of God, and may here be rendered We have received the baptism of God;] the Muslims being hereby commanded to say to the Christians, "Say ve, God hath baptized us (صَبَغَنَا) with the faith, with a baptism صبغة) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;" or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (صَبِغَنّا) with the faith, as a baptism (صَبِغَنّا), and we have not been baptized with your baptism (Ksh.) "(لَرْ نُصْبُغٌ صِبْغَتَكُمْ)

a rel. n. from صبغى (Msb.) __[A seller

صبغ see صباغ, in five places.

i. e. Dyed]; applied to a مُصبُوغٌ ♥ i. q. صبيغُ garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also مُصَبغ .]

The craft, or art, of the dyer. (O.)

A dyer (O, L, K) of garments. (O, K.) And [hence,] † A liar: (K:) one who colours and alters information, or discourse. (O, K.*) أَكْذَبُ النَّاس ,The Prophet is related to have said منْ أَكْذَبُ النَّاسِ الح or الصَّاغُونَ وَالصَّوَّاغُونَ [Which may mean The most hying of men, or of the most lying of men, are the dyers and the goldsmiths; or + those who colour, and those who transform, information, or discourse]: El-Khattabee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

نَاقَةُ صَابِعْ, (O, K,) without ة, (O,) A shc-camel having her udder full, and goodly in colour. (O, K.) __ And إِبْلُ صَابِغَةً فِي الرَّعْي [meaning Camels putting their heads into the pasture], with 3. (O. [Sec 1, last sentence but one.])

A horse white in the forcloch, (AO, S, Mgh, O, K,) all of it: (AO, Mgh: [see also : أسعَفُ:]) or white in the extremities of his tail: (S, O:) or white in the extremities of the car: (K:) when the whiteness is in his tail, he is termed or, accord. to AO, it signifies also white: أشْعَل in the whole of the tail, including its extremities. (TA.) And A bird white in the tail: (S, O, K, TA:) or, accord. to the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Allah El-Isbahanee El-Katib, white in the whole of the head; but used in the former sense by the keepers of pigeous. (TA.) And [the fem.] مُبِغُلُه + A slieep or goat (غُنَة, Ş, O, K) or a ewc (AZ, TA) white in the extremity of its tail, (AZ, S, O, K, TA,) the rest of it (i. e. of the animal) being black. (TA.) __ Also + A species of weak birds. (TA.) __Also, (applied to a man, O,) † One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened: mentioned by Z. (TA.) ___ And انجرة), + A certain tree, or plant, (صبغاً) like the which is applied to several species of panic ثمام grass], having a white fruit, growing in sands: (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyád, a certain tree, or plant, that grows in the sands, resembling the [which is applied to a species of the ثُمَام], which is one of the abodes of the gazelles in the hot season, turking-places being excavated by them at its roots: accord. to another, of the Arabs of the is larger in ضُعَة but the خُعَام, but the the leaves, and of a brighter green: accord. to

Aboo-Nasr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) + A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) Also (i. e. low) The greatest of torrents. (Ibn-'Abbad, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

[without 5] † A palm-tree (نَنْعُلُهُ) showing ripening in its dates. (O, TA.)

A dye-house: so in the language of the present day.]

أيُّابُ Dyed much. (O.) In the phrase مُصَنِعَةُ, [it is said that] the epithet is with teshdeed الْكُذُرَةُ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either Garments much dyed, or simply dyed garments]. (S.)

used, [each without 5,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

. صَبِيعٌ 800 : مُصْبُوغُ

صبن

1. رُصَنِ (Ṣ, M, Mṣb, K,) aor. وَ , (Ṣ, Mṣb, K,) inf. n. رُصَبِن (Ṣ,) He turned away a gift, (Aṣ, Ṣ, K, TA,) or an act of kindness or beneficence, (Aṣ, Ṣ, TA,) from his neighbours, and his aequaintances, to others; and in like manner, خَبُن (Aṣ, TA;) or he withheld it; نَفُن (Mṣ, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) if [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

صَّبَنْتِ الكَأْسَ عَنَّا أُمَّ عَبْرٍو وُخَانَ الكَأْسُ مَجْرَاهَا البَينِنَا

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of nine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And مَنَ الْعَدِينَ الْعَدِينَ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, [Shuffle thou, and do not pach]. (S.)

[2. صَبَّن, from مَابُون, He soaped a thing; or washed it with soap: so in the language of the present day.]

Bk. I.

7: see what next follows.

8. انصبن الله (K, TA) and انصبن الله (so in my MS. copy of the K) or انصبن (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. مُبْيَنُ cr مُبْيَنُ: see what next precedes.

The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAar, K.)

a word of well-known meaning, (Ş, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good ____ [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes : the مغربي sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mab, fancifully derives it from صَبَنَ الكَأْسَ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek is a term صَابُونُ الْهُمُومِ [Hence,] ___ (TA.) &cc.]. for + Wine.! (TA voce تَرْيَاقَ, q. v.)

Of, or relating to, soap; saponaceous.

— And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صبو

1. بَصْبُو , (Ṣ, M, K̩,) aor. بَصْبُو , inf. n. مُبْوَ , (Ṣ,) or صِبًا (Ṣ, M, K̩) and صِبًا [also written مبنى, in the CK (erroneously) مبنى, and رُمْبَا، (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and which will be صبًا and مُبَاد which will be found below: __ and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with (q. v. infrà) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner وتصابى; from : [i. c. " desire"]: (إلصَّياً [see an ex. of the inf. n. of the latter verb in a verse elted voce شَابُ , in art. وشَابُ and مباة, as inf. ns., signify the inclining the heart to any one; and have other significations expl. in what follows: and تُصَابِ significs the manifesting passionate love, and desire : (KL:) [but Line and are often used in different senses: thus Et-Tebreezee says that in the following hemistich of a poem by Dureyd Ibn-Es-Simmeh,

صَباً مَا صَبا حَتَّى عَلَا الشَّيْبِ رَأْسَهُ

the first صبا may be from الصّبَى or [الصّبَا], and the second صبا signifying الصَّبَّاء so that the meaning may be, He engaged in play, or sport, and الصّبي [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head;] or the meaning may be, he engaged in الصِّبَى as long as he engaged therein, &c. (Ḥam p. 380.) And مُبِئ (Ṣ, M, K,) [aor. inf. n. مُباً (S,) or صِبًا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صبيان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صبا : (M, K: *) or both صبا مُبَادً , as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and المجتى الم and تصابى, said of an old man, signify he ucted in a youthful, boyish, or childish, manner. (TA.) and مُبُونً , also significs He inclined. (Msb.) You say, مُبَا الْبُهَا He inclined to her, namely, a woman; as also عَبِى : and in like manner, مَبِتُ and صَبِتُ اللهِ [She inclined to him]. (M. [See also مُبِتُ أَلُهُ, in art. ص.]) (M, صَبْوَةً ، K,) inf. n, صَبْا إِنَّهِ And مَبْوَةً K) and صُبُونً (K) and صُبُونً (M, K;) and صُبُونً (K;) Me yearned towards, lunged for, or desired, (M, K,) him, (M,) or her. (K.) _ [Hence, (M, k,) aor. رَمْسُو , (M, K,) aor. وَسُتِ النَّخُلَةُ The [female] pulm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) __ And مُبَتِ الرَّاعِيَة, (M, K,) aor. مُبَتِ الرَّاعِية, (M,) inf. n. مُبُو, The pasturing beast inclined its head and put it upon the pasturuge. (M, K.) [See also 2.] = تُبُتُ, (Ṣ, M, K,) aor. مُبُانُ, (Ṣ, M,) inf. n. مُبُانُ (Ṣ, M, K) and المُمْبُو (M, K,) in [some of] the copics of the K, صَبَاء, (TA,) said of the wind called الصّبا, (S, M, K,) It , عُنِيَ M, K,) like , صُبِي القُوْمُ blew. (K.) مِنْ فَي M, K,) (K,) The people, or party, were blown upon by the wind called الصبا. (M, K.)

2. صَبِّى رَأْسُهُ, Inf. n. تَصْبِيَةُ, He inclined his head towards the ground. (TA.) [See also 1, near the end.]

3. مابی رسته, (T, S, M, K, TA,) inf. n. or, (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.)—

Which generally means its scabbard] (S, M, K,) or into its أواب [which generally means its scabbard] (S, M, K,) or into its أواب [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord, to the A, مابي سيفه, and أواب and his sword, and his hnife into its in the right manner: and one says to one who hands a knife, with its encrease thy

knife, putting the handle towards me. (TA.) -He made his building to incline, or صابى بناءه lean. (K.) صابى مَشَافِرهُ لا He (a camel) inverted his lips on the occasion of drinking. (K.) He, or it, overturned the old صابى الشيخ man; and made him to incline. (TA.) صابى صابى البَيْتَ مِنَ السَّعْرِ. (TA,) He recited the verse not rightly, or not regularly. (M, K, TA. [In the CK, صاباه البيت , And Me made the speech, or language, to deviate from its proper course, or tenour. (M, K.) _ مَابَيْنَا عَنِ الحَمْضِ is a phrase mentioned hy AZ as meaning We turned away from the [plants called] ____ And one says, i. c. الجَوَارِي يُصَابِينَ فِي السِّتْرِ. is a mistranscription في but I think that يطلعن for , and that the meaning is, The girls, or young women, look from within the curtain]. (TA:)

4. أَصْبَتُ She (a woman) had a child such as is termed صبى [i. e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) = She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or maile him to incline, (S,) to ignorant or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also Ile invited her تُصَبَّاهُا ♦ (M, K.) And تُصَبَّنهُ ♦ to the like thereof. (M.) And الما الم also signifies He deceived, or beguiled, her, and captivated her heart; (M, K; [see also another rendering in an explanation of a verse cited voce اصبي عِرْسَ K.) And تصاباها ♦ as also ([; إصَارْ ile endeavoured to cause the wife of such a فكرن one to incline [to him]. (TA.) ___ long They entered upon [a time in which blew] the wind called الصبا . (M, K.)

5: see 1, latter half: and see also 4, in three places.

6: see 1, in three places: and see also 4.

التصبى, as stated by Freytag, is expl. by Reiske as signifying Pueriliter se et proterve gessit: عدم and by Jac. Schultens as signifying Pro puero habuit. But the usage of this verb in any sense is app. post-classical.]

[is of the fem. gender, and] is a subst. and an epithet, [so that one says إرب , as well as , as well as alone and إرب , [(M, TA,)] [and signifies The east wind: or an easterly wind:] the mind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the باخرة (S:) or the wind that faces the House [of God, i. e. the Kaabeh; app. meaning that blows from the point opposite to the corner, of the Kaabeh, that is between the Blach Stone and the door]; as though yearning towards the House: (M, TA:) or, accord to IAar, (M,) the wind of which the place whence it blows

Pleiades] to [the place of] بَنَاتَ نَعْش [meaning the tail of Ursa Major]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is صَبُواتُ and مَبُواتُ: (I.h, M, K:) and pl. مُبَوَاتُ and أَصَبَانُ (M, K.)

also written صِبًا م and مر , the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] Youth, or boyhood; the state of the صبى [q. v.]: (S:) or childhood. (Msb.) One says, صَبَاتُه and كَانَ ذُلِكَ فِي صِبَاهُ [That was in his youth or boyhood: or in his childhood]. (Mab.) [See also an ex. in a verse cited in the first paragraph of art. ___ And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from السَّوقُ [or "desire;" i. e., each signifies also An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance]: (\$:) and ♥ 5,... significs [the same, as is also shown in the first sentence of this art., or, like صِبًا and أَرْصَبَاءً the ignorance, or foolishness, or silliness, of youth; (Lth, M, K;) and amorous dolliance. (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. ادى; and another in a verse eited voce عَارَضَ

عَبُوة: see the next preceding paragraph.

. صِبًا 800 : صَبَاءً

غُلَام . A youth, boy, or male child; syn عُلَام : (S:) or a young male child; (Mgh, Msb;) before he is called غُلُاهِ: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and فابِ * signifies the same as صَبِّى; these two words being like and صبيّة : (TA:) the pl. of the former is pl. of pauc., in which the j is changed into because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and of, (M, K, TA, in the CK, one one of the CK, and one, (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and [another pl. of pauc.] (K) and أصبية [also a pl. of panc.], (M, K,) but this last is said by J to have been unused, because the usage of or rendered it needless, (TA,) and صبيان, (Ṣ, M, Mṣb, K, but not in the CK,) in which the e is changed into because of the kesreh before it, (M,) and صبيان, (M, K,) as some say, preserving the o notwithstanding the dammeh, (M,) and صبوان (M, K, but not in the CK,) and صبوان (M, K:) and [ISd says,] accord. to Sb, the dim. of عبية is المبينة الم that of أُصْبِيَةُ is مُبَيَّةً, cach irreg.; but in my opinion, عُبْية is the dim. of عُبْية, and عُبْية is that of أُصَيِّنَةُ (M:) [J says,] أُصِيِّنَةُ occurs in poetry as being the dim. of أصبية (Ş.) المبيّة

(Ṣ, TA;) and so too, [sometimes,] صُبِي : (TA:) and the pl. is أَمْ الصِّبْيَانِ ... (Ṣ, TA.) .. صَبَايًا and the pl. is term applied to The flatus, or flatulence, (الزيخ),) that is incident to children. (TA in art. ol.) [Golius, in that art., explains it as meaning Larva, terriculumentum puerorum; on the authority of Meyd.: and also as meaning Epilepsy; on the also signifies صُبِيّ ـــ [also signifies † The pupil of the cye: (M, K:) but Kr ascribes this meaning to the vulgar. (M.) - And The extremity of each of the jum-bones: (K, TA:) i. e. (TA) الصبيان signifies the two extremities of the two jaw-bones (S, M, TA) of the camel and of other animals: or, as some say, the two edges curving outwards from the middle of the two jaw-hones: (M, TA:) or, accord. to the A, the thin partions of the two extremities thereof: and it is [suid to be] tropical. (TA.) And + A bone below the lube, or bubule, of each of the two cars: (K:) or, as some say, the head of the bone that is below the lobe, or lobule, of each of the two cars by the space of about three fingers put together. (M.) __ And t The edge (مَد) of the sword: (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the K is erroneously put for او عيره, TA,) mhich rises in [i. c. along] its middle; (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord to the A, that part of a sword helow, or exclusive of, (دون),) its ظبة [q. v.]. (TA.) __ And † The head of the human foot; (M, A, TA; in the copies of the K وَأَسُ القَوْمِ is erroneonsly put for زَأْسُ القَدَم; TA;) i. c. tho part [thereof] between its حَارَة [q.v.] and the toes. (A, TA.) And الصِّبَانِ signifies also † The two sides of the [camel's saddle called] رُحُل. signifies صبيّان الجليد It is also said that The grains of hoar-frost that resemble pearls: and مبيّان المطر the small drops of min: but accord, to the author of the "Khasáil," it is ب q. v.], with and then ,صُوَّابَةٌ pl. of صَبَّبَانِ (TA.)

أَصْبِيَّةُ fem. of صَبِيَّةً, q. v.

فبيّة: see صَبِيّة, former half.

boisterous, and unattended by rain or by any good. (TA ibid.)

مَبِي 800 : أَصَبِيةً

مُصْبِية , (Ks, Az, M,) or مُصْبِية, (Ş, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Raghib, TA,) Having and [i. e. children, or young children, or young unweaned children], (\$, Er-Rághib, A,*) or having a child such as is termed صبى. (M, K.) - Hence the latter is anetaphorically applied by El-Harcerce to \$ Wine of which the scaled cover has been broken. (Har p. 450.) __ [See also the verb, 4.]

صباً . see صابئ in art مصبو

A calamity, or misfortune. (K.)

1. (S, A, MA, Msb, K,) aor., (MA, Msb, K) and (MA,) inf. n. (S, A, MA, Msb, Msb, MF, TA) and (S, K, MF, TA,) two forms of the inf. n. of which there are some other exs., as and is, and is, and is, (MF, TA,) and also, (K, TA, TK,) [like &c.,] He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, من علته [from his disease]; (Ṣ, A;) as also استصبّے ا: (Ṣ:) or his disease departed. (K, TK.) And + It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Msb,) correct, just or proper, whale or entire, (MA,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) and tit was, or became, mitable to the case, or event. (Msb.) You say, * testimouy was sound, valid, &c.]. (A, TA.) And فَوْنُهُ إِذَهُ إِلَى الله saying was, or proved, true]. (A, TA.) And مُتَ عَنْدُ القَاضِي حَقَّهُ [His right, or due, or just claim, mas, or became, established, substantiated, made good, or verified, in the estimation of the judge; like مُتَعِ لَهُ عَلَيْهِ كَنَا (A, TA.) And مُتَعِ لَهُ عَلَيْهِ كَنَا I [Such a thing became established, or verified, as due to him from him; like جُبُتُ (A, TA.) And مُتَ العُقْدُ The contract became established by its execution. (Msh.) And مُتَ العُقْدُ, as used by the lawyers, † The prayer [mas suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Msb, and Diet. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase القَضَاء; which is fully expl. in the latter work, with other conventional meanings of a, all reducible to explanations given above.] = of this art.; or] freedom from every imperfection ground, or land, (L, K,) that is plain, or even,

north or northerly wind (الشَّمَال): (Ṣ, Ķ:) it is الشَّى [if not a mistranscription for very cold, (Ṣ and TA voce الْمُعَةِينَ) signifies + He made the thing [i. e. sound, ralid, &c.]. (L, TA. [In the latter app. taken from the former.])

> 2. ..., [inf. n. ...,] He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so أَصَّعُ * اللهُ بَدُنَكُ ,(A, K, TA.) One says) . اصَّهُ * and Jones, May God render thy body healthy, sound, or free from disease. (A.) -And † He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Msb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.]
> You say, الحسّاب, and الحسّاب, † I corrected the book, or writing, and the reckoning; rectified what was arrong thereof. (L, TA.) And He verified his being free from a صحح براً الله thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. برا.)

4. see 2, in two places. __Also He found him to be [or healthy, sound, or free from disease]; namely, a man. (L, TA.) And Ite had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper.

5. 4 [He was rendered healthy, or sound, by it]. (O and TA voce شُيْعَة, q. v.)

10: see 1, first sentence. One says also, إِنَّا أَسْتَصِحْ مَا تَقُولُ إِلَى إِلَا أَسْتَصِحْ مَا تَقُولُ إِلَا أَسْتَصِحْ مَا تَقُولُ just, what thou sayest]. (TA.)

R. Q. 1. Let (a thing, or an affair,) mas, or became, distinct, apparent, or manifest; (K;) like

see the next paragraph, in two places.

(S, O, K) and (O, K) [all app. inf. ns., of q. v.; and used as simple substs. meaning] Health, or soundness of body; (S, A, MA, O;) contr. of سُقَّرُ or سُقَّرُ: (S, A, O:) or departure of disease: (K:) صُعَةً in religion ; like as are [its contrs.] مُرَضٌ and يُسَقِيرُ (Aboo-Is-hak, TA in art. مرض:) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Msb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph

or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, (K in art. شعب , q. v.) أَوْضَى فِي صِحَّتِهِ وَشِحَّتِهِ And كَانَ ذَٰلِكَ فِي صُحَّد اللهِ وَسُفْمِهِ [That mas in his state of health, or soundness, and his illness, or مَا أُقْرَبُ الصَّحَاحُ * مِنَ And مَا أُقْرَبُ الصَّحَاحُ * [How little removed is health, or soundness, from illness, or sickuess!]. (O.)

: see and see means صَحَاحُ الطَّرِيقِ ... , in four places , صَحِبْحُ † The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.)

: see the next paragraph.

(S, A, MA, Msb, K, KL) and (S, A, Msb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL;) and so صحيح الجسد, applied to a man: (Msb:) and + sound, valid, (MA, KL,) [sibstantial, real, sure, certain,] true, right, (MA, KL, and Msb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarred, or unimpaired, free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and + suitable to the case, or event: (see 1:)] fem. 2, applied to a woman [and to other things]: (TA:) pl. رسماح, (A, Msb, K,) a pl. of صماح, (Msb,) and applied to men [and other things], (A, K, TA,) and of , and applied to women, (TA,) and أصحاء, (A, Meb, K,) a pl. of (Msb,) and applied to men, (A, K,) and likewise applied to men, (A,) and judge, (K,) a pl. of , and applied to women. means [lit. Sound of shin; or] not [having the skin] cut; as also \$ -----الأديم: (S:) [but each has a tropical signification; for] one says, نُلانُ صَحِيحُ الأديمِ (Ham p. 628) meaning [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And compared means A dirhem free from defect; as also compared; and copy of in my copy of as طوال ak بالله the K,] with damm, is allowable, like طوال syn. with طويل. (L, TA.) And it is said in a i. e. يُقَاسِرُ آبْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةٌ صَحَاحًا \$ trad., \$ The son of Adam, meaning Kabeel [or Cain], who slew his brother Habeel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them.

and المحصَّاح (S, L, Mab, K) and (Ṣ, L, K) A place, (Ṣ, Mạb,) or

(S, L, Msb, K,) destitute of herbage: pl. of the first : (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and أَرْضُ صَحَاصِةُ and الله a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed . (L.) _ [Hence, app., (see art. رُمَّاتُ صَحَاصِے (رَبَره, and تُرَهَاتُ , and تُرهَاتُ , and تُرهاتُ , and تُرهَاتُ , and تُرهاتُ , and the salut , and the salu the \$,] ; What is vain, or false; (\$, K, TA;) like ترهات بَسَابس: (إ: إيّ) or [rather] vain, false, untrue things, that have no foundation. (TA.)

one who pursues, or investigates, minute things, and retains them in his memory (Land), and knows them. (K.)

صُحْصَتْ عود عُحْصَاتْ . صحصے 800 : صحصوح

فَحْصَانُ: see صَحْصَان, in two places.

A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick : (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: pl. مُصحُونَ. (Ṣ, L.) It is said in a trad., آ (Ş, L) i. e. One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also مبرض.])

A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, Travel is a cause of one's becoming السَّفُرُ مَصَّحَّة healthy]. (S, A.) And أرض مصحة A land free from plugues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

True, sincere, or honest, in love, or affection. (K.) And it is also said to signify Counselling, or admonishing, or one who counsels or adminishes, faithfully, or sincerely: so in a verse of Melceh El-Hudhalee; as though used by poetic license for (L.) = And † One who does, or says, vain, or false, things. (A, K.)

1. مُحبّه , aor. عربة , inf. n. مُحبّه (Ṣ, A, Mṣb, K,

(A,K;) [he accompanied him;] he was, or became, his companion, associate, comrade, fellom, friend, or fellow-traveller: (MA:) and العبه signifies the same. (TA. [See this latter verb below.]) -(A, صَاحَبُكَ * and صَحبَكَ ٱللهُ , (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) صحابة, (said in the TA to be with keer,) or مُعَانِهُ, and, as will be shown by what follows, مُعَانِهُ also,] 1 May God guard, heep, protect, or defend, thee; may God be thy guardian, heeper, &c. : (TA in explanation A, and أَحْسَنَ ٱللهُ صَحَابَتَكَ And أَحْسَنَ ٱللهُ صَحَابَتَكَ Ham p. 443) or صحابتك (TA) إ [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] اصحب الألكا significs † He guarded, hept, or protected, such a one; as also and he defended such a one; syn. اَلْهُمَّ أَصْحِبْنَا لَا يِصْحَبَة ، (K, TA:) one says : مَنْعُهُ † وَأَقُلْبُنَا بِدُمَّة † O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.; occurring in a trad .: (TA:) and أَيْ صُعْبُونَ ﴿ (TA:) (A, TA,) in the Kur [xxi. 44], (TA,) means \$ Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord to Katadch, nor shall they be attended by good from us: or, as some say, it is from the phrase مُعَبَكُ ٱللهُ meaning as expl. above. (TA.) __ See also 4, last sentence but one. = , aor. =, (K,) inf. n. (TK,) He skinned a slaughtered

3. مصاحبه (MA,) inf. n. مصاحبه , (KL,) i. q. مصاحبه ; (TA;) He associated, hept company, or consorted, with him. (MA, KL.) See 1, first and second sentences. - And see the next paragraph, last sentence but one.

4. أصحبته قلانا [I made such a one to be a companion, or an associate, to him]. (A.) And I made the thing to be [as it were] أصبته الشيء a companion to him; (S, K, TA;) and so استصحبته الكتَّابُ , as in the saying ; استصحبته ا t I made the book, or writing, Sc., to be وغيره [as it were] his companion. (S, TA.) _ And ! He did to him that which caused him to be a companion, or an associate, to him. (A, TA.) __And ‡ He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed عُطَنْ (S.) _ Sec also 1, in three places. = loan, intrans., He (a man) became one having a companion, or an associate: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and he was, or became, one having companious, or associates. (TA.) __ And [heuce,] ‡ He (a man) had a son who had attained to manhood (S, A, TA) and so become like him; (TA;) i. e. he was alone, and became one having a companion; (A;) or as though his son became his companion. (TA.) — And ‡ He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA. became tractable, submissive, or obsequious, after being &c.) and غَابَدُ (S, A, K) and مَحَابَدُ (K,) He refractory, or incompliant; (S, A, TA;) [and so

associated, kept company, or consorted, with him; view, as is implied by an explanation of its part. n. مُصَاحِب; and أستصحب, for] hence, (A,) one says also, بَمْ ٱلنَّمْعَبُ تَرَّ ٱلنَّمْعَبُ اللهِ was refractory, or incompliant: then he became tractable, submissive, or obsequious]: (A, TA:) and accord. to A'Obeyd, one says, V -----اصحبت [app. أَصْحَبْتُ and أَصْحَبْتُ [app. الرُّجُلَ ألف), meaning + I became tractable, submissive, or ohsequious, to the man. (TA.) __ And, said of water, I It became overspread with [the green substance termed] طُعُلُب. (S, A..)

> 5. أَمْ بِتَصَعّب منا † He is ashamed, or bashful, with respect to us; or shy of us; (K, TA;) i. e. he is ashamed to sit with us, or shy of sitting with us. (Ibn-Buzurj, TA.) And فُلَانْ مَا يَتَصَعَبُ Such a one docs not guard himself من شئ against anything, and is not ashamed to do it. or shy of doing it, does not shun it, or avoid it. (A.)

6: see the next paragraph, in two places.

8. اصطحبوا, (S, A, K,) originally اصطحبوا, (S,) They associated, kept company, or consorted, one with another; (S, A, K;) as also اتصاحبوا الله عند ا تصاحبا ♥ and اصطحبا • and اصطحبا said of two men. (TA.) = اصطحبه : see 1.

10. استصحبه IIe desired him, or demanded him, as a companion, an associate, a comrade, or a friend: (MA:) or he invited him to associate, keep company, or consort, with him: and he chive to him: (A, K:) [he chose him, or took him, as a companion, &c.: and] he had to me; or I made a book belonging to me my استَصْحَبْتُ الكتَابُ rompanion]. (A, L, TA.) And † I carried the book &c. with me. (Mali.) as meaning + It clave, adhered, or hehl-first, to it; namely, another thing; (IF, S, Msb, TA;) or coalesced, or united, with it. (S, TA.) [See an ex. in a verse cited voce رُامِك See also 4, second sentence: and see the last sentence but one of the same paragraph.

صُحْتُ: 800 مُحَاتُ

an inf. n. of مُحبّه [q. v.]. (S, A, Msb, K, &c.) __[As a simple subst., Companionship. Hence, گُوسُمُّهُمْ often occurring in biographies as meaning He had companionship with the Prophet; i. e. he was one of the Companions of the Propliet. And خُرُجْتُ صُحْبَةُ الرَّسُول, frequently occurring in trads., meaning I went forth in the companionship of the Apostle, or in company with the Apostle. Hence also] one says, حَمَلُتُ الكِتَابُ † [I carried the book with me]. (Msb.) [The companionship of the ship] is صُحْبَةُ السَّفينَة a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) __ See also صاحب, of which it is a quasi-

an inf. n. of صَحابَة [q. v.]. (Ş, A, K.)

_ See also صاحب, of which it is a quasi-pl. n. is commonly applied to The Companions الصحابة of the Prophet :] V [is the n. un., meaning a Companion of the Prophet; and is conventionally applied to one who saw Mohammad, and whose companionship with him was long, even if he have not related anything from him; or, as some say, even if his companionship with him was not long. (KT.)

see the next preceding paragraph.

A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: + an accompanier, or attendant, as applied to a thing:] and I a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, زُرِيدُ صَاحِبُ عَبْرًا; (TA;) [i.e.] it is not used as an act. part. n., but as a subst., like وَاللَّهِ; (Ham p. 32:) the pl., (Ş Mab,) or term applied to a pl. number, (A, K TA,) is المنت (S, A, Msb, K,) a pl. like رُحُبُ of رَاكِتُ, (S,) or [rather] a quasi-pl. n., (TA,) and , [the most common of all,] (A, Meb,) a pl. like أَشْهَادُ of مُاهِدُ, (TA,) or pl. of أَصَاحِيبُ s, (Ṣ,) and أَفَرَاخُ أَفَرَاخُ, (Ṣ,) K,) pl. of أُصَّان, (S,) and رُصُبَان, (S, K,) a pl. like صَحَابٌ of مُثَانٌ, (Ṣ,) and صِحَابٌ, (Ṣ, A. Ķ,) a pl. like جَيَاع of جَائِع, (Ṣ,) and مِحَانة, (A, Ķ,) in which the a may be regarded, agreeably with analogy, as an affix to the pl. صَعَابُ characteristic of the fem. gender, (TA,) and مُصَابُة , (S, A, Mab, K,) which is more common than محابة, (TA,) but the only instance of فَعَالَةُ as the pl. measure of a word of the measure فاعل , (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and vain, (S, A,) a pl. like فَرَهُة of فَرَهُ, (Ṣ, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صَاحِبَة, and its pl. is and صَوَاحبًات (Mgh, Msb,) the latter mentioned by AAF on the authority of Abu-l-Hasan: (TA:) hence, in a trad. of 'Aïshch, "Ye are the female com أَنْتُنْ صَوَاحِبُ يُوسُفُ panions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, is صَاحِبُ the dim. of : صَوَاحِبَاتُ يُوسُفُ (صُوَيْحِبُهُ * is صَاحِبَةُ اللهِ (A) [and that of صَوَيْحِبُ اللهِ for يَا صَاحِي [O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the فَلَانْ صَاحِبُ صِدْقِ ,Arabs. (Ş, TA.) One says [Such a one is a good companion, &c.]. (A, TA.) [And صاحب جُيْس The commander of an army. And صاحب الشُرطة and صاحب الشُرطة ,الصاحب &c. And شرط and برد &c. And alone, in post-classical times applied to The Wezeer, when an officer of the pen: see De able, submissive, or obsequious, after being re-

Sacy's Chrest. Ar., sec. ed., ii. 59.] And [The companion of the right hand] and [The companion of the left hand] صَاحِبُ الشَّهَال appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jámi' es-Sagheer.) And † The angel who is the possessor of the horn. (Idem.) [And بنية + The owner, or master, of a house or tent.] And † [The inmates, or occupants, of Paradise]: (Kur ii. 76, &c. :) and أُصَحَابُ النَّار † [The inmates, &c., of the fire of Hell]. (Kur ii. 37, &c.) And † An inmate of a prison. (Bd and لله أَوْ أَلْجُمْعَة Jel in xii. 39.) And مُاحِبُ الصُّفِّ وَالجُمْعَة † He who heeps to praying in the first ranh and to the prayer of Friday. (El-Munawee on a trad. thus commencing in the Jami' es-Sagheer.) And أُصْجَالُ الشّافعي The followers of the persuasion of Esh-Shaff'ee: and in like manner one says of the followers of other persuasions. (Msb.) [And † The author of a book.] And 1 possessor of science and of nealth. (A, TA.) And ماحب وتر † [One who has a claim for blood-revenge: see an ex. in a verse cited voce دُرَّاكُ]. (Keys Ibn-Rifa'ah, TA in art. صَاحِبُ أَمْرٍ وَنَهِي And صَاحِبُ أَمْرٍ وَنَهِي † One who possesses authority to command and to forbid. also signifies + The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who deeps, or adheres, to a thing. And صاحب دين + A debtor.] And one says, خَرْجَ وَصَاحِبًاهُ السَّيْف والرمخ إ [He went forth, the sword and the spear being his companions]. (A, TA.)

and صُوَيْحِبُ dims. of صَاحِبُهُ and and est preceding paragraph.

i. q. أَصْحَرُ, (S, K,) Of a colour inclining to redness: applied to an ass [app. to a wild ass]. (S, TA.)

[properly Made to have a companion. And hence,] † A man possessed by a jinnee or demon; a demoniuc; or insunc. (K, • TA.) _ See also ____ And ! A skin, or hide, (A, Ķ,) or a [skin such as is termed] زَّى, (Ṣ,) having its hair remaining upon it, (S, A, K,) or its mool, or its fur; (K;) and فصحوب signifies the same. (A.) Hence, قربة مصحبة A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been mbjected to the process termed عطن. (TA.) _ And A branch, or stick, that has not been stripped of its bark, or pecl. (TA.)

[properly Having a companion. _ And hence, A man having a son that has attained to manhood, and become like him. (K, TA.) __ And I One who talks to himself; and so, sometimes, (K, TA.) _ And † Tract-

fractory, or incompliant; (K;) as also أمصاحب , (A, K,) and TA. [See also the next paragraph.]) __ And † Going straight on, or right on, without delay. (K.)

[Associated with, or accompanied]. __[Hence,] one says [to a person departing], امض مُصُوبًا \$ Go thou, kept in safety, preserved from harm; and [so] المصاحبًا الله (A, TA:) and [in like manner,] in bidding farewell, مُعَانًا † Be thou hept in safety or health, preserved from harm]: and a poet says,

وصَاحِبِي مِنْ دَوَاعِي السُّوءِ مُصْطَحَبُ ا

+ [And my companion is preserved, or defended, from the causes of evil]. (TA.) - See ulso

in two places. مُصَحُوبُ see مُصَاحَبُ

مُصْحِبُ sce مُصَاحِبُ.

مُصْحُوبُ 800 : مُصَطَّحُب

مصحب Bee : مستصحب

1. مُحَرَّهُ, aor. ع, (Ṣ, Ḳ,) inf. n. صُحَرُه, (Ṣ, ṬA,) namely, milk, He made it to become what is termed : (S, TA:) or he cooked it, (K, TA,) and then gave it to a sich person to drink. (TA.) صَحَرَتُهُ الشَّهُس _ (The sun pained his brain: (K:) it is like مُهَرَقُه; (A;) or, as some say, melted him. (TA.) مصرف, sor. 4, inf. n. and مصرف, He (an ass) uttered a sound [or braying] more vehement than the neighing of as meaning It spread out wide, said of a place, on the authority of J: but the verb is , q. v.; and the authority is not J.]

3. [مُاحَرُ is an inf. n. of صَحَارً , a verb not mentioned: hence,] أَبْرَزَ لَهُ مَا فِي نَفْسِهُ مِنَ الأَمْرِ +[He showed to him what was in his mind, of the thing, or affair, openly]: a saying like أَجُاهُرهُ به جَهَارًا (K, TA. [See also 4.])

4. اصحر الصَّرَاء, (S, A, Mgh, K,) or اصحر الصَّرَاء, (Mṣb, [but I think that this is a mistake for (Msb,) He إصْحَارْ .inf. n إَوْ الصَّحَرَاءَ الصَّحَرَاءَ went forth to the one [or desert, &c.], (S, A, In تصحّر (: Msb, K) : صحراً Mgh,) or into the this sense] has not been heard. (Mgl.) ___ Hence, in a trad., the saying of Umm-Selemeh to 'Áïsheh, سَكَّنَ ٱللهُ عُقَيْرَاكِ فَلَا تُصْحِرِيهَا [app. meaning, accord to explanations of it in the TA in art. عقر, God hath made thy dwelling and estate, or, as Z explains it, thy person (نفسك), to be quietly settled, therefore do not thou remove it forth to the desert]; i.e. إِلَّا تُبْرِزِيهَا إِلَى الصَّحْرَآءِ, the verb, accord. to IAth, being made trans. by

the suppression of the prep.; [i. e. إِنَّ عَلَى being for لَهُ وَالْمُورَى بَا أَوْمُ وَالْمُورَى بَا أَوْمُ وَالْمُورَى بَا أَوْمُ وَالْمُورَى بَا أَوْمُ وَالْمُورَا الْمُورَا الْمُؤْرَا الْمُؤْرِا الْمُؤْرَا الْمُؤْرَا الْمُؤْرَا الْمُؤْرَا الْمُؤْرَا الْمُؤْرَا الْمُؤْرَا الْمُؤْرِدِيِّ الْمُؤْرِدُيِّ الْمُؤْرِدِيِّ الْمُؤْرِدِيِّ لِلْمُؤْرِدِيِّ لِمُؤْرِدُ الْمُؤْرِدُ لِيَّالِمُؤْرِدُ الْمُؤْرِدُ الْ

11. It (a plant) dried up; or became yellow; or dried up and became yellow: (S:) or became of a dingy red colour, and then dried up and became yellow: (TA:) and (TA) it (a plant, K, or an ear of corn, TA) became red: or its first parts became white. (K, TA.)

an imitative sequent to صفر [q. v.]. (Kh, Ham p. 354.)

. صُحرة 8ec : صُحر

imperfectly decl., (S, L,) being regarded as one, (L,) and مُحرَةً بُحرَةً بُحرَةً بُحرَةً بُحرَةً بُحرَةً بُحرةً إلى المُحرة بُحرةً ب

(S, K, in the CK, صَحَرَةُ (which is a mistake,]) and پَسَوْ (K [in some copies of the (رصحر , which, as observed in the TA, is wrong,]) A colour in which is [the hind of red termed] : (S:) or a colour nearly the same as [the hind of red termed] and: (K:) or the latter, (TA, [and app. the former also,]) a dust-colour mith a slight redness, (in the K, in and sight redness, the latter of these two words is a mistake for Aisie, TA,) inclining to a little whiteness: (K, TA:) or the former, redness inclining to dustcolour: (TA:) or dust-colour with redness: (A:) and [redness of the kind termed] in the head: (As, TA:) and both words, a colour in which is whiteness and redness: (TA:) and whiteness overspreading blackness; like and : (TA in art.) and the latter, accord. to Sgh, whiteness. (TA.) and Also, both words, The quality of a [q. v.]. (ISh.) __ And the former, A clear space in a [stony tract such as is called] مُون , (S, K,) consisting of soft and

the suppression of the prep.; [i. e. تُصَوِيهَا being clean soil with stones in it: (TA:) pl. وَصَوْرَ (S, for لله)] for it is [properly] intrans. K;) the only pl. (TA.) — See also صَوْرَةُ الله عليها اللها الله عليها اللها الله عليها الله عليها الله عليها الله عليها الله عليها الله عليها اللها الله عليها الله عليها اللها الله عليها اللها اللها الل

imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long 1] is inseparable from it, (S, K,) A desert; a waste; syn. برية: (S, Mab:) or a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]: (ISh:) or a plain, or level tract of land, with smoothness and ruggedness, (A, K,) less [rugged] than what is termed : : (K :) or a spacious tract of ground in which is no herbage: (M, A, K:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it; as also صَحَرَالَه you say :جَهَادُ [a mide desert &c.]; (Ṣ;) but you do not say adding one fem. sign after another: (Ṣ, Mṣb:) the pls. are صَعَارِي (Ṣ, Mṣb, K) and رَصَحَارِي (Ş, M, Msh) [in the K, صَحَارِي, which, without the art. I, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صُحَارى (S, Msb, K) and صَحْرَاوَاتُ: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of you introduce, صَحْراً which is originally, صَحْراً an I between the _ and the ,, and give kesr to the , as in all similar cases: then the first I which is after the [in [ower] is changed into c, because of the kesreh preceding it; and the second 1, which is the characteristic of the fem. gender, is also changed into u, and incorporated into the former: then they reject the first &, and change the second into I, [though still writing it رى,] and say رصَحَارَى, with fet-h to the , that the I may not be elided in the case of tenween, [which the word would have if the were with kesr]; and this they do to distinguish between the & that is changed from the I which is a characteristic of the fem. gender and the s that is changed from the which is not a characteristic of the fem. gender as the I of مَرْمًى when they say : some of the Arabs, however, do not reject the first & [in مَحَارِيّ, but reject the second ي, and say الصَّحَارِي, with kesr to the ,, and الصَّحَارِي, like as you say جُوَّار (S. [In the Ham, p. 54, مُحَوَّار); but I think it doubtful.])

The sweat of horses: (O, K:) or the fever of horses. (K.) [— See also 1.]

أَصْحَرُ 800 : صَحُور

A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [Sec 1.])

Milh into which heated stones are

thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called , أَبِيرَةٌ, from الصَّغْرُ, like , from الفَّبُرُة, from الفَّبُرُة; like أَبِيرَةً are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter: (TA:) or fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,) and it is drunk: (TA:) or fresh milh which is heated until it burns: (A:) or pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drinh to a sich person, hot. (TA.)

A kind of garment, so called in relation to مُعَارِي, a town of El-Yemen: or, as some say, of the colour termed أُمَــُورُ , like أُمَــُورُ (TA, from a trad.)

A certain sort of milh: (K:) so says Kr, without particularizing it. (TA.)

inclining to dust-colour: (TA:) or having a colour such as is termed inclining to dust-colour: (TA:) or having a colour such as is termed inclining upon his head: (As:) and an ass in which is a red colour: (S:) or of a dust-colour with redness: (A:) or in which is whiteness and redness; (TA;) and so applied to a she-ass; or this signifies wont to hich with her hind leg: (K, TA:) fem. if inclinity is and pl. inclinity. (TA.) See also the line (S, TA:) and pl. inclinity.

المصحر: see what next precedes.

One who fights with his adversary in the desert (المستورة), and does not act describily with him. (S.)

محف

2. تُصنيفُ significs (primarily, Msb) The making a mistake (S, O, Meb, K, TA) in a رصيفة, (S, O, K, TA,) by reason of the ambiguity, or dubiousness, of the letters: a postclassical term: (TA:) or the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof: (Mgh:) a secondary signification is the altering a word, or an expression, in such a manner that the meaning intended by the apphication [thereof] becomes altered: (Msb:) or it consists in the altering of a diacritical point [or points]; as in النقى for النقى, or vice versa : (KT, after صحف اللَّفْظُ) one says, التَّحْرِيفُ He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]. (Msb.) [See also تُمريف, in the first paragraph of art. حرف.]

4. It had in [i. e. written pieces of

paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards. (TA.)

5. تصفف, said of a word, or an expression, It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or] so as to be dubious. (Msb.) One says, انْظُ كُنْهُ لَنْظُ كَنْهُ الْعُلْمُ Says, الْمُطْ كُنُهُ الْمُعْلِمُ الْمُعْلِمُ Says, الْمُعْلِمُ الْمُ such an expression, became altered so as to be dubious to him]. (O, K..)

[A sort of bowl;] a vessel like the acces, (S, ISd, O, Msb, K, TA,) expanded, wide, (ISd, TA,) or a large, expanded قَصْعَة, (Mgh,) or, accord. to Z, an oblong قصعة, (Msb,) that satisfies the hunger of five [men] (Ks, S, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (S, O,) the largest sort of قَصْعَهُ is the next to which is the قصعة [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the مُحنن , (S, O, K,) which satisfies the hunger of five; (S, O;) then, the aisie, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the vision, (S, O, K,) which satisfies one man: (S, O:) the pl. of مُعْفَدُ is صَحَافً (Ş, O, Mgh, Mab.) It is said in a prov., اَسْتُفْرَغُ فُلَانٌ مَا فِي صَسَفْته Such a one chose for himself, as his share, [or exhausted, all of] what was in his disco. (TA.)

One who makes mistakes in reading the [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from نسخن) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as انْمَارِيُّ &c., nor in the case of words that are used in a manner like that of proper names, such as انْصَارِى &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Msb,) from the محيفة, (Mgh,) inferior [in rank] to the مَثَانِينِ [pl. of تُعَيِّنُ]: (Mab:) a rel. n. from مَنْفِي (Mgh, Mab;) like مَنْفِي from خَنِينَةُ and أَبَجِيلَة (Mab:) and signifies the same as مُصَفِّى [in the former of these senses]. (TA.)

Small places that are made for water to collect and remain therein (مَنَاقِعُ صِغَارٌ تُتَّخَذُ : pl. مُحَفُّ (Esh-Sheybánee, O, K.)

[appears from what here follows, to be syn. with المحيقة, or rather it is a coll. gen. n. of which the latter is the n. un. :] | The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) - See also the next para-

A written piece of paper (MA, Mgh, Msb) or of skin; (Msb;) a writing, or thing scritten; a book, or volume; a letter, i. e. an the present day, and Th says that or, accord to AA, intensely black: (TA:) fem.

epistle; syn. كتَابْ; (S, O, K;) [syn. with كتَابْ in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a [portion of a book, such as is termed] خراسة; and a register; [for] in the إنْقَاع [a title of several books, it is said that] the عُرَّاسًة and ♦ مُصْحَف and مَعْنَة are one: (MA:) pl. فَخُن (S, Mgh, O, Msb, K) and فُحُن , a contraction of the former, (TA,) and صَحَانُف, (\$, O, Msb, K,) like سَفَائنُ pl. of ; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing being likened to قَضِيبُ (Sb, O, TA) and وُغيفٌ (Sb, TA) and وُغيفٌ, (O,) of which the pls. are ثُفُتُ (Sb, O, TA) and ثُفُتُ (Sb, TA) and صُحِيف may be its original, as well as regular, sing. :] see the next preceding paragraph. وَمُوسَى, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) [assaus also means The record of the actions of anyone, that is kept in heaven: (see أَرَقُ one says, مُحِيفُنُهُ سُودَاً، meaning + The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] Mohammad [the Ḥanasee Imam] speaks of صُحَف not written upon; saying, فَأَنْ not written upon; saying, كَانْتِ السَّرِقَةُ صُحُفًا لَيْسَ فِيهَا كِتَابُ stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, signifies also A plank, board, or leaf, of a door; like ois [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صَحَاثَفُ. (MA.) ــ Also 1 The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] or this may be used, in a verse in which it occurs, for صُحِيفَة. (TA.) _ One says also صَحَالِفُ مِنْ شَحِم [meaning + Layers of fat]. (.نير .A in art)

مُعْنَةً see عُنْمُونَ.

صُفُ [A bookseller;] a seller of [a bookbinder;] a maker [meaning binder] of (TA.) .صحف

: see what next follows.

مَصْحُفْ لا Th, S, Mgh, O, Mab, K) and مُصَحَفْ (Th, O, K;) مُصْحَفْ † (Th, O, K;) the first of which is the original, (Fr, S, O, Msb,) being from أصفف meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the sinstead of damm because the latter is deemed by them difficult of utterance, of which words are also , (Fr, S, مِجْسَدٌ and مِغْزَلٌ and مِطْرَفٌ and O,) or, accord. to AZ, Temcem pronounce the with kesr, and Keys pronounce it with damm, [as do most persons in the instance of in

fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of ..., (S, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-an:] and also signifying a [portion of a book, such as is termed] but the former is the primary [and more: حُرَّاسَة common] signification: (Mgh:) pl. مُمَاحِفُ. (KL.) See also صحيفة.

see the next preceding paragraph.

مُحَفِّى عود مُصَحَّف все

1. صُحِل , aor. عَبِ , inf. n. عُحِل , He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man : (S, O :) [and] صحل صوله, aor. as above, (K,) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or مُشُونَة significs a roughness, (مُشُونَة, K,) or a rattling, (a, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA:) one says, في صُولِه In his voice is a hoarseness [&c.]: (Ş, O:) and مُحلَّ عَلَقَهُ His fauces became hoarse [&c.]: (IB, TA:) but accord. to IAth and others, it is not Arabio [in origin]. (TA.) See also صَبُل.

أَصْدُلُ [app. a mistake for أَصْدُلُ]: see أَرْسَدُ صُحِلُ الصَّوْت (K,) or صَحِلُ الصَّوْت, (S, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also A voice صُحِلُ (S, O, K.) And مُوتُ صَحِلُ [A voice that is hoarse, &c.]. (TA, from a trad.)

: see the next preceding paragraph.

.q. رامطخير .q. اصطحم .8

11. أصحامًا, (K,) inf. n. اصحامًا, (TA,) said of a plant, or herbage, It became intensely green: and it became yellow, (K, TA,) and altered in rolour; or, as J says, [in the S,] اصحامت البَقْلَة the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And اصحامت الأرض The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, أصحام المناقب ال grain became thus altered. (TA.) And local الزرع The seed-produce was smitten by cold: or began to dry up. (K.)

Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

Of the colour termed i. (K:) i. c. black inclining to yellowness: (S, K:) &c.: (K:)

or] فَيْفَا هُ . (K.) — The latter, applied to a smooth, or waterless, desert], (Sh, K,) or to a [or district, &c.], (S,) signifies Dusty. (Sh, S, K.) - And Iliami is the name of A certain herb, or leguminous plant, (S, K, TA,) not intensely green. (TA.)

applied to a plant, or herbage, [&c.,] part. n. of 11 [q. v.]. (TA.)

1. مُحْنَهُ, (Ṣ, K,) [aor. ع ,] inf. n. مُحْنَهُ, (TA,) He gave him something in a , (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And صَحَنَهُ دينَارًا He gave him a decnar. (TA.) _ Also, (AA, S, K,) aor. as above, (K,) He struck him. (AA, S, K.) You say, صَعَنَات i. c. I struck him [strokes: the latter word being pl. of مُحنَة , the inf. n. of un.]. (Ş.) And Ite struck him twenty strokes of the whip. (TA.) _ الحالب برجلها She (a camel) kicked the milher with her hind leg. (TA.) صَحَنَ بَيْنَهِ عِلَى (Ṣ, Ķ.) inf. n. as above, (TA,) He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them. (S, K.)

5. تصفّن He asked, or begged: (K, TA:) one says, عَرْجَ فُلَانْ يَتَصَحَّنُ النَّاسَ Such a one went forth begging of the people; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants, begging of them in a bowl, [see 1, first sentence,] or some other thing. (TA.)

i. e. bowl, or drinkingcup]; (Ṣ, Ķ;) nearly as large as the تبنن [q. v.]: (Ks, Şin art. عُسَّ or a shallon عُسُّ: (so accord. to a copy of the \$:) or a bowl, or drinking-cup, (قدح) that is neither large nor small: (TA:) [now applied to a plate, and a dish :] pl. [of pauc.] (TA) صحَانُ (Msb, TA) and [of mult.] أَصْحُنْ [and app., agreeably with modern usage, أصحون]. __ And [hence,] A [kind of] cymbal; (PS;) a small brazen basin, (طنت, [dim. of رطنت, (S,) this meaning two little brazen basins, (طَسَيْتَانِ صَغِيرَتَان K,) which are struck together. (S. K.) _ And The interior of the solid hoof; (K, TA;) also called مُكْرَّجُهُ or مُكْرَّجُهُ (TA.) ___ And † The interior of the ear: or the مُحَارَةً concha] thereof. (TA.) And صَحْنَا الأَذُنَيْنِ [thus accord. to the TA and my MS. copy of the K, in the CK the cesting-place (مُسْتَقَرّ) of the interior of each of the ears; (K;) meaning the place of hearing [or meatus auditorius] of the resting-place of the interior of each of the two ears of the horse : pl. أُضَانُ. (TA.) __ Also The middle of a house; (S, K;) meaning the [i. e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus called whether without, or mith, a roof. (Kull, voce سُاحَة And The سَاحَة or spacious racant part] of the middle of a desert; and of an

pl. صحوت, the only pl. form. (TA.) A wide part of a descrt : so in the saying, سرنًا في صَحْن We journeyed in the wide part of the الفلاة desert]. (Meb.) And A level, or plain, tract of ground. (TA.) And An acclivity (سند) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]; and in like manner, of a mountain, and of a hill such as is termed أَكُمَة; the صُمُون of the ground being the دُنُوف [i. e. banks, or acclivities,] thereof: it is bare, and such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means also an even tract of ground like the area of the place in which dates are put to dry. (TA.) _ [Hence,] one says, جُرَى الدَّمْعُ عَلَى صَحْنَى وَجَنَتُهِ [The tears ran upon the middle of each of his cheeh-balls]. (TA.) = Also A gift. (TA. [See 1, first sen-

ثَمْنَاتْ; pl. ثَمْنَاتْ: see 1. = Also A bead with which women fascinate men, and restrain them, or withhold them from other women. (Lḥ, TA.)

A clear space of a [stony tract such as is called] مَوْدَ (K.)

(S, and so accord. to some copies of the K,) and , (thus also accord. to some copies of the K,) and with the short alif, [app. and مَحْنَى (S, and so accord to some copies of the K,) or مُحْنَاةً and مُحْنَاةً, (Mgh, Msb,) or thus also, (accord to some copies of the K,) or thus, and also or and or and or and or (accord. to other copies of the K,) or when with a having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without 5, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the δ ,] (S,) Acertain condiment, or seasoning, made of fish, (S, K,) of small fish, which has the properties of exciting appetence, and rectifying the state of the stomach: (K:) or i. q. صير, (Mgh, Msb,) i. e. what is called in Pers. مَاهِي أَوَهُ [jelly of salted fish]: (Mgh:) AZ is related to have said that is Pers., meaning what the Arabs call are both of one and one are both them Pers. words. (TA.)

A she-camel that has a habit of hicking: (AA, S, K:) and a hicking mare or horse: and a she-ass that kicks the he-ass with her hind leg whenever he comes near to her: or, as some say, a she-ass in which are whiteness and redness [app. meaning a wild she-ass]. (TA.)

A vessel like the [bowls called] (K, TA) and ioa. (TA.)

مَعُو اللهِ, said of a day, [aor. مُعُور ,] inf. n. clevated and plain, or hard and elevated, tract; , It was, or became, cloudless: (TA:) and cated [as meaning Recovering, or becoming free,

and of a wide space of low, or depressed, ground: | so i: (Msb, K, TA, but not in the CK:) [it is said that] signifies the departing of the clouds: (S, Mgh, K:) [but] Es-Sijistance says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Msb, TA.) And The sky became cloudless. (Kg, S, Mgh, Msb, K, TA, but not in the CK.) __ And (Msb,) مَصُو (S, Msb,) aor. يَصُو (Msb,) inf. n. فَحُوْ (S, Msb, K) and فَحُوْ, (Msb,) [He recovered, or became free, from his intoxication; or] his intoxication ceased; as also (Msb:) and رُحْدَى, (K, TA,) inf. n. زُحْدَاً; (TA;) as also المحْدَى; (IKṭṭ, K, TA;) is [likewise] said of one intoxicated; (K, TA;) both meaning he recovered from his state of insensibility; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning he anohe: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. وفرط .] ___ signifies also ! The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile. (K, TA.) Hence the saying of a poet,

صَحَا القَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهُ

I [The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selmà, and its vain, or futile, occupation ceased, or has ceased]. (TA.) __ And one says, The censuring female relinquished ضحت العادلة censuring. (TA.)

4. اصحى: see 1, in four places. __ اصحى We became in a case of cloudlessness [of the shy or day]; (Mab, TA;) the shy became cloudless to us. (S.) = المسته من عرب [I recovered him, or roused him, from his intoxication], and [from his sleep]. (TA.) _ And sometimes is used as meaning The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence. (TA.)

[an inf. n. nsed as an epithet, and therefore applicable to a fem. as well as a mase, noun, and to a dual and a pl. as well as a sing.], applied to a day, Cloudless; (K, TA;) as also أَصَاحِ (S, TA;) and أَصَاحِ (Mgh, Msh:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Msb, K;) as also مُصْحِيَة , or, accord. to Ks, this is not allowable, but only مُصُوِّق, (S, Mgh, Msb,) though one says of the sky

A state [of freedom from intoxication, or] of sensibility, or mental perception. (TA voce He] يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ (.َسُكُّرَةُ desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce أَسْكُرُةً.]

تأج : see عُمَّاج. It is also said of one intoxi-

from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

مُحُو and its fem. مُحُون see مُحُون.

is like مُصَعَاة in meaning as well as in measure, [signifying A cause of freedom,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

A sort of vessel, (S, K,) well known, (K,) used for drinking; (TA;) a طاس [q.v.], or a جَامِ [q. v.]: (K:) As says, "I know not of what it is:" (S, TA:) it is said to be of silver. (TA.) El-Aasla speaks of wine being poured into it. (S, TA.) And one says وَجِه حُمِصُاة of silver.] اللَّجَيْن (TA.)

صخ 1. مُنَّ الْأَذُنَ, aor. ², (Ṣ, A, * TA,) inf. n. مُنَّ الْأَذُنَ, (Ṣ, TA;) in a copy of the T, أُمنَّ الْأَدُنَ, inf. n. زامنانع; (TA;) It (a sound) deafened the ear by its vehemence. (S, A, TA.) _ And air, Bor. BB above, He struck him on the ear and rendered it deaf. (A.) __ And مُتَّنى فُلَانْ بعَظيمَة \$ Such a one accused me of a great crime, and calumniated me. (A, TA.) __ And مُوَّاهُ فَصَحَّهُ, inf. n. as above, He shot, or cast, at him, and caused him extreme pain: or, as some say, hilled him. (JK.) __ And صُلِّعُ الغُرَابُ The crow pierced with his beah into the gall on the back of a camel: الغُوَّابُ يَصُنُّ بِمِنْقَارِهِ فِي ذَبَرَةِ البَعِيرِ TA:) or الغُوَّابُ يَصُنُّ بِمِنْقَارِهِ فِي ذَبَرَةِ البَعِيرِ the crow pierces with his beak into the gall on the back of the camel. (JK.) also signifies The striking with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one : ضَرَبَهُ بِهَا meaning , صَتْحُ الحَدِيدُ عَلَى الصَّخْرَةِ , says but I think that the right reading is بالعديد; and the meaning, He struck with the iron upon the mass of rock.] من المُجَرُ (A,) and and the like, (L,) inf. n. مُخِينُ (A, L, K) and , (L, K,) The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone.
(L.) __ And منت لحديث He listened to his narration, or discourse. (A, TA.)

4: see above, first sentence.

A sound produced by the striking of a mass of rock with a stone, (S, A,* K.)

A cry that deafens by its vehemence. (S, K.) _ And hence, (S,) The resurrection: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from , aor. 2, or an inf. n.: (L:) or it there signifies the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life: (Zj, L 1) or it مُنَتُ بِالنَّهَارِ خُشُبُ بِاللَّيْلِ described in a trad. as مُنْتُ بِالنَّهَارِ خُشُبُ بِاللَّيْل

severe calamity or misfortune: and hence the resurrection is called الصاخة. (A, TA.)

1. مُخبُ, (S, A, Mab, K,) aor. -, (A, Mab, K,) inf. n. (Ṣ, A, Msb, K, TA,) of which is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) He clamoured; or raised a loud, or vehement, cry, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or he raised much clamour, and confusion of cries or shouts or noises. (Msb.)

3. مُصَاخَبة (A, MA,) inf. n. مُصَاخَبة (A,) [He raised a clamour, or confused noise, with him;] he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger. (MA.)

6: see the next paragraph.

(A, K, تصاخبو ♦ (Ş,* A, TA) and اصطخبوا TA) They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight. (K, TA.) A poet says,

إِنَّ الضَّفَادِءَ فِي الغُدْرَانِ تَصْطَحْبُ

[Verily the frogs make a loud and confused croaking in the pools of water left by the torrents]. (A, سَهِعْتُ ٱصْطِخَابَ الطَّيْرِ (Ṣ.) And one says K. i. e. [I heard] the confused cries, or voices, of the birds. (K. [See also صُخُبُ.]) __ And [hence,] إصطُخَبَتْ أَمُواجُ الوَادِي [The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound]. (A.)

inf. n. of 1: (Mab, TA:) [used as a سَبِعْتُ ,one says : أَصْخَابُ simple subst., its pl. is I heard the [confused] crics, or voices, of the birds. (Msb. [See also 8.])

رُجْب (A, Mṣb, Ķ) and المُخْب (Ṣ, A, Mṣb, (K) and أَصَخُوبُ (Ş, Meb, K) and أَصَخُبَانُ لا (K) and ♥ صخب (A, Msh) are epithets from ; (S, A, Mab, K;) all except the last signifying One who clamours, or raises confused cries or shouts or noises, vehemently, or much; (TA;) [the last having a similar, but not intensive, signification, i. e. clamouring, &c. :] and the first, though mase., is applied by the poet Usamelı El-Hudhalce to a female singer considered as a person (مُنْمَى [and meaning in this instance loud of voice]); for an epithet of the measure فُعلُ applied to a woman (أَمُواةً) is not known in the language: (L, TA:) the [proper] fem. epithet is (Meb) and مُنْتَى ♦ and (للهِ) صَخَّابَةً ♦ and صَخَبَةً (K, TA, in the CK [erroneously] صُخُوبٌ (K, TA) مَخُوبٌ (K:) and اصُخُوبٌةُ (K:) the pl. of مُخُوبُةُ

_ Also A calamity, or misfortune: (K:) or a [expl. voce مُنْتُ], meaning clamorous and con-مَارٌ صَحْبُ الشُّوارِبِ [Hence,] حِمَارٌ صَحْبُ الشُّوارِبِ An ass that makes his braying to reciprocate [loudly] in the ducts of his throat; (K;) that brays vehemently. (Ş in art. شرب, q. v.) __ And [A lute of which the chords عُودٌ صَحْبُ الأُوْتَارِ send forth loud sounds]. (A, TA.) __ And iii مُصْطَحْبُ * الرَّدِيّ S, A, • K) and مُصْحُبُ الرَّدِيّ (K) ! Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together. (TA.) See also what next follows.

> quiescent, غَيْنَ صَخْبَةً (TA,) or مُنْبَدُّ , (so in a copy of the A,) 1 A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating. (A, K, TA.) = And ais signifies also The [kind of bead (خُرَزَة), used for captivating, or fascinating, called] عَطْفَة: (TA:) or a bead (غَرَزة) used [as a charm] in [cases of] love and hatred. (K, TA.)

> : صُخْبَانْ , and its fem. وَصُخْبَانْ ; and pl. .صَحَبَ 800

. صَحْبُ 500 : صَحْبَة

مُخْتُ; and its pl. تُخُوبُ; see مُخُوبُ three places.

بُنْ , and its fem., with ة : see بُنْتُون.

بُخِبُ ، عَاجِبُ. مُخِبُ ، عُوطُخُنْ.

مَنْ فَدُ , aor. عَرِي (S, L, K,) inf. n. مُنْدُ النَّهَارُ 1. (S, L) and صَخَدَان, (L,) The day was, or became, intensely hot. (S, L, K.) And صُحْدَ الحَرْ inf. n. مُخَدَان, The heat was, or became, intense; مَخَدَتُهُ ــــ (L.) . إصخَار . inf. n. اصخد لا as also , aor. عُدْر , (Ṣ, L, Ķ,) inf. n. الشَّهُسُ , (Ṣ, L,) The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.) And مَعْدَهُ العر The heat pained his brain. (A.) said of the [bird called] مُسْوَد, (S, L, K,) aor. =, inf. n. مُنْفِدُ and مُنْفِدُ, (L,) It cried: (S, L, K:) and so صَخَدَت said of the مَامَة [or owl]. (A, L.) عندَدُ إِلَيْهِ (L, K,) aor. ، (L,) inf. n. مخود, He listened to him, (L, K,) and inclined to him. (L.)

4. اصند He (a man, TA) entered upon [a time of] heat. (K.) _ Also, (S, L, K.) and (A,) It (a chancelcon) warmed itself with the heat of the sun; basked in the sun. (S, A, L, K.) ___ See also 1.

8: see 4. [And see also مُصَطَّعُنَّه, below,]

a dial. var. of : meaning Blood and water in the Lipi [or membrane enclosing the fætus in the momb]: _ and i. q. رَهُلْ: [Bec :: اسْخُدُ and Yellowness in the face. (L.)

see what next follows.

مُصْطَخِدُ (Ş, L, K) and تُحَدَّانٌ * Th, L, the sun; [app. on a branch;] as also مُصْطَخِدُ انْ (L) A day intensely hot. (S. L. K.) And iii هَاجِرَةَ A night intensely hot. (L.) And صَحَدَانَة A midday intensely hot. (A.) is originally an inf. n. Hence] one says, I came to him during the أُتَيْتُهُ فِي صَخَدَانِ الحَرِّ intenseness of the heat: (L:) and one says also, I came to him in the اتيته في مَصَاعِدِ الحَرِ mulday-intensities of the heat; (TA;) for مُصَاخِدُ is pl. of v signifying the midday-intensity of heat; (K, TA;) us also أصاخدة لا L, TA:) and اتبته في صَيَاحِيد المَر [meaning the same; or I came to him during the intensities of رَمَاني الحَرُّ بِصَيَاحِيده لا وَالبَرْدُ TA:) and رَمَاني الحَرُّ بِصَيَاحِيده لا The heat smote me with its intensities, بصَنَاديده and the cold with its vehemencies]. (A.)

. صَخَدَان Intense heat. (L.) _ See also صَاخِد and as an owl.] One says هَامْ صُوَاخِدُ [in which the latter word is pl. of the fem. [صَاخِدَة] Owls hooting. (A.) And Listening, and inclining, to one. (L.) the second word here written in the قاحد صَاحَد TA and in my MS. copy of the K, فاخد , but it is said in the TA in art. , on the authority of the K, to be correctly with قرابر means , (K, TA,) i. e. Single, or solitary, and weak: or i. q. i. e. very cunning, or very intelligent or sayacious, and crafty: but this meaning I think improbable]. (TA. [See also art. قحد.])

نَعْدُانْ seo الصَّيْخُدُ Also عُمْدُانْ, (L, K,) or مُيْفُدُ الشَّهُسِ, (A,) The rays (فَيْفُدُ الشَّهُسِ of the sun: (A, L, K:) so called because of the heat thereof. (L.) One says, النُّهُ النُّهُ اللَّهُ اللَّلَّا اللَّهُ اللللَّا الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ [The rays of the sun became intensely hot], (A,) and اسْتَذَابُ الصَّيْخُد [which means the same].

.صَخْدَانْ see : صَاخَدَة

: see the next paragraph, in two places.

in صَخَدَانٌ see : صَيَاخِيدُ and its pl. صَيْخُودُ four places. __ مُحْرَةً صَيْحُود A hard rock which becomes intensely hot when the sun shines fiercely upon it: (L:) or [simply] a hard rock; (S, K;) as also ميخاد : (K:) or a solid, firm, and strong, rock; and so عَيْنَادُ (TA:) or a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect: and a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect: (L:) or a rock upon which the pichaxe has no effect: (A:) pl. as above. (L.)

Mardness (K, TA) and strength. (TA.)

صَخَدَانِ and its pl.: see ; مُصَخَدَة

A chameleon standing erect, towards

2. يَضْغِيرُ [inf. n. of أَضْغِيرُ [i, q. يُضْغِيرُ . (K.)

, (Ş, A, Mşb, K, &c.) and مُنَوْرُ (Ş, A, Mşb, K,) the latter on the authority of Yankoob, (S,) thus sometimes pronounced, (Msb.,) Rocks; or great masses of stone: (S:) or great masses of hard stone : (A, K :) and مُسْرَة (S, A, Mab, K, &c.) and مَخَرَة (S, Msb, K) [are the ns. un., signifying] one thereof, (S, A, K,) or these have a more special signification [as meaning a rock and a mass of rock] : (Msb:) pl. مُخُورُ (Ş, A, Msb, (A, Sgh, L) and [of مُخُورٌ and صُخُورٌ and مُخُورٌ and مُخُورٌ وَ (Mab, K. [In the latter, مُخُرُاتُ [صُخُرٌ and مُخُورٌ as well as مُخُورٌ are improperly termed pls. of صخرة.]) By in the Kur xxxi. 15 is meant a صخرة that is beneath the ground. (Zj, TA.) And by the mentioned in a trad. as being of, or from, Paradise is meant the مخرة [or rock] of Jerusalem [in the centre of the building now called "the Dome of the Rock"]. (TA.)

صَحْر see صَحْرة , n. un. صَحْر

A place abounding in rocks, or great masses of hard stone; as also المُصَحَّرُ (K.)

A certain plant. (K.) [Golius explains this as meaning Great, applied to a rock, or mass of stone; and so مُصْخُر; on the authority of J: but neither of these do I find in the S.]

.صَحِيرَةُ 500 : صَحِيرَةً

The sound of iron [striking] upon iron.

A kind of earthen vessel, (Ṣ, A, K,) out of which one drinks. (A.)

A hard-faced man; one having little shame. (A.)

صَحْر عود ، مصحر

1. شخبته الشهس The sun smote, or hurt, or burned, him, or his face. (K.)

8. اصطحر, (Ṣ, Ķ,) and اصطخر, (Ķ,) He stood erect, (S, K, TA,) and El-'Abbas adds, silent, as though he were angry. (TA.) [See also the part. n., below.]

مَرة [stony tract such as is termed] مُحَمَّا in which the plain is intermixed with the rugged.

part. n. of 8. (S.) Applied to a chameleon, Standing erect, towards the sun; [app. on a branch ;] as also مُصطَعَد (L in art. مُصطَعَد)

1. مُدّ عَنْهُ , (Ṣ, M, K, &c.,) aor. المَدّ (Ṣ, M, A) (Ṣ, M, Mṣb, K,) inf. n. إصْدَادْ; (TA;) as also

and = , (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that or the like is understood,] inf. n. عُدُود (S, M, A, K) and , (M,) He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it; (S, M, A, M,b, K;) he turned away his face from him [or it]: (Ham p. 89:) and مُدَّة also, aor. عُرَة , inf. n. مُدِّة, he forsook him, and turned away his face from him. (L.) One says, أَرَى فِيكَ صُدُودًا [I see in thee aversion]. (A.) And كَنْ قَانْ ذَاكَ [lit. There is no evading that], meaning truly thou didst that. (Lh, M.) مُدُ السِيلُ [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) __ And مُدَّه وَصَدِّ , (Ṣ, M, Ḳ, &e.,) aor. عُنْهُ , (Ṣ, M, Ḳ, &e.,) (S, Myb, K;) and اصدّه (S, M, K,) inf. n. إصداد ; (TA;) and أصداد ; (M;) He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (S, M, Msb, K:) prevented, or hindered, him from doing it: (S, A, Msb, K:) or did so by gentle means: and so فُدُّهُ. (L in art. ضد.) مَدّ, aor. ع, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and ², (T, S, K,) inf. n. مُدِيدٌ (S, A, K) and , (M,) He cried out, vociferated, or raised a clamour, (T, S, M, A, K,) مِنْ كُذُا [at, or by reason of, such a thing]. (A.) __ And مَدْ, sor. =, (Lth, M, Msb,) inf. n. مُدْ, (M,) He [at such a thing]: (Lth, Msb:) من كُذًا or he laughed violently, or immoderately. (M.)

2. عَدُهُ عَنْهُ: see 1. عصد And مِحْدُهُ عَنْهُ: (T, TA,) inf. n. مَدَى; for which one says رَصَّديد, inf. n. رَّصُديَةٌ, (T, M, * K, * TA,) changing one of the s into ج, (T, K, TA,) like as one says قصيتُ (; T, TA) ; تُصُمْتُ which is originally أَطْفَارِي and مُدَّى بِيَدُيَّه; (TA in art. مَدَّى) He clapped with his hands; (T, M, K;) because, in the action of clapping the hands together, the مَدّ, i. e. "face," of one hand fronts that of the other; or, accord. to Aboo-Jaafar Er-Rustamee, ncaning "a sound" [or صَدَّى is from التَّصْديَّةُ "an echo"]; but the former derivation is the more probable: (TA:) [see art. صدى:] also he raised his voice, or called out, or cried out. (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ And their صَلَاتُهُمْ عِنْدُ ٱلْبَيْتِ إِلَّا مُكَاةً وَتَصُدِيَةً prayer at the House [of God] is nough: but whistling, and clapping with the hands: (M,* TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) = See

3. عَادَّهُ وَضَادَهُ [He treated him with aversion and opposition]. (A.)

4. اصده عنه said of a wound,

مدّد (M, TA;) It contained, or generated, matter, (S, M, Msb, K,) such as is termed عديد: (M, Mab:) or ran with such matter. (A.)

أَصُدِّي له for which one says, تَصُدِّر لَهُ [changing the last , into , as in the case of , q. v.,] from الصَّدُر, meaning " the place, or part, that is before, in front, facing, or opposite;" (Az, L;) He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates:] and he asked him, or petitioned him, for a thing that he wanted: syn. تَعَرَّضَ لَهُ; (L and Ke in the present art., and Ṣ and M and K in art. (مَحَى) and (: صحى) : تَضَرَّعَ لَهُ (L;) and (: صحى) : أَقْبَلَ عَلَيْهِ he inclined to him, or it: (L:) he raised his head towards it: (M in art. صدى, in explanation of الصدى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صدى, in explanation of صدى;) the object is one at which you raise your eyes, looking at it: (Ş in art. صدى, in explanation of نصدى) he applied, or gave, his whole attention to it, (meaning an affair,) having his mind unoccupied by other things; syn. تَفَرَّغَ لَهُ وَتَبَثَّلَ (Male.)
One says also, تصدّى لِلرَّدِ عَلَى المُصَنِّف [He addressed, or applied, himself to reply against the author]. (TA in art. حزب, &c.) And تصدى He addressed himself, or applied للمُعْرُوف وَطَلَبَهُ himself, to obtain favour, or bounty; and sought it; ayn. تُعَرَّضَ لَهُ [and أَبَرَّى لِهُ [. (Meb in art. [in the Kur, lxxx., 6,] أَنْتُ لَهُ تَصَدَّى And عرض originally تَتُصَدَّدُ, (L,) and accord. to one reading تَصَدَّى, (Jel,) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. تُغْبِلُ عَلَيْه (L,) and رَتَتَعَرَّضُ لَهُ (Zj,) and (Bd:) : تَتَعَرَّضُ لَهُ بِٱلْإِنْبَالِ عَلَيْهِ (L;) or إِنْمِيلُ إِلَيْهِ or addressest thyself, &ce., and humblest thyself: (M in art. صدى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kur:]) or it may signify thou seehest to bring thyself near to him, or to advance thyself in his favour; from الصدّد as signifying القَرِبُ. (T.) [See also art. صدى.]

8. اصطدت She (a woman) covered herself with a مداد و [q. v.], i. e. ستر (Nawadir el-Aarab,

R. Q. 1. مَدْصَدَة The beating of the sieve with one's hand. (TA.)

a Pers. word [app. used by the Arabs] signifying A hundred. (TA.)

عند: see مند, in four places. __ Also The face, or front, of the hand. (TA.)

شد (M, A, L, Mab, K) and الله (K) The side of a valley, (M, A, M,b, K,) or of a ii. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, أَصْدَادُ [.] L,) and t of a road: (A:) pl. [of paue.] and [of mult.] مُدُودُ (TA.) And الله (L)

side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former -, (L,) وانْضَرَّ عَلَيْهُمُ الصُّدَّانِ (M, L.) . نَاحِيَةٌ and of the latter [lit. The two sides of the road confined them] means they occupied the middle of the road. (A.) And الصدان signifies also ‡ The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. شُرْخًا ,O. [In the K, erroneously) .شُرْخًا الغُوقِ and مُدُّ A mountain : مُدُّ Also مُدُّ (AA, S, M, L, Msb, K:) and so مُدُّ and عَنْ and (AA, S, M:) pl. مُدُودُ and مُدُودُ (M, L.) __ And اصد (or عُدْ المد A cloud, or collection of clouds, rising high, and appearing like a mountain: and so مَدُّ [or سُدُّ (q. v.)], which is the more approved word. (M, L.)

نَّهُ: sce مُدُدُّ (used as a n. قُرْبُ: sce مُدُدُّ of place, meaning Vicinity, or a near place or spot; as in phrases here following]: (ISk, S, M, A, Mab, K :) and the place, or part, that is before, in front, facing, or opposite. (ISk, * T, S, * M, A, * L, K. *) One says, دَارُهُ بِصَدِدِ السَّجِدِ (Ilis house is in the vicinity of, i. e. near to, the mosque; or his house is opposite to the mosque]. (Msb. [The former meaning is there indicated; but no meaning is expressed.]) And مِنْ قُرْبِ i. e. أَخُذْتُهُ مِنْ صَدَدِ [I took it from a near place or spot]. (A.) And is صدر ISk, S, A, K,) in which رَارِي صَدَدَ دَارِهِ in the aceus. case as an adv. n. of place, (S, K,) and على صدره (ISk, A,) and على صدره, (Lth, ISk,) My house is opposite to, i. e. in the place, or part, that is in front of, his house: (ISk, S, A, K:) and in the vicinity of, or near to, his house. (K.) And بصدره, and بصدره, This is in front of, or opposite to, this. (M.) _ [Hence, app.,] There is no impediment لاحدد لي دونه ولا صدد to me in the way of it, nor any obstacle. (A.) _ i. e. He, or it, is قَصْدُكَ q. هُوَ صَدُدُكَ And tending, or looking, in the direction of thee; or is before thee, or before thy face : see art. قصد]. (Sb, M.) — And أَنَا بِصَدُدِ مِنْ هَٰذَا الْأُمْرِ [I am directing myself, or my attention, to this affair]. (A.) مَرْجِعُ إِلَى مَا نَصْنُ بِصَدَدِهِ], meaning We will return to that subject to which our attention is directed, is a phrase of frequent occurrence after a digres-

[app. meaning veil, or covering]. (Nawadir el-Aarab, O, K.) __ Sec also what next follows.

i. q. مجوّل i. q. مجوّل i. q. محود garment for women or for young girls, which is thus called]; (O, K; in the CK;) as also *مداد (O.) so says Th. (O.)

an inf. n. of صَدّ [q. v.] in one of its senses. (S, A, K.) = Also The ichor, i. e. thin water, [or watery humour,] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thich: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, and (M, L) signify [in like manner] A like mater in thinness and like blood in its having

a mixture of red and white: (AZ, Mab:) and some add that when it has thickened, it is (Msb:) or matter, or pus, mixed with blood, (Lth, Mgh, Msb,) in a wound. (Lth.) In the Kur xiv. 19, it means What flaws from the shins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jcl:) or hot water (boiled until it thickens. (M, K.) — And hence, as being likened thereto, app. meaning What is وَوَابَتُهَا i. e. صَدِيدُ الفضّة melted of silver]. (M.)

A species of fig, white without, black within, and very sweet. (AHn, M, TA.)

الصَّدَّادُ A road to water. (S, K.) - And الصَّدَّادُ The serpent: (K:) and (K, TA, in the CK "or") a certain small animal (دُويْنَة, S, K) of the hind of the [field-rats called] جردان: (\$:) or [a species of lizard;] what is called مَامُّدُ أَبُرُصُ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, aecord. to Yankoob, the [lizard called] وَزَعْ: or, as some say, a species of the [field rats called] جُردُان (M:) pl. صُدَائِدُ (S, M, K,) which is anomalous. (S, M.)

Turning away, avoiding, shunning, and leaving; or averse: fem. صُادة: pl. of both صداد; and of the fem. عُوادُ also. (M.)

pass. part. n. of مُدُّهُ, q. v.]. One says, مُحْدُودُ عَنِ الخَيْرِ [Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.)

1. مُعَدَّأٌ (Ṣ, M, L, Ķ,) aor. - ,(L,) inf. u. مُعَدِينً (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed i. e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with reduces; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also مُدُوُّ (K,) aor. ء; (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses: 1) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is مُدِئ and اَصْدَأ لا this latter [formed from انْتَعَلَ of the measure إراصتَداً, originally اصطداً (TA.) __ Also, (M, K,) مُدِئ (S, M, Msb, K,) aor. as above, (S, Msb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Msb, K;) in which sense it is said also of the like of iron. (M.) = And said of a man, He stood erect, and looked. صَدُّا ، aor. ع , (K,) inf. n. صَدَأَ المِرْاةَ (K.) (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also أَصْدَاهُا أَ (K,) inf. n. تصديّة. (TA.) [Whether the mirrors of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art.] = And, aor. as above, said of an owl, He uttered a cry or cries. (Sh, TA. [See also art. صدو.])

2: see the preceding paragraph.

5. تصدّ الله (TA,) i. q. تصدّ الله (TA,) رصدي له, (K, TA,) which is the original, meaning تعرض له [i. e. He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &e.]. (TA.)

8. اَحْدَا: see 1, first sentence.

inf. n. of صَدَاً [q. v.]. (Ş, M.) _ Also [a subst.] signifying The rust of iron, (S, M, TA,) and of copper and the like. (Har p. 481. [But there erroneously written .]) = Also A man slender in body; (K, TA;) light, or active, therein: its . is said to be substituted for e. (TA. [See مَدُع and see also (صَدَّى)

, q. v.]. — One says, صَدِئُ part. n. of صَدِئْ My hand is disagreeable يَدِي مِنَ الحَدِيدِ صَدِئَةٌ in smell [from the rust of iron]. (S.) - And He is one to whom disgrace, or مُو صَاغِر صَدَى shame, and haseness, or meanness, attach. (S, K.) __ Sce also أصداً.

صداة, (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (Ṣ,) A sorrel colour (شُقُونَ inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or blackness intermixed, or tinged over, with redness [app. like the rust of iron]. (Ş.)

أصدًا, (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) Of a sorrel colour (i. e. of the colour termed شقرة inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) of a black colour intermixed, or tinged over, with redness [app. like the rust of iron]: (Ṣ, K:) fem. مَدِئَةٌ (Ṣ, M, K,) and ♦ صَدِنَاء (M, L, TA.) And عُنيتُ أَصْدًا [A bay, or dark bay, or brown, horse,] tinged over with dinginess. (S.) _ Also Rusty, or rusted; applied to iron and the like. (M.) _ And [hence] خُتيبَةٌ صَدْاً، (M, and so in copies of the K,) or مُدأى, (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] overspread with the rust of iron. (M, K.) _ And A land (آرض) of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones. (Sh, L.)

1. مُدُعُ , (Ṣ, A, K, &c.,) aor. عُرُ , (K,) inf. n. وَدُعُ (Ṣ, K, &c.) and مُدُعُ , (K,) in a verse of Wejechah Bint-Ows Ed-Dabbeeyeh , مُدَّاح , (Ḥam p. 617,) He cried, or raised a loud cry; (S, A;) | K;) and went, or turned, away; (Msb;) from or raised his voice vehemently; (Lth, T;) said of (عَنْ) water, (Ş, M, A,) and a country, (Ş, M,) or

a cock [i. e. he crowed, or crowed loudly or vehemently]; (Lth, T, S, A;) and of a erow [i. e. he croaked, or croaked loudly or vehemently]: (Lth, T, S:) said of an ass, he brayed loudly: (L:) said of a bird, and + of a man, he raised his voice in singing (L, K) or otherwise; cried out vehemently and sharply; or uttered a vehement and sharp voice. (L.)

صَدَحَة ل and صُدْحَة ل (S, L, K) صَدْحَة (L, K) A kind of bead (مُرَزَة, Lh, S, L, K) used for the purpose of captivating, or fascinating: (K:) or with which men are captivated, or fascinated: (S:) or with which nomen captivate, or fascinate, men: (Lh:) or with which men are conciliated. (L.)

see the next preceding paragraph.

صدوح Having a loud cry or voice; as also both applied to a cock [meaning loudcrowing]; (A;) [and to a crow as meaning loudcroahing]; and so the former applied to an ass [meaning loud-braying]; and so ميدع applied to a horse [meaning loud-neighing]; (S, K;) [and app. also applied to a camel as meaning loudwas the name of the shecamel of Dhu-r-Rummeh: (S, K:) or مُدُوع (L, K) and مُدُاع (L) and مُدُاع and مُدُاع (L, K) signify that raises his voice much in singing or otherwise; (L;) [app. thus applied to a bird, and + to a man; (see 1;)] or that cries out vehemently, or much; or has a loud, or strong, voice; (L, K;) and so vice. (Ham p. 558.) [Hence,] * قُيْنَةُ صَادِحَةُ * [A loud-voiced female singer]. (A,TA.) And ‡[A loud-voiced man urging camels by his singing]. (A, TA.) And مُؤَمَّرُ صُدَّاحٌ † [A loud-sounding lute]. (S, A.)

see the next preceding paragraph, in

. صَدُوحٌ 800 : صَادِحَةُ أَصُدُوحٌ see مُدُوحٌ; in three places. مَدُوح see مَيْدُحِيّ مَدُوح see

الأُصْدَح The lion: (K:) so called because of his roaring. (TA.)

صَدُوح 800 : مِصَدُح

1. مُدُر, (Ṣ, M, A, Mṣb, K,) aor. المُدَر, (Ṣ, M, Mṣb, (Ṣ, M, A, Mạb, K) مَدُرُ (Ṣ, M, A, Mab, K) and مُدُورُ (A, TA) and مُدُورُ (A, TA) and مُدُورُ because of the similarity [of the letters o and j], (M,) He returned, went back; (S, M, A, Msb,

a place, (Msb,) and + any affair. (Lth.) __Hence, † [The saying صُدُور , aor. أَ , inf. n. مُدُر القُولُ issued, proceeded, or emanated, is from kim.] (Meb.) [And صَدَر عَنْهُ الفعل, with the same sor. and inf. n., + The action proceeded from him.] ___ And صَدَرُ إِلَيْه He went to it; namely, a place: (TA:) he came to it. (Kull. p. 228.) == : see 4. = Also, (M, K,) aor. 4, inf. n. صدر, (M,) He hit, struck, or hurt, his مَدْر [i. e. breast]. (M, K.) You say, ضَرْبَتُهُ فَصَدْرْتُهُ الله I struck him and hit his breast. (A.) _ And صدر He had a or chest]. (M, K.) [See] صدر its part. n., below.]

2. صدره: see 4. == مدر بعيره (K,) inf. n. تصدير, (TA,) He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast: (K, TA:) or, accord. to Lth, (L,) one says, صدر عن بعيره, (M, L,) and تصدير the meaning is, he ticd a cord from the [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep in its place, when it had become loose تصدير in consequence of the animal's having become lank in the belly: the cord above mentioned is called صدَّر عَلَى البَعِيرِ And __ (Itlı, L.) _ سِنَافَ [app. He put the breast-girth upon the camel]: from التَّصْدِير, i. e. "the girth" [thus called]. (MA.) صدر His (a horse's) breast became wetted with sweat. (S.) See 5. ___, (TA,) or صدّرهُ في السَّعِلس, (S,) † He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place. (TA.) And صدر صدر الله mas advanced, or promoted. (A.) صدر ڪتابه, (S, K,) inf. n. as above, (K,): He put to his book, or writing, a صدر, (S, K, TA,) i. e. a صدر كتابه title, or a commencement. (TA.) And [He commenced his book, or writing, with such a thing]. (A.) = See also 5, where it is expl. as intrans., in two places.

3. مُصَادَرَة signifies The returning, or going bach, [app. with another, from water, &c.] (KL.) [The verb is probably trans., agrecably with general analogy, in all its senses; صادره app. signifying primarily He returned, or went back, with him from water &c. __ Ibr D thinks that it signifies also + He vied, or contended, with him for precedence, or priority.] = Also + The exacting a fine or the like [app. from another: or the suing, or prosecuting, another, for a debt &c.]. °,\$) صادرهُ عَلَى كُذَا مِنْ الهَالِ ،(KL.) You say) K, * TA) + He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property. (K, TA.) _ And صَاوَرتُه I released him from my عَلَى كُذَا وُكَذَا reckoning with him on such and such terms agreed upon by both. (TA in art. فرق.) And صودر He (an agent) mas released from being reckoned with (فُورِقُ) on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts. (TA in the present art.)

4. أصدرة أ (S, M, A, Meb, K,) and أصدرة (M, K,) and أصدره (K,) He caused him to return; sent him, or brought him, back, (S, M, A, Meb, K,) or away; (Msb;) from (عَنْ) water, and a country [or place], (S,) and † any affair. (Lth.) You say, أَصَدُرْنَا رَكَابِنَا We sent, or brought, bach our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the mater. (TA.) And اورده واصدره He brought it and he took it away. (Har p. 361.) _ [Hence,] أُورَدُ وَأَصْدَرُ IIe began and completed. (TA.) You say, إِذَا أُورَدُ أُمْوا أَصْدَرُهُ When he begins a thing, or an affair, he com-a one begins and does not complete. (A.) __And اصدر القول + [He issued forth the saying; made it to issue, proceed, or emanate, is from him]. (Mab. [See 1.]) [And أصدر عنه الفعل † He, or it, made the action to proceed from him.]

5. تصتر He (a man, TA) erected his chest in sitting. (M, K.) __ ! He (a horse) outreached the other horses with his chest; (M, K, TA;) as also بَصْدِير (Ṣ, • M, MA, K,) inf. n. تَصْدِير: the latter verb is afterwards expl. in the K as meaning برز برأسه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

As though he were, after they had outreached with their chests, from a row of [other] horses. [a wolf that had exposed himself to rain during a portion of the night, and had become metted:] but accord. to one relation, it is مدرن , meaning their breasts mere wetted [مِنْ عَرْقِ] by reason of sweat: the former reading, however is the better. (S.) — Also + He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S,* K,* TA.) And He became advanced, or promoted. (A.) † [He hecame advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.)

6. [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) - And one says, إعماروا عَلَى مَا شَاؤُوا [app. meaning They released one another from being rechoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

Anything that fronts, or faces, one. (M, K.) _ And hence, (M,) The مند [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Msb, K,) and of other than man: (Msb:) of the masc. gender: (Lh, S, M, K:) pl. مدور, (S, M, Msb,) the only pl. form. (M.) [See also مُعْرَةً Asoto the saying of the poet, (Ş, M,) El-Aasha, (Ş,)

وَتَشْرَقُ بِالغَوْلِ الَّذِي قَدْ أَذَعْتُهُ كُهَا شَرِقَتْ صَدْرُ القَنَاةِ مِنَ الدُّمِ

of the saying that I have published, like as the fore part of the spear becomes red from blood], صدر fem. because the صدر of the قناة is a part of the قناة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قناة; and if you will, you may say that the بَنَاتُ (M.) [Hence,] .قناة is a قناة of a صدر The spaces between the bones of the breast. (M, TA.) [And also] † Anxieties. (T in art. لله المُعُورِ And بَاتُ الصُّدُورِ + What is in the minds. (Ksh and Bd and Jel in iii. 115, &c.) And # ضَاقُ صَدْره † Hix bosom, or mind, became strait, or contracted. (Meb in art. ضيق. [See the Kur شَرَحَ بِالْكَفْرِ صَدَرًا And (...xv. 97 and xxvi. 12. + He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. شُرَحَ ٱللهُ صَدْرَهُ لِلْإِسْلَامِ See also the similar phrases] اِنْشَرَحُ And الخَيْرِ expl. in art. الخَيْرِ And الخَيْرِ † His bosom became dilated or enlarged وَاسِعُ الصَّدْرِ And (.شرح .Ş in art) (.mith joy). and أحيب الصدر † Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And الصَّدْرِ † Having the bosom, or mind, strait, or contracted.] And رَجُلُ بَعِيدُ الصَّدْرِ A man who is not to be turned, or bent, or inclined.
(M.) In the saying مَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرُ إِلَّا meaning Is he who has the disease of أَنْ يَنْفَثُ the chest (دَاد الصَّدر) able to do without spitting?], if it be correct, the prefixed noun [sis] is suppressed. (Mgh.) [مَدْرُ النَّجَاجَة], as said by Freytag, is the name of + The star y of Cygnus.] _ Also + The upper, or uppermost, part of the front of anything. (M, K.) [Hence,] + The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also , صِدَارَةُ * which is pl. of * , صَدَّارَةُ * which is pl. of , صَدَّارُةُ (as in a copy of the M,) or أمادرة (as in the L,) صَدْرُ المَجْلِسِ And (M, L, K,) مُدِيرَةً * or of + The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Mab.) __ [+ The fore part of anything. + The prow, or fore part, of a ship.] † The fore part of the foot, between the toes and the [protuberant part called the] . (M.) † The fore part of the sandal, before the [hole through which is put the thong called the شراك, i. e. the hole called the] خرت (M.) The part of the arrow that is above the middle, as far as the مراث: (so in a copy of the A: [an evident mistranscription for رأس, i. e. head :]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Msb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Msb, K:) and likewise of the spear [as in the verse eited above in this paragraph]. (M.) يَوْمُ كُصَدْرِ الرَّمْجِ [lit. + A [And thou becomest, or wilt become, red by reason day the the fore part of the spear] means † a day

of straitness and distress: accord to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — + The first, first part, or commencement, of anything; (S, M, K;) even t of the day, (M, Msb,) and t of the night, and t of the winter, and tof the summer, and the like, (M,) and tof an affair. (A. [See an ex. voce عَجَز]) The title of a book or writing: and the first part, or commencement, thereof. (TA.) [† The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عَجْز.) [And † The first verse of a عُدُرُ الطَّرِيقِ ـــ [.قَصِيدُة + The wide, or midening, part of the road. (Meb.) + The head, or chief, of the people, or party; as also #The صُدُرُ الصُّدُورِ ,TA.) And hence) البَصْدَرُ ال chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the former; he who performs the onerous duties of the king, or of the state. (TA.) __And + A part, or portion, of a thing. (Ş, K.)

a subst. signifying Return, (Ş, M, Mşh, K,) from (عَنْ) water, (S, M,) and a country, (S,) or a place, (Msb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طُوافُ الصَّدْرِ K, TA, in the CK, الصَّدْرِ) i. e. The compassing of the Kaabeh on the occasion of the return of the pilgrims from 'Arafát. (TA.) [Hence also,] الصدر The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تَرَكْتُهُ عَلَى مِثْلِ لَيْلَةِ الصَّدَرِ [,saying in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (Ş;) meaning, + possessing nothing. (M.) = Also quasi-pl. n. of مُادِرُ, q. v. (M, K.)

or breast] (M, K) of a man صدرة [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.) __ Hence, (S,) A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short and the dim., مُدُيْرَةً , is applied to a short shirt which is worn next the body. (TA.) [In the present day, صَدِيرِي, which is a corruption of the dim., is applied to A hind of waistroat; a short vest without sleeves: and its pl. is مُدَيْرِيَات.] See also the next paragraph.

A certain garment, of which the head, or upper part, is like the مقنعة, [covering the head,] and the lover part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to near a مدار of nool: (Az:) or i.q. أُمْدَةُ [q. v.] and مُدُرّةُ ([q. v.] and مُدُرّةُ ([Aṇr:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a go worn next the breast : (As:) or i. q. إِنْبُ [q. v.]. (T in art.

التب الله said in a prov., عَالَ مَدَارِ عَالَةُ (Every female having a صدار is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) — Also A certain mark made with a hot iron upon the breast of a camel. (S.)

† Precedence, or priority. (TA.) _____ See also صُدُر, near the middle of the paragraph.

see مُدُرَّ , near the middle of the paragraph.

q. v. (TA.) صُدْرَةً

المور Returning [from water, &e.]; going, or turning, back, or away: (TA:) quasi-pl. n. مُدَرُ وَارِدُ (M, K.) — [Hence the saying,] مَا لُهُ أَنَّ اللهُ ا

صَدْرة : see صَادِرَة, near the middle of the paragraph.

A man (M) having a large breast, or chest; (M, K, TA;) i. e. having the breast, or chest, or the upper part thereof, prominent; as ulso الأُصْدَران عد (TA.) الأُصْدَران Two veins (M, K) that heat, or pulse, (M,) beneath the temples: (M, K:) or the two sides of a man: or the two shoulder-joints: (TA:) the word has no singular. (M.) [Hence the saying,] إَجَاء يَضْرِبُ أَصْدَرَبُهِ (M, Meyel, K, TA;) and some say أسدريه [q. v.] (Meyd, TA,) and this is the original; (Meyd;) and some, آزدریه; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning He came beating [with his hand] his two sides, (TA,) or his two shoulderjoints: (Meyd, TA:) i. e. he came empty [-handed]; (M, Meyd, K, TA;) not having accomplished the object of his desire: (Meyd:) or he came exulting, or behaving insolently, (Meyd, and Har p. (603,) not knowing where were his in : 80 accord. to Yoo: and some say, جَاء بَضْرِبُ بِأَصْدَرْيهِ

[a subst. like تَدْرِيعُ and تَسْبِيتُ The [fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel: (Ṣ, A:*) [the lind girth, or belly-girth,] that which is next the بثيل is called the حقد: (Ṣ:) or the girth of the camel's saddle (الرَّمُل), and of the [camel-vehicle called] . (M.)

A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and † from an affair or thing]. (TA. [See 1, first sentence.])

[Hence, مُحْدُرُ أُمْرِ عُمْدُرُ أُمْرٍ The way of return from, or of completing, a thing or an affair: opposed to مُوْدِدُهُ .] One says,

I[He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. رحب, conj. 6.] — And hence [also], the مَصْدُرْ (: of verbs: (Ṣ, TA) مَصَّدُر [pl. of) مَصَّادِر signifies + The root of a word, from which proceed the derivatives of verbs: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the source (lit. place) of derivation, accord. to the grammarians of El-Basrali; and is what I term an infinitive noun: it is defined as] a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent (as الفرح ["the being joyful"], الضَّرْبُ ["the act of beating"], and "the act of sitting"]), or affecting an e" the being possessed by a jinnee"]), conformable to its verb, so as to comprise all the letters in that verb, either literally (as in the instances above) or virtually (as in القتَّالُ " the act of fighting "], which wants the I that is before the - in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in قَاتَلُ قَيتَالُا but the I is changed into c on account of the kesr of the letter before it), or substituting another letter for any of those the aet of العدة [" the aet of promising"], which wants the that is in its verb as to the letter and virtually, but has 5 substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the "Kitab Hodood en-Nahw" by the author of the work thus entitled, arts. اسر مصدر; the Expos. of the "Shudhoor edh-Dhahab" by the author of the work thus entitled, section on the nouns that govern as verbs; I'Ak; &c.:) but the grammarians of El-Koofel hold that the is derived مصدر verb is the root, and that the from it: (I'Ak p. 148:) some مصادر, moreover, are derived from real (as opposed to ideal) sub-stantives, as التَّمَيّْزُ ["the becoming stone"] from الحَجْرُ ["stone"]. (Kull p. 327.) The has the same government as its own verb : it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing and pl. and mase. and fem.:] accord. to Zj, every مصدر used as an epithet is for ذُو [or گؤ.] followed by the مصدر, and therefore it has no dual nor pl. [nor fem.] form. (TA voce مُرَفُّ) [It has also other uses, which are expl. in the grammars. Used as a مُصَدّر, it is sometimes made fem. ; as it is also when used in the sense of a noun that is properly رَاسُرُ مُصْدَرِ ــــ [, third sentence أَصُرُفٌ called by some إِسْرُ لِلْهُصْدِرِ is a term applied to [+ A quasi-infinitive noun; i. e.] a noun which is not a مصدر, but which is occasionally used in the place of a مصدر; like as a مصدر is used in the

place of an act. part. n., and in that of a pass. part. n. : Buch as التُّوضُو for الوُضُوء "the performing of the ablution preparatory to prayer"], and الغُسُلُ for الاغْتَسَالُ for الغُسُلُ ("the washing of oneself"]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the "Kitáb el-Hodood," eited above.) This kind of noun the grammarians of El-Koofeli and Baghdád allow to govern us a مصدر; but the grammarians of El-Başrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the "Shudhoor," ubi supra.) It is also applied to A proper name signifying an accident [or attribute]; as فُجَار and مباد, proper names, by original application, for أَنْ and " land الْعُجْرَةُ [" vice" and " praise"] ; and the like: and this kind does not govern as a مصدر. (Expos. of the "Kitab Hodood en-Nahw," ubi supra; and Expos. of the "Shudhoor," ubi supra.) It is also applied to [what is واسم لِلْمَعْنَى الحَاصِلِ بِالمَصْدَرِ more properly termed by some termed simply بَالْهُصُدُر, i. e. An ideal substantive, or abstract noun;] a noun applied to signify an accident [or attribute] considered abstractedly [such as صُدَر signifying "return;" and this kind is commonly termed in the lexicons simply an is distinguished from a مصدر]. (Kull p. 327.) Some apply it also to what is [properly] termed مُصَدُرُ مِيمِي [i. e. A commencing with an angmentative , if not of the measure مُفَاعَلَة: but such is really a مُصَدّر. (Expos. of the "Shudhoor," ubi suprà.) And some of the grammarians [and of the lexicographers likewise] apply it to A noun that signifies the instrument [or meaus] with [or by] is per-مصدر is performed: as الأخُلُ ["food," as being "that by means of which the act of eating (الأخْلُ) is performed"]. (Kull, ubi supral.) __ See also صدر, last sentence but two.

[aet. part. n. of 4, q. v. ...] A man who completes things or affairs. (A.) And One of the names of the month جَادَى الأُولَى (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

تَعْمَدُونَ الْقُومِ: Those who are made to have the precedence, or priority, of the people, or party. (A, TA.)

مَصْدُرِیٌّة, as a grammatical term, Of, or relating to, the مُصْدُر. See the particles أَنُّ and خُبُ

A man (M) strong in the chest; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — See also أَصُدُرُ — A horse to whose breast the sweat has reached. (M, K.) — A horse, and a sheep or goat, white in the upper part (لَبُلُ) of the breast: (M, K:) or (with ō, A)

n ewe having a black breast, (M, A, K,) the rest of her being white. (M.) __ 1 A horse that outreaches others (IAar, M, A, K) with his breast: (TA:) IAar does not mention the breast. (M, TA.) [Accord to rule, this should be مصدر, as is shown by a verse cited above: sec 5.] ___ ! An arrow thich in the part called the . (M, A, is a name applied to + The first of the arrows termed غفر, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السفيد ([.الهَنِيحُ and

A man (A &e.) having a complaint of the chest. (S, A, Mgh, Mgh.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied,

لَا بُدَّ لِلْمُصْدُورِ مِنْ أَنْ يَسْعُلَا

To him who has a complaint of the chest, there is no aroiding coughing. (TA. [See also نَغُثُ.]) _ It is also often used as meaning + Grieved, afflicted, or vexed. (TA in art. نفث.)

صدع

1. مُدَعُهُ , (Ṣ, Mṣb, Ķ,) aor. ع , (Mṣb, Ķ,) inf. n. صدع, (S, Msb, K,) He clave, split, slit, or cracked, it fi. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see below;) or so generally]; syn. شُقّه ; (Ṣ, Msh, K;) as also مدّعه لله إلى إلى but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصْدِيعُ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) [Henee,] one says, صدعه صدع الرداء [He slit it, or rent it, as with the slitting, or rending, of the صدع الفلاة TA.) ... (TA.) مدع الفلاة 1 He traversed, or crossed, the desert; [as though he clave it;] (S, Msb, K, TA;) and in like manuer, هَٰذَا الطَّرِيقُ يَصْدُعُ فِي the river. (TA.) And النَّهُو This road extends through such أُرْضِ كَذَا وَكَذَا and such a land]. (TA.) And مُدُعُ اللَّيْل, inf. n. as above, : He journeyed during [or through] the night. (IĶṭṭ, TA.) مُدُعُ عليه also signifies The act of separating, or dispersing, or scattering; (Mab;) and so پُنْرِيقٌ (Ṣ, O;) syn. تُصْدِيعٌ (with which each is probably syn. in other, but similar, senses]. (Ṣ, O, Mṣb.) One says, مُدَعُ الشَّى He, or it, separated, or dispersed, or scattered, the رَصَدَعْ ،inf. n. صَدَعْتُ القَوْمُ thing. (TA.) And † I separated, or dispersed, or scattered, the people, or party. (Msb.) And صَدَّعَتْهُمُ النَّوى means [in like manner] فرقتهم [i. e. : The place that was the object of the journey separated them from their homes &c.]; and so رُسُوعَتُهُ ; whence as an inf. n., like التَّصْدِاعُ]. (TA.) And † I separated, or divided, the sheep, or the goats, into two flocks or herds.

(Ṣ, TA.) _ [And henee,] مُدُعْتُ الشَّيْء † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse eited in art. فيض, conj. 4. (Ṣ.) ___ And # Die spoke the truth openly, or aloud, صدع بالحق (S, Msb, K, TA,) distinguishing, or discriminating, between it and falschood: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And oca بالأمر, (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) ... , فَاصَدُعُ بِهَا تُؤْمُرُ , in the Kur [xv. 94], means + Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (4 being understood after رتؤمر,) i. e.,] with the declaration of the unity [of God]: (IAar, O, Msb, K:) or + distinguish thou therewith between the truth and falsehood: (AO, O, Mab, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or + reveal thou, or make manifest, (Fr, Zj, S, Msb, K, TA,) that with which thou art charged, (Zj, Msb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) 6 [with what follows it] being held by Fr, who thus explains the phrase, to oeeupy the place of an inf. n., namely, الأصر: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, لِلْمِدِيغ in the R it is said to be from الصَّدِيعُ meaning "the daybreak;" ignorance being likened to the darkness of night, and the Kur-án to light that eleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or I direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) مُدَعَ فُلَانًا signifies \$ IIc directed his course to such a one because of his generosity. (Th, O, K, TA.) __ صَدَعَ بِالأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) also signifies + IIe hit, or attained, with the affair, its proper place [or object]. (K, TA.) _ And , صَدَعْتُ إِلَى الشَّيْ, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. oces, + I inclined to the thing. (AZ, Ṣ, Ķ. *) __ And صَدَعَهُ عَنْهُ + IIe, or it, turned him away from him, or it. (K.) One ays, مَا صَدَعَكَ عَنْ هَذَا الأَمْر Hhat turned thee away from this affair? (S, O, TA:) and some say, غُفُك, which is better. (O, TA.) See also the next paragraph. = And see صادع, last sentence.

2: see 1, in three places. == [Freytag adds two other explanations of صدّع: namely, "Immisit," followed by an aceus. and itaken by inference from the Ham p. 196, l. 12 from the bottom: and "Rupit, perdidit;" from Reiske's additions to Golius:, but both of these require consideration.] a thing, (O, K, TA,) of sheep or goats, and the

also signifies + It affected him with headache; as though it made his head to split.] One says, صَدَّعَنِي أَزِيزُ الرَّحَى † [The sounding of the mill-stone affected me with headache]. (A and TA in art. از از , inf. n. بتُصْدِيع , † He (a man, S) was, or became, affected with [or headache]; (S,O,K; [see the Kur lvi. 19;]) and فدع [without teshdeed], pass. part. n. المُصَدُوعُ, is allowable in poetry. (O, K.)

5. تصدّع is a var. : (O, K :) see 7, in four places. __ Also It became separated, or dispersed, or scattered. (K.) One says, The people, or party, became تصدع القوم separated, or dispersed, or scattered. (\$, M&b, TA.) And تصدّعوا عَنّى † They became separated, &c., from me. (TA.) يُوْمَنُذِ يَصّدُعُونَ , in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تصدّع السَّحَابُ The clouds became [scattered, or] dissundered. (TA.) And تَصْدُعُت الأرض بفلان + Such a one, flecing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and صداً .in art تصدّاً see تصدّع له == (.418

7. انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. انْشَقّ: (Ṣ, Mṣb, Ķ:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also الصدع [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, The egg cruched, or الْمَيْضَةُ وَلَرْ تَتَفَلَّنْ rather cracked in several places, but did not split apart]. (AZ, Ṣ in art. قيض) And التُوبُ The garment, or piece of cloth, hecams slit التُوبُ or rent, or much slit or rent; i. q. انْصَاح. (Msb in art. انصدعت الأُرْضُ بِالنَّبَاتِ And انصدعت الأُرْضُ earth clave with, or became cloven by, the plants, or herbage; as also تصدّعت (TA.) And انفجر The dawn broke; like انصدع الصبح, and (TA.) انفطر and انفلق

[originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صدوع. (TA.) Ḥassan says, satirizing El-Ḥarith Ibn-'Owf El-Murrce,

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) __ And A part, or portion, separated, of

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like خُلُق in the sense of مُخَلُون, &c. (O, TA.) _ And The plants of the earth; (K;) because they eleave it: (TA:) [i. e.] the plants from over which the , وَٱلْأُرْضِ ذَاتِ ٱلصَّدْعِ carth cleaves: so in the phrase in the Kur lxxxvi. 12: (Bd:) or this phrase means And the earth which is cloven by the plants (Th, Bd, TA) and by the springs. (Bd.) النَّاسَ عَلَيْهِمْ ,YA :) you say : إلَّابُ And i. q. النَّاسُ عَلَيْهِمْ أَلْبُ (K, TA,) and إِنْبُ وَاحِدُ (r) إِنْبُ وَاحِد واحد], (TA,) The people are one company combined in hostility against them: (K, TA:) and in so says : ضَلَع واحد and وَعُلْ واحد so says AZ. (TA.) = And A man light of flesh; and so مَدُعُ ﴿ , (Ṣ, Ķ,) sometimes : (Ṣ:) or of middling stature, light of flesh : (Ks, TA:) like the mountain-goat thus termed. (TA.) - See also

The half of a thing that is cloven, or split, or slit, in halves. (K, TA. [See also المدّعُ الشّيءَ مدْعَيْنِ He clave, or split, or slit, the thing in halves. (TA.)
— And + A company of men. (Ibn-'Abbad, O, K.) — And + A moman who makes a division in the state of a people and does not repair it. (Ibn-'Abbad, O, TA.)

and أصُدُع dand أصُدُع and أصُدُع and أصدُع (\$,) applied to a mountain-goat, and a gazelle, und an ass, [app. a wild ass,] (S, K,) and a camel, (K,) Of a middling size, neither great nor small, but between the two: (S:) or youthful and strong: [see also ضديع:] or [in the CK "and"] the former word signifies a thing of any sort between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small. (K.) __ For the former word as applied to a man : see مُدُع .__ Also, thus applied Pevetrating, sharp, or effective, in his affair. signifies also The صَدَع [It is said that] صَدَع [i. e. rust] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means "the bishop"], being asked by 'Omar respecting the Khaleefels, designated [him who was afterwards] رَصَدُع مِنْ حَدِيدِ the fourth of them ['Alee] as meaning [lit.] thereby A mountain-goat of iron; using it as a hyperbolical appellation to denote his might and courage and endurance and hard-مَدَأُ حَدِيدُ ness : or the phrase, as some relate it, is [which may be rendered, "light or active in body" (a meaning assigned to مُدُع and مُدُع the lutter of which is said to be in this sense the original), and "sharp"]; or صَدَأُ حَدِيدِ [i. e. "rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O,*TA.)

The half of a thing that is eloven, split, or slit, in halves; as also بنواه. (K. (See also صدعة المال) — And A [herd such as is]

termed] مورفة of camels; (Ṣ, O, Ķ;) and so أَصُوبَة (Ṣ, O, Ķ:) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And A separate flock, or herd, of sheep or goats; as also أَصُدِيعُ (Ṣ, O, Ķ:) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and أَصُدِيعُ signifies also a herd of oxen [probably meaning wild oxen]. (O, TA.) — One says also, عَلَيْهُ i. e. [On him lies a debt of] a small amount of property. (TA.)

أ مَدَعَاتُ إِلَى Divisions in opinion &c.]. One Between إِ بَيْنَهُمْ صَدَعَاتْ فِي الرَّأْيِ وَالْهَوَى says, them is division [in opinion and affection; or rather between them are divisions &c.]. (O, K, TA.) And أُصْلِحُوا مَا فِيكُمْ مِنَ الصَّدَعَاتِ [Repair ye the divisions that are among you;] i. e. hecome ye in a state of unity. (O, TA.) And مَن الصَّدَعَاتِ أَلِبَّاءَ كِرَامُ الصَّدَعَاتِ أَلِبَّاءَ كِرَامُ they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the إِنَّهُمْ عَلَى مَا تَرَى also, يَّهُمْ عَلَى مَا تَرَى app. as meaning † Verily مِنْ صَدَاعَتِهِمْ لَكِرَامُ they, notwithstanding what thou seest of their disunion, are generous: but I think it most probable that صَدَاعَتِهم is a mistranscription for .] == [Reiske, as stated by Freytag. explains it as signifying also Camels going swiftly.]

† Headache: (S, O, Msb, K:) Er-Rághib says that it is like a splitting in the head by reason of pain; and is a metaphorical term. (TA.)

Either half of a garment, or piece of eloth, (O, K,) that is slit in halves: (O:) and a accord. to the copies of the K, but I شَيْءً i. e. "of a شُيِّءِ ii. e. "of a thing,"] that is eloven, or split, or slit, in halves: pl. صدّع (K.) See also مدّعة, first sentence. It is also said to signify A [garment of the kind called] رداء, that is slit in halves. (TA.) And A new patch in an old and worn-out garment. (O, K.) And A garment much rent. (TA.) And A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears: so says Kásim Ibn-Thábit. (TA.) And A garment that is worn beneath the coat of mail. (O, K.) And A shirt [of a middling size] between two shirts, neither large nor small. (TA.) ___ See also مدعة, second and third sentences, in three places. __Accord. to Ibn-'Abbad, (O,) applied to a mountain-goat, it signifies Youthful: and (some say, O) of middling size; syn. مربوع الخُلْق; (O, K, TA;) i. e. between two [in size]; like صدع [q. v.]. (TA.) Also + Daybreak: (S, O, K:) because it eleaves the night. (O.)= And Fresh milh which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (تُصَدَّعُ, lit. "eleave,") that thin skin from the elear milk.

عَدَاعَةُ: see a saying mentioned above, voce

[aet. part. n. of صَدَّعَ; Cleaving, splitting, &e.] — [Hence,] applied to a valley, (O, K,) and a road, or way, (سَيلٌ, O, TA, in the K erroneously written سَيلٌ [a torrent], TA, [or both may be correet,]) and a mountain, (K, TA, [in the O, الْمَبَلُ is put for الْمَبَلُ) + Extending far along the carth. (O, K, TA.) — And, applied to the daybreak, + Shining, or bright; syn. (IDrd, O, K.) — Also + One who decides, or judges, between, or among, a people, or party. (TA.) — A poet (قيم بن ذريع) says,

فَلَهًا بَدَا مِنْهَا الفِرَاقُ كَهَا بَدَا
 بِظَهْرِ الصَّفَا الصَّلْدِ الشُّقُوقُ الصَّوَادِع

[i. c. And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock]: it may be that فَحْنَ is syn. with صَدْعُ in some dial. [and that is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning having a cleaving. (TA.)

الرُّع جَوَاب + [app. الْمُو أَصْدُعُهُمْ بِالصَّوَابِ فِي أَسْرَع جَوَاب الدُّ is the most effective of them in deciding rightly in a most quich answer]. (TA.)

بَمُعَدُعُ A smooth, or plain, road, in a rugged tract of ground: pl. مُصَادِعُ. (IDrd, O, K, TA.)

as is termed] مشقص [q. v.]: pl. مصدع (IDrd, O, K.) Hence the quiver is called مصدع (TA.) مصادع + A guide going his way [app. with energy]. (TA.) — And خطيب مصدع + An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech. (TA.)

sec 2, last sentence.

مدغ

1. صَدَّعْتُهُ, (A'Obeyd, S, O, K,*) aor. عَرَفْتُهُ inf. n. صدغ, (TK,) [may be rendered I walked, or ment along, check by jole with him; lit.] I had or temple] over against his (another) صدغ man's) in walking, or going along. (A'Obeyd, S, O, K.*) [See also 3. Accord. to Golius, it means also I overtook him, and joined myself to him by his side: but for this explanation he names no anthority.] — And مُدَغَهُ, aor. as above [and probably also, like that of رَمُغَهُ], and inf. n. as above, He struck his oct [or temple]. (TA.) _ And مُدِعَ , like مُدِعَ , inf. n. as above, He had a complaint of his صدّع [or temple]. (TA.) He turned him away, or back, صَدْغَهُ عَن الأَمْر from the affair. (K. [And so, accord. to Freytag, as from the S, on the authority of As, اصدغه: but he has app. taken this from a mistranscription in a copy of the S.]) One says, مَا صَدَغَكَ عَنْ What turned thee away, or back, from

this affair? (As, S, O:) and صَدْعَكُ also: (S and معَقَرَب [A curled lock of hair hanging down O in art. صدع:) but the former is the better. (O in that art.) And أَتَّبَعَ فُلَانْ بَعِيرُهُ فَهَا صَدَغَهُ i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (As, S, O.) And Sciemen is related to have said, I bought a cat, and إِشْتَرَيْتُ سِنُّورًا فَلَمْ يَصْدُغُهُنَّ he did not drive them array]; meaning the rats, or mice. (U.) _ One says also, فَلَانَ مَا يَصَدُغُ Such a one does not hill an ant; (S, K;*) by reason of his weakness. (S.) __ And ___, inf. n. as above, He straightened his, or its, صدغ, i. c. crookedness, and bending, or inclining. (TA.) He inclined , صُدُوغُ , inf. n. مُدُغُ إِلَى الشَّىءِ to the thing. (TA.) And مَدْغُ عَنْ طَرِيقِهِ IIe declined from his way, or road. (TA.) = صدغ aor. عرب (Ṣ, O, K,) inf. n. صداغة, (Ṣ, O,) He (a man, S, O) was, or became, neuk. (S, O, K.) [Sce its part. n. صديغ.]

3. واراه i. q. مادغه [He treated him with gentleness, or blandishment; soothed, couxed, عارضه فِي wheedled, or cajoled, him; &e.]: or عارضه [ke went along over against him]: (K:) الْهَشَّي : دَارَيَّتُهُ meuns صَادَعْتُ الرَّجُلَ Abbad says that عَارَجُكُمْ and he adds, وَهِيَ المُعَارَضَةُ فِي المُشْي (O: [but the right reading scems to be أَوْ هَيُ accord. to صَادَغْتُهُ فِي الْمَشْيِ صُدْغِي لِصُدْغِهِ ,the A, one says [I malhed, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.]

[The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer ungle of the eye and the root (lol) of the ear; (A, Msh;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture letween the Lapp. a mistranscription for i. e. jaw, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part hencath the قرن [which is the temporal ridge]; (TA;) each of what are termed the صَدَعَان: (AZ, A, TA:) ISd mentions also مدغ 🔻 as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: : س with سُدُغ TA:) and sometimes they said Ktr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change use into [or use these two letters indiscriminately] when followed by any of the letters b and 5 and ¿ and , whether the latter be second or third or fourth; saying and , صَيْقَلُ and سَيْقَلُ and بَصْطَةٌ and بَسْطَةٌ and صِرَاطً &c.: (Ṣ, O:) the pl. is أَصَدَاعُ (Ṣ, O, Mṣb, TA, [in all except the Msb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also أصدغ [which is probably used only as a pl. of pauc.]. (TA.) -And The hair that hangs down upon the place above-meniioned. (Ş, O, Mşb, K.) One says صُدَعْ which is derived the epithet أُصَدُفُ applied to a Bk. I.

upon the temple]. (S, O, TA.)

Crookedness, and bending, or inclining. (TA. [See 1, near the end.])

صَدَعَ Bec : صَدَعَ

A mark made with a hot iron upon the or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the صدغ, lengthwise. (TA.)

an epithet applied to a child (S, K) In the stage extending to his completion of seven days: (S:) or that is seven days old: (Mgh, O, (يَسْتُدُ صَدْغُهُ) K:) because his temple becomes firm only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (لَا يُشَدُّ صُدِّعًاهُ) save for seven days: (so in the TA:) or it may be an instance of فَعِيلٌ in the meaning صَدَغَهُ عَنِ الشَّيْءِ from مَفْعُولٌ sense of "he turned him away, or back, from the thing." (O.) __ And [hence, perhaps,] Weak. (S, O, K.)

الأَصْدُغَانِ [The two temporal arteries;] two veins beneath the صُدْغَانِ [or two temples], (O, K,) which, as is said by As, are always pulsing, in everyone in the world: a word having no sing., like as they say of الهِذْرُوانِ. (O.)

: see what next follows.

مصرُغَة A pillow, or cushion; (S, O, K;) because placed beneath the صَدْع [or temple]; also pronounced مَسْدَعَة; and sometimes they said and مِسْدُغْ [and مِصْدُغْ اللهِ (Ş, O;) and مِسْدُغْ signify the same. (TA in art. مزدغ

مُصَدِّعْ, and its fem. : see what follows.

A camel marhed with the mark termed, as also أ مُصَدِّعٌ * (K, * TA:) or the former مَصَدِغَةً † is applied in this sense to a camel, and in like manner to camels. (ISh, O, TA.)

1. مَدَفَ عَتِي, (Mab, K,) aor. ء , (O, K,) He turned away from, avoided, shunned, and left, (S, O, Mab, K,) me, (S, O,) or him, or it ; (M $\mathfrak s$ b, K ;) so the verb signifies in the Kur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so تصدّف المناه :: (O,• K:) and (so in the K [but more properly (M, و ("' or ''), (A'Obeyd, M, O, K,) aor. و (" or ") K) and عُدُونَ and صَدُّفٌ (M, O, in the CK is a mistake,]) he turned array, (A'Obeyd, M, O, K, TA,) or became turned away, or back, (O, K, TA,) and declined, (K, from it, (M, O,) namely, a thing; (O;) said of a man. (K.) And صَدُفَت, said of a woman, She turned away her face. (Msb.) == is an inf. n. (Ṣ, M, O, Mṣb) صَدَفْ عدد an inf. n. of which the verb is صُدف, (M, Msb,) and from

horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, The having the thighs near together, and the hoofs fur apart, with a twisting of the pasterns · (S, O, K:) or a crookedness in the fure legs: (M:) or an inclining in the koof towards the off side: (ISk, S, M, Mgh, O, K:) or an inclining of the foot (As, S, M, Mgh, O, Msb, K) of the fore leg or of the hind leg (An, S, M, O, Msb) of the camel, towards the off side; (As, S, M, Mgh, O, Msb, K;) if towards the near side, the epithet applied to him is اَتَفَدُ , (As, S, (: TA): قَفَدٌ . inf. n قَفَدٌ (TA) or an inclining in the قدم [or human foot]; As says, I know not whether from the right or from the left: or an approaching of one of the knees towards the other; thus, peculiarly, in the horse: or a nearness together of [the two tendons called] the عجايتان, and a wideness apart of the hoofs, with a tristing of the pasterns; one of the natural faults of horses: (M:) (Mtr says,] as meaning a twisting in the neck, I have not found it. (Mgh.)

. مُصَادُفَة ، (M, مُصَادُفَة ، Ş, O, Ķ, TA,) inf. n. صادفه ، TA,) He found him; or lighted on him; syu. وجده; (S, O, K, TA;) namely, another man; (S, O;) and نقيه [which may also be rendered he met with him; or encountered him]; (O, K, TA;) and وَافَقَهُ [which signifies the same]. (M,* صَارَفْتُ ,One says (.ونق .TA, and S and K in art I found, or met mith, such a فلانًا بمُوضع كُذًا one in such a place; syn. وَافْقَتْه . (TA in art. Thou صَادَفْتَ أَمْرِكَ مُوافقًا لإرَادَتك And (.وفق foundest thine affair, or thy case, suitable to thy wish; i.e., foundest it to be so: thus, in this instance, and in many others, like its syns. وَجُدُتُ and رَقَيت, the verb has two objective complements]. (So and Ko and TA in art. وفق.) ___ significs also The being opposite, one to another; or the facing one another; or the matching one another; syn. 513 . (TA.)

4. اصدفه He, or it, turned him away, (S, M, O, K,) or back; or caused him to return, go back, or revert; (K, TA;) ais from it; (M;) and O, K,) inf. n. صُدُفٌ, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, Such and such things أَصْدُفَنِي عَنْهُ كَذَا وَكُذَا turned me away from it. (S, O.)

5. تصدف: see 1, first sentence. __ Also I. q. in the saying of Muleyh El- : تُعْرَضُ Hudhalce,

> فَلَيًّا ٱسْتَوَتْ أَحْمَالُهَا وَتُصَدُّفَتْ بشير المَرَاقِي بَارِدَاتِ المَدَاخِلِ

[app. describing a she-camel, or a number of camels, meaning And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left, (see the phrase تَعَرَّضَتِ الإبِلُ المَدَارِجُ , in art. عرض,) in the high places of ascent, cold in the entrances thereof, because of their height], Skr قعرضَتْ means تَصَدُّفَتْ. (M, TA.)

6. تَصَادُفًا, said of two sides of a mountain, They met together, and faced each other. (TA.)

inf. n. of مَدِفُ (q. v.]. (M, Meb.) = Also Anything high, or lofty, (As, S, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed : (A, S, O:) and the side of a mountain: both signify any building مَدَفُ and مَدُفُ both signify any building or structure, that is high, or lofty, and great; (A'Obeyd, TA;) accord. to Az, likened to the of a mountain, which is the side that faces one, thercof: (TA:) and مُدُفُّ vand أَمُدُفُّ (Ṣ, M, O, K) and مُدُفُّ على and مُدُفِّ (O, K,) accord to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off, (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) الصَّدَّفَانِ (M, K,) as also الصُّدُفَانِ ♦ (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, مَتَلَازِقَانِ [i. e. cleaving together], but the correct reading is as in the L [and M], (TA,) between Ya-jooj and Ma-jooj: (M, L, K, TA:) and (M, K,) with damm to the ر (M, K,) i. e. with two dammehs, especially, (K,) or this as well as الصَّدَفَانِ, (TA,) means the two sides of the [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called بَتُصَادُفهِمَا i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] شعب, or a سعب, or a valley. (TA.) Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollush: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollush of the mater, and likewise of the land:] the cover of the pearl; (K;) or this is called صَدَفُ الدَّرَة, (Ş, O,) or مَدَّفُ الدُّرِّ (Meb;) a hind of cover created in the sea, composed of [what are termed] i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the office [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of َةُ (S, M, O, Mşb, K:) : [صَدُفٌ [: (M:) n. un. with [in the Mab it is also said that الصَّدُفَةُ signifies the مُصَارَة , which is the مُصَارَة of the pilgrims; but I think that this is a mistake, caused by understanding here in a wrong sense; for I find no other authority for assigning this meaning to أَصْدَافُ . [See an . أَصْدَافُ . [See an

signifies also, (M, TA,) or صُدَنَةُ الرُّدُن, (O,) The [or concha, i. e. the external, deep, and wide, cavity, around the hole,] of the car. (M, الصَّدُفُتَانِ [And hence, also,] الصَّدُفُتَانِ signifies The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament (app. that called ligamentum teres, forming a tie]) to that head. (M, TA.) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see or these, it seems, are called by some: - حَارِقَةُ significs the الصَّدُفُ [for it is said that ; الصَّدُفَانِ part of the scapula which is the place of the also signifies صَدَفَ also signifies Flesh, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the shull, resembling the cartilages. (O, K.) = And in the signifies أَصْدَافٌ [the pl.] أَصْدَافٌ صَدُف Waves of the sea. (TA.) == See also

عَدُف see عَدُن , second sentence.

: see مُدَنَّ second sentence. عَدَنَّ Also, i. e. like مُدَفٌ, (O, K,) or مُحَدُّف, (so in a copy of the M,) A species of animal of prey: (M, O, K:*) or, as some say, a bird. (M, O, K.)

فَدُفْ: see صَدُفْ, in three places.

A camel of a certain sort, (M, K,*) of excellent quality, (K,) [ISd says,] so called, (M K,) I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe (بَطُن) of Kindeh, (K,) called الصَّدِفُ. (M, K.) [See also صَرَفَى] = [Also a rel. n. from Testaceous.]

A woman who turns away her face (Lh, M, Msb) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbad, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbad, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) - And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like صروم. (TA in art. صره. [See also what next follows.])

Camels that come to صوادف others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O. [See also what next pre-

in the first paragraph.

meaning One often attacked by diseases is a word used by the vulgar. (TA.)

Veiled, or concealed; covered; or protected; syn. مُستُور. (TA.)

صدق

1. صَدَقَ (S, M, O, Msb, K,) aor. ، (M, TA,) (S, M, K, TA) [They gave them battle earnestly,

وَمَدُنَّ inf. n. مَدُنَّ (S, M, O, Msb, K, TA) and مَدُنَّ (inf. n. مَدُنَّ (S, M, O, Msb, K, TA) and مَدُنَّ (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تُصْدَاق (M) and مُصْدُوقَة (O, K, TA,) which is one of the [few] inf. ns. of the measure مُفْعُولُة, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مكذوبة,] He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of خُذُبُ: (Msb: [and in like manner it is said in the S and M and O and K that صَدَّق is the contr. of :]) Erare primarily كُذَبُ and عَدْثُ are primarily in what is said, whether relating to the past or to the future, and [in the latter ease] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, " Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صدق, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدق, but may be and صدّق or sometimes as صدّق and according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed صدق because what is told is such, and it may be termed ڪُذب because it is at variance with what the speaker conceives in مُدَقَ فِي الحَدِيثِ his mind. (TA.) One says, [He spoke truth in the information, or narration]. i. e. He told him, or informed him, with truth, or veracity, (AHeyth, M, Meb,") في القُولِ [in the saying]; for it is صَدُقُهُ trans. as well as intrans. (Msb.) And صَدَّقَ [erroncously] الحَديثُ وُلُونًا الحَديثُ He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And مَدَقَنِي سِنَّ بَكْرِهِ [He hath told me truly the age, or as to the age, of his youthful camel; or صَدَقَني سِنَّ بَكْرِه the age of his youthful camel has spoken truly to me]: (S, O, K:) a prov., (S, O,) expl. in art. بكر [q. v.]. nnd أُثَرَهُ and أُثَرَهُ , meaning فَلَانٌ لاَ يَصْدُقُ أَثَرُهُ And Such a one, when asked, will not tell truly whence he comes. (M.) And صَدَقَتْ يَمِينُه His oath was, or proved, true. (Msb in art. بت آلله و or proved, true. (Msb in art. مَدَقْتُ آلله is an oath of the Arabs, حَدِيثًا إِنْ لَيْرِ أَنْعَلَ كَذَا meaning كُ صَدَّتُ النه [May I not utter truly to God a saying, i. e. may I not speak truth to God,

if I do not such a thing]. (AHeyth, O, K.) One

says also, صَدَقَهُ النَّصِيحَة, He rendered

to him truly, or sincerely, good advice, and

صَدَقُوهُمُ القَتَالُ brotherly affection. (M.) And

not with a false show of bravery; as is implied in the S, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in they advanced صَدَقُوا فِي القِتَالِ they advanced boldly in fight: or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], Men who fulfilled رَجَالٌ صَدَقُوا مَا عَاهَدُوا آللهُ عَلَيْه the covenant that they had made with God. (TA.) And صَدَقَ اللَّقَاءَ, inf. n. صَدْق اللَّقَاءَ, He was firm, or steady, in encounter, or conflict. (M, TA.) And My opinion was, or proved, true, or correct, like as one says [in the contrary case], : (Er-Raghib, TA:) whence, in the Kur [xxxiv. 19], وَلَقَدُ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ, meaning i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read مُدَنَ اللهِ meaning, as Fr says, مَقْقَ [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And [told him truth; meaning,] صَدَقَتُهُ نَفْسَهُ diverted him, or hindered him, or held him backs from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كذب.) And صَدَقَ الصَّبِعُ [The dawn shone clearly]. (Ş in art. آمَدُقُ الصَّبِعُ) [And one says of a word or the like, بَصْدُقٌ عَلَى كَذَا meaning It applies correctly to such a thing.] __ . see 2, near the

2. مَدْنة , contr. بَصْديق , (Ş, M, O, &c.,) inf. n. تَصْديق , contr. of كُذَّبُهُ. (O, K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Msh.) And He said to him, "Thou hast spoken truth." (Msh.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, صدّقه في حديثه [He accepted, &c., what he said in his information, or narration]: (Ṣ:) and you say صدق بلسانه [He assented to the truth of what was said with his tongue]; as well as بقَلْبه [with his heart, or mind]. (T in art. امن.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth. He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce ابين] He found it (an opinion) to be true, or veritable. (Ksh and Bd and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. ass. صَدَّقَ الخَبْرَ الخُبْرَ الخُبْرَ (Ksh and Bd, ibid. :) one says, [The trial, proof, or test, verified the information]. (Ş in art. خبر.) See 1, near the end. In the وَٱلَّذِي جَاء بِالصَّدْق, [xxxix. 34] saying in the Kur which seems to be best rendered But, وصدق به he who hath brought the truth and he who hath accepted it as the truth, (see بالأمر) 'Alee the son of Aboo-Tálib is related to have said that by الذي جاً. بالصدق is meant Mohammad; and by الذي صدّق به Aboo-Bekr: or, as some say, Gabriel and Mohammad [are meant by the former and the latter respectively]: or by the former.

the believers: (M:) accord. to Er-Rághib, by is meant and hath found, or proved, to be true (حُقَّقُ) that which he hath brought by (بها تَحَرَّاهُ) word, by that which he hath aimed at by deed. (TA.) صدّق نا is also said to signify He said, "This thing is the truth;" like حُقِّقًى. (TA in art. حق.) — And this verb also denotes المُبَالَغَةُ فِي الصِّدْقِ

صَدَّقَتْ فبهر ظُنُوني

[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.). so in a ,صَدَقَ ♦ O, K, TA,) or ,صدّق الوَحشيّ copy of the M,) ! The wild animal ran without looking aside, when charged upon, or attacked: (M, O, K, TA:) mentioned by IDrd. (O, TA.) He exacted from them the poor-rate. (TA. [See also 5. ___ See also 5.

(Ṣ, M, O, Ķ) مُصَارَقَةُ (Ṣ, M, O, Ķ) and صداق, (M, O, K,) the latter like كتَابٌ, (TA, [in the CK erroneously written منداق]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (S, M, O, K.) [See also 6.1

4. اصدق البُوأة He named for the woman a or dowry]: (S, M, O, K:) or he gave her her صَدَاق: (M, Msb:) or he appointed her. or assigned her, a صَدَاق, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a صداق. (Msb.) And sometimes this verb is مَا ذَا تُصَدِقُهَا ,doubly trans.; whence, in a trad It was said, " What is it that thou فَقَالَ إِزَارِي meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. تصدق عليه He gave him (i.e. the poor, Mgh, Msb) what is termed مُدُقة, (M, Mgh, Mab,) meaning [an alms, or] what is given for the sahe of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, Mgh:) and مُدَّقُ ♦ عليه signifies the same; is [said by صدّق and in this sense مدّق some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88] : وَتَصَدَّقَ عَلَيْنَا , [TA : or this means † And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, تَصَدَّقْتُ بِكُذَا, meaning I gave such a شق See an ex. voce . شدقه. (Msb.) إِنَّ ٱللَّهُ تَصَدَّقَ عَلَيْكُمْ بِثُلْث ,The saying, in a trad meaning ! [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) - It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that تصدق signifies also مَدُقَة He asked, or begged, for what is termed [or alms]: but Fr and As and others disallow the beggar's being called متصدق: (Az, TA:) IKt Mohammad; and by the latter, [every one of] says that the verb is improperly used in this sense

by the vulgar: (Msb:) [and accord. to J and Şgh,] one says, مَرَرْتُ بِرَجُلِ يَسْأَلُ, and one should (S, O.) يَتَصَدُّقُ not say

6. تَصَارُق signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3.]) And I. q. صنت: (TA:) [or rather mutual صدق; contr. of : تَكَاذُبْ) , (\$) فِي المَوَرَّةِ and تَصَارَقَا فِي الحَدِيثِ ,one says O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of تُكَازُبا (O, TA.)

___ (q. v.] : (M, K :) صَدَقَ is an inf. n. of صَدُقَ and is used as an epithet, applied to a man &c.: also, if not a] صَدِقُ ♦ [also, if not a] (S, M, O, K, TA:) mistranscription for صُدُق,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies Hard, (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or even, or straight; (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or hard and even or straight, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning hard: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning long and pliant and hard, and the like; and to a man, and to a woman likewise [without 5, but see what follows], as meaning true in hardness and strength and goodness; for, IDrst says, if it meant hard, one would say مَدِيدُ صَدُقُ and مَدِيدُ صَدُقُ which one does not: (TA:) and, applied to anything, (O, K, TA,) it means complete, or perfect, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with δ , (O, K,TA,) applied to a woman: (O:) the pl. is صُدَقَ, applied to a company of men, (S, O, K,) and صَدْقَاتُ so applied, and صَدْقُونَ K) صَدْقًى applied to women: (O, K:) and Ru-beh says, describing asses,

مَقْذُوذَةُ الإَّذَانِ صَدْقَاتُ السَدُقَ

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) مَدْقُ signifies also Firm, or steady, in encounter, or conflict: (M:) or one says مَدْقُ اللَّقَاء, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and مُدَنَّى [firm, or steady, in look]. (S, O, K, TA. [Said in the TA to be tropical.])

(q. v.] : (M, K, &c. :) صَدَقَّ is an inf. n. of صِدُقَّ or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدّق, as expl. above in the first paragraph of this art. شدة (Er-Raghib, TA.) _ It is also syn, with meaning Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; and courage, bravery, or firmness of heart]: (K, TA: [in the latter of which it is said to be tropical; but this is

it is said that it radically denotes (i. e. strength, force, &c.,) in a saying &c.: in the K it is implied by the context that it is syn. with when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,]) a noun signifying anything to which goodness is attributed is prefixed to صدق, governing it in the gen. case; so that one says (O) رَجُلُ صِدْقِ (Sb, M, O, K) [A man of good nature or disposition or character صَدِيقُ (Sb, M;) and زَجُلُ سَوْءٍ [a friend of good nature &c.]; (O, K;) and likewise إمْرَاةُ صِدْتِ [a woman of good nature &c.]; (K;) and in like manner also حِمَارُ صِدْقِ [an ass of a good kind]; (Sb, M, K;) and a garment, or piece of cloth, of good صدق quality]. (Sb, M.) The saying in the Kur [x. means وَلَقُدُ بُوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوًّا صِدْقٍ (O,) (03] And verily we assigned to the Children of Israel a good place of abode. (O, K.) _ See also مُدُقُّ.

: صَدْقَةُ ; each in two places.

مَدُقَة [An alms; i. e.] a gift (S, M, Mgh, O, Msh, K) to the poor (S, O, Msh) for the sake of God, (M, K,) or to obtain a recompense from God; (M, Mgh, K;) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like except that the former is primarily applied to such as asis supercrogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the زُكَاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rághib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Raghib, TA:) the pl. is مُدَنَّاتٌ (Ṣ, M, O, Mab.) It is said in a trad., لَاصَدُفَةُ فِي الإبِلِ الجَارَة [There is no noorrate in the case of working camels], because they are the riding-camels of the people; for the poorrate is in the case of pasturing camels, exclusively of the working. (\$\sin art.) - See also .صَدَاق

in two places. صَدَاقَ see صَدُلَة

عدقة: see the next paragraph.

(S, M, Mgh, O, Msb, K,) مداقٌ ♦ and صَدَاقٌ the former of which is the most common of the dial. vars. here mentioned, (Msb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and أصَدُقَة (S, M, O, Msb, K,) of the dial. of El-Hijáz, (Mab,) and مُدْنَة , (Ş, M, O, Meb, K,) of the dial. of Temeem, (Msb,) and (M, O, Meb, K) and مُدُنَّةُ * (M, O, K) صَدَّنَةً *

evidently not the case accord to the O, in which and مُدَوَّة (M, K,) The مَدُونة (Ş, M, Mgh, O, K) cious: and eminently, or always, accepting, or of a woman; (S, Mgh, O, Msb, K;) [i. e. a dowry; nuptial gift; or gift that is giren to, or for, a bride:] the pl. of صُدُقُ is صَدَاق, (M, Mgh, Msh,) a pl. of mult., (M,) or صُدَق , (O,) or both, (K,) and أَصْدِقَة, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of * صَدُقَاتُ is صَدُقَاتُ (Ş, صُدَقَاتُ and صُدُقَاتُ is صُدُقَةُ and صُدُقَةً and صُدُقَاتُ, (O, Msb, K,) which last is the worst; (K;) and the pl. of v مُدُقَّ is مُدُقَّلُ (Msb,) (O.) .[صَدَقَاتُ by rule] صَدُقَاتُ or

see the next preceding paragraph.

Ilaving the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or emiand صُدُق nently, true or veracious: (Msb:) pl. صُدُق and أَصْدَقُ K.) See also. صُدُقْ

A friend: (O, K:) or a true, or sincere, friend: (S, M, Msb, TA:) applied likewise to a female, (Ṣ, M, O, Mṣh, Ķ,) as also مُديقَةً, (Ṣ, M, Msb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voee رُوِيُ : its proper pl. is أُصْدِقَانَه (Ṣ, M, O, Ķ) and مُدْقَانُ and مُدْقَانُ, (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is مُدُبِقٌ, mcaning He is مُو صُدُبِقي, mcaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S.

Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Mab:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rághib, TA.)

q. v. (Ş, O, K.) مُديِّقٌ dim. of صُديَّقٌ

One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or rather having the quality of speahing, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صَدُونَ [q. v.]: (TA:) or i.q. which may have the latter of the two مُصَدّق meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مُصَدِّق in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in الصَّدْق; as a possessive epithet, i. e. زَائِيرُ التَّصْدِيقِ M :) or it signifies) : ذَاتُ تَصْدِيقِ in one or another or all of the مُصَدّق in one or another or all of the senses assigned to this word above: it may be

confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the "Mufradat" [of Er-Raghib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Msb, TA.) _ مِنْقُ صَادِقً meaning Eminent, شَعْرِ شَاعِرِ is a phrase like صَادِقً and exalted, veracity. (M, TA.) _ And attack [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حَبُلَةُ كَاذِبَةُ (M, TA: said in the latter to be tropical.) See also مَسْدَق, in two places. _ One says also تَعْرُصَادِقُ الحلاوة, meaning Very sweet dates. (IDrd, O.) Vehement, or intense, cold. (TA voce &c.)

The small star cleaving to the middle الصَّيْدُقُ one of [those called] بَنَاتُ نَعْش الكُبْرَى [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called بنات, q. v.; for] it is said that the first of بنات نعش الكبرى, that is at the extremity thereof, is named القَائد; and the second is العَنَاق, and by the side of it is a small star named الْسَوْر and the third is الصَّدْتُ and the third is (O:) or, accord. to AA, (O, TA,) the pole-star (القُطْبُ). (O, K, TA. [But this is strange; and the more so as it is added in the K that it is expl. in art. قود ; for the explanation in that art. (though not free from obvious mistakes) identifies الصيدَق with (i.]) __ And, (K,) accord. to Sh, (O, TA,) it significs الأمين [The trusted, trusted in, or confided in, &c.]. (O, K. [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abis-Salt in which الزمين is applied as an epithet to the star called الصيدة.]) _ And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

[نَعَلَهُ عَبُّ صَادِقَة [in the CK] فَعَلَهُ فِي غِبٌّ صَادِقَة means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

mentioned in this art. in the S and Mşb: see art. صندق.

[More, and most, true or veracious]. One says أَصْدَقُ مِنْ قَطَاة [More veracious than a katáh]; because the bird thus called cries [thus telling where it is to be found:] : قَطَا قَطَا its name being imitative of its ery: (Meyd, and TA in art. قطو :) hence it is called by the Arabs the saying is a prov. (Meyd.)

رُو مَصْدُق, (JK, S, M, O,) with fet-h, (S,) or like مِنْبَر, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, correctly rendered eminently, or always, vera- (S, O, K,) means صَادِقُ لا الصَّبَلَة Earnest, not assault]; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مصادق, occurring in a verse of Aboo-Dhu-eyh, may be for صِدْقُ or it may be an anomalous pl. of صِدْقُ [used as an epithet], like مَلَامِحُ and مَسَابِهُ [pls. of مُبَدُّه and مُبَدُّه (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i.e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صادق الجرى [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khufáf Ibn-Nudbeh says,

إِذَا مَا ٱسْتَحَبُّتُ أَرْضُهُ مِنْ سَهَائِهِ جَرَى وَهُوَ مَوْدُوعٌ وَوَاعِدُ مَصْدَقِ

meaning When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning True, or sincere]. (M.) ____ and another of the sincere also signifies Hardness. (Th, M.) - Also i. q. [as meaning The edge of a sword]: (TA:) [in a copy of the M written , which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Eş-Simmeh [relating to a sword]. (M, TA.)

see the next preceding paragraph.

(صَدْقَة) A man from whom the poor-rate مُصَدِّقً of his cattle is exacted. (TA.)

One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) = Also The cractor, or collector, (S, M, O, Msh, K, TA,) of the صَدُقات, (Ş, O, Msh, K, TA,) i. e. (TA) of the حُقُوق [or dues, meaning poor-rutes], (M, TA,) of the cattle, (Msb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

متصدِّق 800 : مصدِّق.

A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هٰذَا مِصْدَاقُ هٰذَا This is what confirms, or proves, the truth of this. (ك.) And شَيْ: نَيْسَ [A thing hacing nothing to verify it]. (IAar, TA in art. برق.)

[see 1, near the beginning]. One says meaning There is no ear- لَيْسَ لَحَمْلَتُهُ مُصَدُّوقَةُ nestness attributable to his charge, or assault]; like as one says [in the contr. case], ليس لَهَا مُكْذُوبَة. (M.)

صَدَفَة One who gives what is termed مُتَصَدِّق [meaning alms]: (S, O, Msb, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and

making a false show of bravery, in the charge, or and Sgh and Fei, say that] it has only the former meaning: (S, O, Msb:) it is also pronounced hy substitution [of ص for] and ineorporation [of one ointo the other]; (\$,* O,* Msb, K; *) and this pronunciation of the pl. both masc. and fem. occurs in the Kur Ivii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ... (O.)

Stones [i. c. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حَجَارَةُ العَقَاقِيرِ meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

the sale of ; صَيْدَلَانِيّ The trade of the صَيْدَلَةُ [i. e. drugs and perfumes]. (K, * TA.)

(Ṣ, M, Mgh, Msb, K) a word of wellknown meaning: (M:) A seller of medicines (Mgh, Msh, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صيدلان, the name of a town or place, (K,) or from صَيْدُلْ meaning as expl. above; (IB, TA;) or a Pers. significs the صَيْدَنَانِي word arabicized : (M :) and same, (S, Msb, K, [in the CK, crroneously, K in this art., and : صَنْدَلَانِيُّ and so إرصَنْدَنَانِيُّ O and K in art. صندل:) the pl. of the first is مَيَادِلَةُ (M, Mgli, Msb, K.) __ Also A king : and so ... مَيْدَنَانِيُّ (M in art. صدن.)

1. مُدَمَّهُ, (S, M, K,) aor. ج, (M, K,) inf. n. صدم, (S, M, Mgh, K,) He dashed himself, i.e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struch it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, i. e. When الكُلْبُ إِذَا قَتَلَ الصَّيْدَ صَدَّمًا لَا يُؤْكُلُ the dog hills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] ـ And صدمه, aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Msb, K, TA.) One Bays, صَدَمْتُ الشُّرُّ بِالشَّرِ [I repelled evil with evil]. i. e. 1 [The صَدَمَتُهُ حَبَيًّا الكَأْسِ TA.) ـــ (TA.) intoxicating influence of the cup of wine] smote him [or attached him] in his head. (TA.) _ And صَدَمَهِم أَمْر (M, TA,) inf. n. as above, (K,) An event befell them. (M, K, TA.) __And + He silenced him by speech. (Mgb.)

3. مُصَادَمَة , (Ṣ, Ķ, TA,) inf. n. مُصَادَمَة , (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S,* PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K, PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K, TA;) syn. دَانَعهُ: (TA, and Ham p. 313:) and i. q. أَخُدُ [i. e. he struck him, or it;

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) (but, like as رافعه often signifies the same as means صَادَمُهُ الحَمَّارِ [,so accord. to Fei رفعة [i. e. The ass dashed against him; &c.]. (Meh in art. شتر.)

6. تصادما, (S, Mgh,) said of two men running, (Mgh,) and اصطَدَمًا (S, Mgh, K,) said of two horsemen, (Mgh,) and of two stallion [camels]. (TA,) They dashed themselves together, each ayainst the other: (S, TA, PS:) or they struck, or knocked, [against] each other; they collided; (K, TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Msb:) [or they pushed, thrust, or repelled, cach other: (see 1:)] and تصادموا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.)

8: see the next preceding paragraph.

The rugged portion of a [stony tract such as is termed] صدمة (as also مدمة (ISh, TA.)

A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and + a vehement befalling of an event. (KL.) It is said in a trad., الصَّبُرُ عِنْدَ الصَّدْمَةِ الأُولَى (Ṣ, Mṣb, TA) i. e. †[Patience is to be exercised] at the first [shock, or] assault, or attach, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Mab,) but it is [most] commended, (S,) or is most rewarded, (Msb,) on the occasion of the sharpness, or vehemence, thereof. (S, Msb.) And one says, I made an end of the عَلَى الْأَمْرَيْنِ صَدْمَةُ وَاحِدَةً two affairs at one dash, or at one stroke]. (TA.) And A baldness in the side of the forehead; syn. الصَّدِمَتَانِ See also الصَّدِمَتَانِ, in two

صدم see : صدمة

(K) الصَّدْمَتَانِ * (AZ, S, M, K) and الصَّدْمَتَانِ (K) The جَبِينَانِ [or two parts whereof each is termed above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جبينان (AZ, S, K) or of the جبين: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead. (TA.) __ And الصدمتان [i. e. الصَّدْمَتَانِ or الصَّدْمَتَانِ signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

see what next follows.

صدام (S, K,) or مدامر, (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صُدَاع and and غَرُكَام and thus say Fr and As and others: (TA:) [J, also, or struck him, or it, vehemently, with a broad cother terms for diseases, (TA,) A certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord, to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

Bald in the sides of the forehead. (K.) A man vehement in war, and courageous;

or a warrior; or known, experienced warrior; syn. (M.)

see what follows.

A camel affected with [the disease جَهُل مُصدوم termed] إبل مُصَدِّمة * and و camels affected therewith]. (TA.)

صدن

A firm, strong, or compact, building. (M.) __And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] . that is stout, or strong, or that is thick, or compact, in texture. (K.) __ And A hing; (S, M, K;) because of the firmness of his rule, or his state, or condition; as also * مَيْدَنَانِي and مَيْدَنَانِي (M.) _ And A fox; الصَّيْدُنُ (K :) or عُمِّدُنَانِيًّ * (Ş, M, K ;) as also is one of the names thereof. (TA.) — And The hyena. (K.) — See also مُدِنُنَانِي . — Also A species of fly, that makes a buzzing sound over the herhage. (IKh, TA.) _ And, as also صيدل Stones [i. e. pieces of ore] of silver: to which are likened what are termed حَجَارَةُ العَقَاقِيرِ. (IDrst, TA. [See صَيْدَانْ; and see also صَيْدَلْ, below.])

Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also مُعَدُنُ, above, last signification. And see صيد in art.].. And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with 5. (IB and L in art. صيد, in which it is mentioned in the \$ and L and K.) [See, again, صَيْدَات, and also مَيْدَات, in art. ميد.] — And Small pebbles: (IAar, M, TA:) or so صيد. (L in art. صيد.)

ـ above. مُدُانُ as a n. un. : see صَيْدَانَةُ Also] Rugged, hard ground, in which is fine stone. (M, TA.) __ See also two other significations (mentioned here in the TA) in art.

(, M, وَابَّةً) , A certain creeping thing or a small creeping thing, (دُوْيَة , Ş, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (Ṣ, M, K;) i. e. covers it over; (M;) so says A'Obeyd; (Ṣ;) also called ♥ مَيْدُنْ: (Ṣ, K:) accord. to IKh, a certain small creeping thing that collects pieces of stick, or wood, from the plants: accord. to IAar, a certain creeping thing (צוֹב) having many legs, so many that they cannot be counted, which are short and long. (TA.) __ See also صيدن, in two places. __ Also i. q. مَيْدَرُانَى (Ṣ, Mgh, K, TA) as meaning A

seller of medicines, (Mgh,) or of perfumes: 80 called as being likened to the small creeping thing in a sense expl. صَيْدَنَ in a sense expl. above as syn. with صَيْدَلُ. (TA.)

عَدُو as an inf. n. of which the verb is صَدُو see 2 in art. صدى, in two places.

as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] (M, TA.) أَسُوَد

1. مَدِي , (Ṣ, M, Mgh, Mạb, Ķ,) aor. يَصْدَى, (Ṣ, Mgh, Msb,) inf. n. مَدْي, He thirsted: (Ṣ, M, Mgh, Msb, K:) or he thirsted vehemently.
(M.) نصد see 2, in two places.

2. تصدية signifies The clapping with the hands; syn. تُصْفِيقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصدى), inasmuch as there is no profit in it; (TA;) or it is from الصدّ، because they [who practised it in their worship] used to turn away (كَانُوا يَصُدُّونَ) from El-Islam; (K;) [see more in the second paragraph of art. صُدُو [an inf. n. of which the verb is وصَدًا و signifies the same; (K;) and so رُصُدًا و أَصَدًا اللهِ of which AHeyth cites as an ex. the saying of

صَلَاتُهُمُ التَّصَدِّي وَالْمُكَالَا

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: صدی (M,) or مدی (TA:) one says of a man, صدی بيديه, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صدد; mentioned] صدو .inf. n. صدا لا بيديه M;) and above], meaning the same. (TK.) See also مصرية.

3. مُصَادَاة, (K,) inf. n. مُصَادَاة, (S,) He imitated him, or it; syn. عَارَضُهُ: (Ṣ,* Ķ:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صاد, with kesr, as an imperative from المُصَادَاة (Bd, TA) as i. e. the الصَّدَى and hence المُعَارَضَةُ echo], because it imitates (يُعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِض) the Kur-an by thy works. (Bd.) __ [And] i. q. دَبُرهُ [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] البُصَارَاةُ signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (تَدبير) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to As, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-بتُ أَصَادِيهَا طُولَ ,camel in her bringing forth said [I passed all my night minding her atten- head]. (M.) __ And A bird that cries in the

tively, carefully, or solicitously); because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادى إبلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.) __And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outvitted, him; or strove, endeavoured, or desired, to do so : syn. داراه, (S, M, K, TA,) and رَاجَاهُ, and سَاتَرَهُ, (Ş, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لُاينَهُ. (M.) He who soothes thee, or مَنْ صَارَاكَ فَقَدُ صَارَكَ coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.)

4. اصدى It (a mountain) returned an echo. (S, * K.) And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the I having a privative effect. (TA.)

5. انتَصَدّى, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But ; تَصَدَّرُ is originally تَصَدَّى لَهُ [,accord. to others (Az and L in art. مَعَرَّضٌ, (Ṣ, M, K,) and تَضَرَّعُ (M.) [See 5 in art. صد, where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.] ... It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.) __ And The diverting oneself. (TA.) __ See also 2.

أصدى [sometimes written صدى] An echo; i. e. signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains Sc. (S.) One says, مُعَدُاهُ [His echo became dumb, or may his echo become dumb]; (S, TA;) meaning he perished, or may he perish: أُصَرِّ ٱللَّهُ صَدَّاهُ and K and TA in art.) and أَصَرِّ ٱللَّهُ صَدَّاهُ [May God make his echo to return no sound]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صر:) for when a man dies, the hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]) ___ And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.) - Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or scat] of hearing. (M, TA.) And therefore one says, أَصَّرُ ٱللهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.) __ And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, of the head; (M, K, TA;) also صَدَمَ اللهُ صَدَاهُ, (TA.) One says, صَدَمَ اللهُ صَدَاهُ [May God crack his brain, or the contents of his [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (من رأسه, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the Lia; (M;) accord to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A'Obeyd; and some of them used to say that the bones of the dead became a Lia, which flew: pl. أَصْدَا: (TA:) and [this may be meant by the saying that it signifies] the male of they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the , i. e. the هامة, the male being called the صدى; and it cried upon his grave, إسقوني إسقوني [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his 2 [or corpse]. (Jm, TA.) And, (K,) accord. to El-'Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be جندب but it is only the مدى, the جندب being smaller than the صدى. (Ş. [See also .]) _ And A certain fish, black, long, (K, TA,) and bully: n. un. صداة. (TA.) _ And [A man] small, or slender, in person; (AA, M, K, TA;) and so مُعَدِّأ, with ,, as mentioned by Az. (TA. [See also صَدَع and _____And Knowing in respect of what is conducive to the good of cattle: (K:) or صدى مال means thus: (M:) or gentle in the management of cattle; like so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, إِنَّهُ لَصَدَى إِبِل meaning Verily he is hnowing in respect of camels, and of what is conducive to their good. (S.) Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n. :] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) __ See also the next paragraph. - And The act of the رمتصدى, (M, K, TA,) i. e., [as is indicated in the M, of him who raises his head and breast, looking towards, or regarding, a thing; and so (TA.) .صداة ♥

(Ş, M, Mab, K) صَدْيَانُ ♦ and صَادِ ♦ and صَد and فدى [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Mab, K:) or thirsting vehemently: (M:) fem. [of the first] (Msb, K) صَادِيَة (Msb) and [of the second] صَديَة and [of the third] * صَدْيًا : (S, M, Msb, K:) and the pl. of صواد is صواد (Ham p. 329.)

. see صَدَاة, last sentence.

صَدِ and its fem., صَدْيَا : see صَدْيَانَ

signifies صُوَادِ (M,) صَادِيَةُ As pl. of صَوَادِ (M,) [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.)

[A cup of wine] having much mater: contr. of معرقة, this meaning "having little water." (M.)

A man who thirsts much. (M.)

The woman who faces, or decorates, (which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) the وسادة [i. e. pillow, or cushion,] with الأرنك, meaning black lines, upon the leather [that forms its covering]. (TA.)

1. , (S, A, TA,) aor. , (S, TA,) inf. n. which is app. a species, صرير of locust], and of a writing-reed, and of a door, (Ş, A, TA,) or of a dog-tooth, (ناب, so in a copy of the S in the place of باب in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar اصطرت ♦ [in like manner] said of a mast (سارية), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, مرصر , inf. n. مرصرة, (Ṣ, TA,) signifying he (the bird called أَعْطَب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the جندب [and the like], and reiteration in the cry of the أَخْطَب [and the like thereof]. (S, TA.) أَخْطَب is a prov., expl. in art. q. v.]. (TA in that art.) __ Also He (a sparrow) [chirped, or] uttered a cry, or cries. and ; صَرِيرٌ and صَرُّ and , aor. ب , inf. n. صرصر الله : He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence: (M:) and [in like manner] one says, أَجُاءُ يُصْطُرُ He came [making a clamour, or] in clamour. (TA.) _ And inf. n. صماخه, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And صُرَّت الأذُن The ear tingled, or rang. (ISk, A.) And مُرّ, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAar.) صُوَّة [as inf. n. of صُوَّة also signifies The act of binding [a captive, &c.: see the pass. part. n., (قمرُورُ (Mgh.) ... You say, مُرَّرُ (aor. عُر) (Ş, M, A,) inf. n. صُو, (M, TA,) He tied up a purse, (S, M, TA,) and money in a purse. (A.)

ofem. with a, and pl. of the latter صَوَّ النَّاقَة (S, M, K) and مَا النَّاقَة (M, K,) or (M, Męb, K,) مَرَّ النَّاقَةَ بِالصَّرَارِ (Msb,) aor. ﴿ (M, Męb, K,) inf. n. صُرَرَهَا ; (M, K;) [and app. المُرَبِّقَةُ; (see the pass. part. n., voce مَوَادِ [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the صُوَّار: (M, Mab, K, "TA:) and صُوَّ الأَطْبَاء بِالصَّرَادِ [He bound the teats with the صوار]. (A.) [See a verse of El-Kumeyt cited voce رجل: and see also what there follows it.] [Hence,] مُرهَا means also + He left off milking her [i. e. the camel]. (Msb.) And بُصَرِّة, [aor. of مُرَّة , said of a leathern bucket (ذَكُو) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. صَرُّ عَلَى الطَّرِيقَ فَلَا ,And one says) صَرُّ عَلَى الطَّرِيقَ فَلَا إ أجدُ مُسلَّكًا [He closed, or has closed, against me the road, or way, so that I find not any passage]. صُرَّتُ عَلَى هٰذِهِ البَلْدَةُ فَلَا أَجِدُ مِنْهَا مَخْلَصًا And (A.) I [This town has become closed against me so that I find not any way of escape from it]. (A.) ___ And مُرِّ أُذُنَيْهِ, [aor. 4, inf. n. مُرِّ أُذُنَيْهِ,] He (a horse) contracted his ears to his head: (ISk, \$:) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also اصرهها (A:) and أَصُرُّ used intransitively, (ISk, Ṣ,) without the mention of the ears, (A,) signifies the same as ,صَرَّ أَذْنَهُ and صَرَّ بِأَذْنِهِ and (: ISk, Ş, A :) صَرَّ أَذْنَيْهِ aor. and inf. n. as above; and أَصُولًا بِهَا ; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also فرزها الله (TA.) [The inf. n.] signifies also The act of confining, withholding, hindering, or preventing. (TA.) __ And of He had an iron collar put upon his neck, or round his neck and hands together. (A.) ... And , aor. 2, He collected together a thing, or things, (IAar,) or anything. (TA.) And مُرَدُ كُلُومُا + He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And صُرْصُورٌ الْهَالُ, inf. n. صرصرة, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

> 2: see 1, in three places. عَرْرَتْ said of a she-camel, She preceded. (Aboo-Leylà, M, K.)

He compelled him against صارَّهُ عَلَى الشَّيْءِ. 3 his will to do the thing. (S, K.)

4: see 1, latter part, in three places. رَّمُ (Ṣ, TA,) inf. n. إصرار, (TA,) + He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, اصرعَلَى فعله † He persevered, or persisted, in doing it. (Msb.) And He persevered, or persisted, in إاصر عَلَى الذُّنْب the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And † Ho

determined, resolved, or decided, upon it. (M, Mgh, K.) You say, اصر عَلَى فعله + He deter mined, resolved, or decided, upon going on in اصر __ doing it, and not turning back. (TA.) † He hastened (M, K) somewhat (M) in running .: (M, K : [in the CK, for أَصَر يَعَدُو أَسْرَعُ is put اَصَرَّ بَعْدُ وَاسْرَعُ aecord. to A'Obeyd, the verb in this sense is أَضُرِّ but Et-Toosee asserts اصر السُنْبُلُ = that this is a mistranscription. (M.) The ears of corn became such as are termed of [q. v.]: (M, K:) [or] accord to ISh, one says, meaning The seed-produce, اصرار , meaning The seed-produce [i.e. corn] put forth the extremities of its awn, before its ears had become developed. (TA.)

8: see 1, former half, in two places. said of a solid hoof, It was, or became, narrow, or contracted, (S, TA,) in an unseemly manner, or immoderately. (TA.)

R. Q. 1. مُرْصَرُة, inf. n. عُرْصَرَة: see 1, former half, in two places: and the same paragraph,

A leathern bucket (دُلُو) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K,* TA.) = See also صُريرة.

(S, M, A, Msb, K) and مِرْهُ اللهِ (M, A, K) Cold: (Th, M, A, Msb, K:) or intense cold; (Zj, M, A, K;) as also مرصر (Ham p. 719:) or cold that smites the herbage and the seed-produce of the field: (S:) in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (1Amb:) or the second meaning: (Zj:) or signifies noise and commotion: or, accord. to I'Ab, fire. (IAmb.) __ And ريخ صر (M, A, K) and oco (S, M, A, K) A wind intensely cold : (S, M, A, K:) or very intensely cold: (T in explanation of the latter:) or vehemently loud: (M, A, K:) of مُرْصَرُهُ some say that it is originally مُرْرَهُ, from صُور meaning "cold;" the incipient letter being repeated, and put in the place of the medial : others, that it is from صَرِيرُ البَابِ meaning of the door"], and from صُرّة meaning "vociferation, or elamour." (ISk.) __ And is the name of A certain bird, like the sparrom (K, TA) in size, (TA,) of a yellow colour: (K, TA:) so called because of its ery: or, as some say, the sparrow (عصفور) itself. (TA.)

Vociferation, or clamour : (S, M, A, TA :) so in the Kur li. 29: (TA:) or the most vehement vociferation or clamour or crying (Zj, M, K.º) of a man and of a bird &c. (Zj, M.) [In the K, د. صرّة this meaning is erroneously assigned to And Vehemence of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and vehemence of the heat of summer. (S, A.) _ And A contraction, or much contraction, and sternness, or moroseness,

or an assemblage. (S, M, K.) So in the following مُرُورِي (S, M, K) and مُرُورِي (S, M, K) and مُرُورِي (S, M, M, K) words of Imra-el-Keys:

(S, M) i. e. Those of them that remained behind, in a herd, not dispersed: (EM p. 48: [see the here means في صرّة or : دُونٌ here means in [the midst of] clamour: (S:) or in vehemence of grief or anxiety. (S, M.) = Also i. q. عُطْفُهُ (M, K) [i. e.] A certain bead (غُرُزَة) by which romen fuscinate men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by عُطْفَة, but is given in the M and K as a signification distinct therefrom.]) = See also مُصَرِّاةً.

مَّرُةً A purse (مُرَّةً, M, K, in the CK مُرَّةً,)

for money; (S, M, A, Msb, K;) as also مُصُوَّةً,

with fet-li, (TA,) or مُصُوِّةً: (so in a copy of the A:) pl. of the first, مُرَرُ (Mab.) Hence the prov., افْتُحْ صُرَرُكُ تَعْلَمْ عُجَرَكُ, meaning + Return to thyself, [or lay open the recesses of thy mind,] and thou will know [thy vices, or faults, or] thy good from thy evil. (Meyd. [See also صود, last explanation.])

هر 8ee : صرة

Ears of corn (سُنْبُل) after the culm is produced, (M, K, [in the CK, يُقَصُّبُ is put in the place of بقصب,]) before they become apparent : (M:) or ears of corn while the farina has not come forth into them : n. un. with 5: (AHn, M, K:) or, accord to ISh, corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them. (TA.) [See 4, last sentence.]

in two places. صَرَارٌ

The thing with which a she-camel's udder is bound: (M, K:) the string which is tied over the she-camel's udder and over the [piece of wood called] تُودينة, in order that her young one may not such her; (S;) and in order that it may not make any impression upon her, they smear her tents with fresh [dung of the kind called] بعر: (TA:) or a piece of rag which is bound upon the she-camel's teats, in order that her young one may not such her : (Msb :) pl. أصرة . (M, A, K.) It is a custom of the Arabs to bind the مرار upon the udders of their mileh camels when they send them to pasture by themselves; and when they return in the evening, they loose the أصرة, and جَعَلْتُ دُونَ فُلاَنٍ صِرَارًا [Hence,] جَعَلْتُ دُونَ فُلاَنٍ صِرَارًا I put an obstruction, or obstacle, in the way of such a one. (A.) = Also Elevated places over which the water does not come. (S.)

صَرورة sec : صَرور

: see the next paragraph, in three places.

and أُورِثًا (M) or مَارُورَاءً , (Sgh, K,) the last like عَاشُوراً, mentioned on the authority of Ks, (TA,) A man who has not performed the pilgrimage to Mekkeh: (S, M, A, Meb, K:) so called from صُر, signifying the "act of confining, withholding, hindering, or preventing;" (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Msb:) you say also, امراة صرورة a woman who has not performed the pilgrimage to Mehkeh: (S, M&b:) pl. أَصْرَارَةٌ * and عَرَارَةٌ (K:) [or, rather, the is the n. صَوَارَةً is the n. of un. ; and the latter is a quasi-pl. n., like مُعَالِبَةً as well as n. un. of عَرَار:] Fr cites, from certain of the Arabs, مَرَارٌ * as used collectively; and one of the number is termed المُورِّة (S:) each of the forms ending with the relative & receives the dual and pl. and fem. inflections: and accord. to IAar, the forms preceding those receive also the dual and pl. inflections: (M, TA:) und some say صَّارُ ورَةً * is pl. of (: TA :) or صُوارِيرُ that صُوارِيرُ and أَصُرُورَةً (M,) or مُرُورَةً, (Lh, S, M, A, Meb,) as occurring in the poctry of En-Nábighah, (Yaakoob, S,) not used without 5, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married: (M, A, K:) or who has not had intercourse with women: as though he had determined (أَصُرُّ) upon relinquishing them: (Yaakoob, S, Msb: *) applied in like manner to a woman, and to a plurality of persons: (M, K:) applied to a man and to a woman صرورة in مرورة is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) _ It is said in a trad., رَلَاصَرُورَةَ فِي الإسْلَامِ (S, M,) meaning, accord. to A'Obeyd, There is no abstinence from intercourse with women in El-Islam: (M, TA:) i. e., no one should say, I a صرورة will not marry: (TA:) thus he makes noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the meaning is, he who slays another in the [or sacred territory of Mekkeh] shall be slain: his saying, "I am a صرورة; I have not performed the pilgrimage, and I know not the sacredness of the ;" shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.)

i. q. مُصْرُورةً i. q. مُصْرُورةً [i. e. Dirhems, or pieces of money, tied up in a purse]: (K:) termed in the present day مُرِّة. (TA.) = See also

مَرَارِی A sailor : (Ṣ, M, Ķ :) like صَرَارِی (Ṣ :) pl. صَرَارِيُونَ: (S, M, K:) it has no broken pl.: should be [without tenween, imperfectly deel., and] mentioned in art. صرى; for it is pl. of صُوَّاء, which is pl. of صُوَّاء, which J has mentioned in art. صرى: AHat used to say that is a sing., like حُسَان; but without sufficient authority: and J has regarded صَرَارِي as a sing. of the face, (K, TA,) by reason of dislike, or مُرُورةً (Ṣ, M, A, Mṣb, K) and أَورَدُ (Ṣ, M, hatred. (TA.) = Also A company, a collection, Mṣb, K) and مُرُورةً (M, K) and مُرْورةً (M, K whence he imagined the s in it to be the relative s, as is shown by his mentioning the word in this place. (IB.)

. صَرُورَةُ عَدَةً : صَرُورِي

عرى see مرى: == and see also art. صرى.

ضرى: see the next paragraph.

هُوَ مِنِّي said of an oath, (Ş,) or هُوَ مِنِّي صِرَّى صرى الله (M, K,) and أصرى بالم , and بالم , صرى and صُرَّى اللهِ (Yaakoob, S, M, K,) and مُرَّى اللهِ copy of the M,) It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.) Aboo-Semmal El-Asadec, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorntree (عوسجة); and he took her, and said, على My Lord huew that it was a ربّی أنّها مِنّی صِرّی determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from عَلَى الشَّيْء I persevered, or persisted, in the thing:" (S:) [or "I determined, or resolved, upon the thing:"] AHeyth says, , مرى , i. e., Determine thou, or resolve thou; as though he addressed himself; from أُصَرُّ عَلَى نِعْلِهِ he determined, or resolved, upon going on in doing it, and not turning back:" it is also said that المري ال is changed into like as they say أَنْتُ and بِأَبِي أَنْتُ and in like manner, وصرى is changed into مرى; the being elided: not that they are two dial. vars., أَصْرَرْتُ and صَرَرْتُ عَلَى الشَّيْء and fr. says that صَرَى and مَرَرُتُ عَلَى الشَّيْء and fr. peratives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the ي into ! [written ي after fet-h]: and in like manner, [changing verbs into nouns,] they say, نُبِيَ عَنْ قِيلٍ وَقَالٍ , &c. (TA.) Accord. to AZ, one says, أَنَهَا مِنَّى لَأُصِرِّى meaning Verily, it is a truth, or reality, from me; and Aboo-Málik says the same of أصرى (TA.)

عرى: see the next preceding paragraph, in three places.

and مرى مرى A dirhem, (Ṣ, M, A, K,) and a deenar, (A,) that sounds, (Ṣ, M, K,) or rings, (A,) when struch: (Ṣ, M, A, K; in some copies of the last of which, in the place of المانة, is put المانة : TA:) accord. to some, used only in negative phrases: (IAar, M:) thus used in the phrase, ما لفكرن صرى أو (cxpl. as] meaning Such a one has not a dirhem nor a deenar: (IAar, A:) and so used, as meaning a dirhem, by Khalid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

مری 800 : صری

صری eee عصری: === and see also صری

رَّ الْمُوْرُ اللَّيْلِ (Mṣh,) or الصَّرَارُ اللَّيْلِ (Ṣ, Ḳ,) or both, (Mgh in art. خطب,) and الصَّرَّ (Mand L in art. جُدُجُد ; [a cricket, which is called the صَرَّاد in the present day]; (Ṣ, M, Mgh, L;) a certain thing that creaks (عُورُ); (Mṣb;) a small flying thing; (Ḳ;) it is larger than the بُنْدُ, and is called by some of the Arabs (Ṣ, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (عُورُ الْمُورُ) by night, and hops, and flies, thought by the [common] people to be the بُنْدُ, and found in the deserts. (Mṣb.)

ضراًن Such as grow in hard ground صُراًن [in the CK, erroneously, إجلاء]) of the trees termed شَجَرُ العلْك (K, TA,) and of other trees. (TA.)

. مُرصُور and sec also : صرصر

عُرْصَرَان: see the next paragraph, in two places.

sing. of مُرْصُرانيَّاتُ (Ṣ, Mṣb,) which signifies Camels between the مَرْصُرانيَّ [or Bactrian (in the CK, erroneously, (نَجَاتِي)] and the Arabian: (Ṣ, M, Mṣb, K:) or such as are called وَرُصُرَانُ (Ṣ, M, K:) and أَصُرُصُرَانُ (Ṣ, M, K:) and أَصُرَصُورُ (Ṣ, M, K) and مَرْصُرانُ (Ṣ, M, K) and مَرْصُرانُ (Ṣ, M, K) and (Ṣ, M, K) and (M, K, A species of fish, (Ṣ,) a certain smooth fish, (M, K,) of the sea. (Ṣ, M.)

Large camels; (S, M, K;) as also مرضور and مرضور (TA.) — And A camel of the species called بنتى [i. e. Bactrian]: (M, K:) [see also بنتى: (M:) or an excellent stallion-camel. (IAar.) — See also صُرَصُر Also A ship, or boat: [or a long, or great, ship or boat:] and so قرقور (TA)

The Nabathæans of Syria. (S, K.)

A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — And فأد signifies Trees (غبر) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)

الله مارة A want; a thing wanted; an object of want; or a needful, or requisite, thing: (Ṣ, M, K:) pl. مُوارُّهُ (TA.) One says, مُوارُّهُ (TA.) One says, وَمُوارُّهُ (Ṭ.) Also Thirst: (Ṣ, K:) pl. مُوارُّهُ (K,) which is extr., (TA,) and أَاللهُ (K:) or the latter is pl. of أَاللهُ in the sense first expl. above; as A'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَوَارُّهُ ; and he cites the following words of Dhu-r-Rummeh:

و فَأَنْصَاعَت الحُقْبُ لَمْ تَقْصَعُ صَرَائِرَهَا

[And the wild asses turned bach, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that صَوَادُ is pl. of مُريرةً (which is not expl.,] and that the pl. of قصع العمارة, (Ş.) One says, قصع العمار صَارَتَه meaning The ass drank water until he quenched his thirst. (Ş.)

in two places. صَارُورَةُ see صَارُورَة

in three places. صَرُورَةً

ه صَارُورَاتَهُ عَلَيْهِ عَارُورَاتَهُ عَلَيْهِ عَلَيْهِ

مُوبِوَة Narrow in disposition and in mind or judgment or opinion. (Ṣgh, K.)

مُجُو أَصُولًا A hard stone: (Tekmileh, TA:) and مُخُرَةً مُولًا مُعَالًا مُعَالًا مُعَلِّمًا مُعَلِمًا مُعَلِّمًا مُعَلِمًا مُعِلِمًا مُعَلِمًا مُعَلِمًا مُعِلِمًا مُعلِمًا مُعلَّمًا مُعْلِمًا مُعلِمًا مُعلَمًا مُعلِمًا مُعلَمًا مُعلِمًا مُعلِمًا مُعلِمً مُعلِمًا مُعلِمًا مُعلِمًا مُعلِمًا مُعلِمً مُعلِمً مُعلِمًا مُع

in four places. أصرى

فری see أصری, in three places.

رده . صرة 800 : مصر or مصر

مَصُرَّنَا البُولِ وَالغَائط [The two sphincters that serve as repressers of the urine and dung]. (K in art. اسر.)

A she-camel that does not yield her milk copiously. (M, K.)

That has been left unmilked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also مُورَة ; applied to a ewe, or she-goat: or the former is from مُورَى, aor. رَصُورِي, (K,) inf. n. رَصُورِي, and therefore should be mentioned in art. ورد (TA.)

see the next paragraph.

Bound, as a captive. (Mgh.) — And and society. A she-camel having her udder bound with the occupied. (IAth, TA.) — And applied to a solid hoof, Contracted: or narrow: (M, K:) or narrow and contracted: (S:) and signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA.) — Also † A man having an iron collar put upon his neck, or round his neck and hands together. (A.)

app. an irregular pl. of مصار, and therefore without tenween,] The last [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, مُرَبُ حُتَّى مَلَاً مَارُهُ, meaning [He drank until he filled] his mentioned by AHn on the authority of I Aar, with no more explanation than this. (M.)

امراة One says also مصرور seo : مصطر meaning † A woman narrow in the flanks]. (A.) = See also مُصْطُرِدٌ, in art. صود

1. صرب He made the sour milk termed .: (K, TA:) [or] مُرَبُ اللَّبَنَ (M, TA,) aor. -, (M,) or 2, (TA,) inf. n. صرب, he made the milk to become what is termed : and he milhed some of the milh upon other milh, and left it to become sour : (M, TA:) or صَرَبَ اللَّبَنَّ فِي he collected the milh in the shin, portion after portion, and left it to become sour; as also صَرَبَ اللَّبَنَ فِي السِّقَآءِ ,(Ṣ:) or you say : إصْطَرَبَهُ لا and السَّمْنَ فِي البَّسْعِي [he collected, portion after portion, and left, the milk in the skin called ... and the clarified butter in the skin called [...]. صَرَبُتُ اللَّبَنَ فِي الضَّرْعِ [Hence,] فَصَرَبُتُ اللَّبَنَ فِي الضَّرْعِ † I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) _ And خوب † He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord to some, particularly said of a stallion-camel: (TA:) [or] مَرْبُ , (Ṣ, M,) aor. ع and - , inf. n. مَرْبُ بَوْلُهُ (M,) the kept in, or retained, and collected, his urine: (S, M:) accord to some, particularly said of a stallion-camel. (M.) - And صُرَبُ الصَّبِيُّ being app. understood] + The boy remained some days without discharging his excrement, or ordure: (M, TA:) and رَصَوْبَ بَطُنُ الصَّبِيَّ inf. u. , the boy's belly became constipated (عَقَدُ), that he might become fat: (M:) [or] the boy's excrement, or or- صُرَبَ الصَّبِيُّ لِيَسْمَنَ durc, (ذر بطنه) became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of as expl. as signifying عَتَدَ بَطَنَ الصبى ليسمن, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is صَرْبُ agreeably with the explanation of بُطْنُ in the M, given above: otherwise, the meaning must be † He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] = صرب, aor. -, (K, TA,) inf. n. صرب, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) The land produced herbs, or trees, such as are termed out [a coll. gen. n. of which the n. un. is مَرْبَة, q. v.]. (M, K.* [The meaning is indicated in both by the context.]) = مُرُبُ (IAar, O, * K, TA:) and so . (O.)

also signifies He cut, or cut off; (K, TA;) i. q. ilike as one says ضَرَّبَةً لَازِبِ and أَنْ زَمُ and أَنْ رَبِ (TA.) عَرْمُ And i. q. كَسُبُ [He gained, acquired, or earned; &c.]. (K.)

2. تصریب The drinking of sour milk, (O, K, TA,) such as is called . (TA.) _ And The eating of gum, (O, K, TA,) i. e., what is called (TA.) . صُرْب

4. اصرب He (a man, TA) gave. (O, K.) One says, اصرب إليه مَالًا He (a man) gave to him property. (TK.)

8: see 1, first sentence. __ أصطرب صُربَة He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M,

11. اصراب [said by MF to be written by ISd ا [اصرات الاسمة It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. أَصْرَاتِ: see what next precedes.

and مَرْبِ (S, M, &c.) Sour milh (M, Mgh, K) that has been collected in a shin: (M, K:) or very sour milk: (S, Msb:) or milk that has been collected in a skin for some days so that and أَصُوبَةً (M, TA:) صَوْبَةً , occurring in some of the Expositions of the Jami'es-Sagheer, is a mistranscription; or it may be a pl. of accord. to the analogy of حَبُلُ and رَسُلُ and رَسُلُ جَاءَنَا بِصَرْبَةِ لا تُزْوِي Mgh.) One says, رِمَالُ He brought us some sour milk, or very sour الوجهة milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that الصَّرْبُ is like بالصَّرْبُ, and is better known. (TA. [But this evidently relates to the signification of "the act of eutting," or "cutting off;" not to الصُّربُ as applied to milk.]) Also, (K,) or the former word, (M,) Milk that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M.) _ And both words, (M, K, TA,) or مَرْبُ (only], (Ṣ, Mṣb,) Gum: (Msb:) or red gum: (T, S, M, L, TA: in the K, الصَّبْعُ الأَحْمَرُ is erroneously put for الأحمر: TA:) some say (M) it is the gum of the بُونُط (Ṣ, M) and of the عُرْفُط, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is مربة : (Ṣ, M: [مربة as a n. un. in this sense I do not fin: I mentioned :]) and some-times it [i. e. صُرَب or صُرَب las صَرَب for pl. : is a صُرَبَةٌ † sometimes, (S,) what is called thing like the head of the cat [in size], within which is a thing [or substance] lihe دبس [or honey of dates], (S, K,) and like gluc, (S,) which is suched and eaten. (S, K.)

in the O, erroneously, بيوت) A few tents صرب of the weak sort of the Arabs of the desert :

: see صُرِب, in two places. __ Also Red . صُرْبَة See also ضربة See also

in two places. _ Hence, صُرْبَةً The nater [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

in three places. __ Also A صُرَبُ see صُرَبُةً herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], so in the M, [in the K, يَتَخَيَّرُ, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] ♦ صرب. (M.)

صربى, (S, K,) accord. to Sa'ced Ibn-El-Museiyib, (TA,) The [she-camel called] بحيرة, (S, K,) whose milk was forbidden [by the pagan Arabs] for the sale of the idols (الطُواغيت), no man milhing her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from expl. above]; or, as some] صَرَبْتُ اللَّبَنَ فِي الضَّرْعِ say, from [الصُّربُ as signifying] " the act of eutting," or "eutting off;" and this seems to be the more correct of the two explanations: accord. to I Aar, it signifies a she-camel having the ear slit, like the jump, or cut off: and its pl., he says, is (TA.) .صُرْبُ

Seed-produce, or corn, which has been صواب sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

Milk that has been made what is termed : (M, TA:) or sour milk: مُصْرُوبٌ وَ as also (A, K, TA:) pl. مُربُ. (K.) So in the saying بالضّريبُ لَا الصّريبُ , i.e. [Give me] the thich [milk], from a number of mileh camels, that has been mixed together; not the sour. (A, TA.)

Clearness, and smoothness: thus in the in a verse of Imra-el-Keys; صَرَابَةُ حَنْظُل as some relate it: (M, TA:) as others relate it, (TA.) . صُلَايَة M,) or صَرَايَة

A ressel in which milh is collected, portion after portion, and left to become sour: . مُصَارِبُ اللهِ : مِقْرَعُ and مِكْرَفُ and so (\$, K : ")

. صَرِيبُ see : مَصْرُوب

A she-camel that is hept from being مُصَرِّبَةً milked, in order that she may become fat. (Lin art. صفح, from the T.)

2. مرج, inf. n. تصريح, He plastered with

and sometimes they said شرق. (TA.)

Quich lime (نُورة), and the mixtures thereof; (T, S, M, Mgh, Msb, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally چَارُو, (TA,) arabicized, (S, M, Mab, K,) as is every word in which occur both and and c, (S, Msb,) or is an exception to this rule: شَارُوقْ Sometimes it is called : صوبح

1. مُرح, (Ṣ, O, Mṣb, Ķ,) aor. ، (Ķ,) inf. n. and مُرُوحَة (Ṣ, O, Mab,) [both strangely said in the K to be substs.,] It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Msb, K;) said of a thing (6, 0, Msb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) = صرح see 2, in two places.

2. She (a camel) yielded pure, or clear, milk. (TA in art. _____ [Hence, probably,] signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of تُعْرِيضْ. (Ş, A, K.) You ssy, صرّح بِمَا فِي نَفْسِهِ, (S, A, L, Meb, K,) and بها عنده, (A,) He mude appearent, manifest, or plain, or he manifested, exposed, or revealed, (S. A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also صارح لا به ; (L, K;) and and or made: (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Msb.) And زَصْرِيحْ (TA,) inf. n. زَصْرِيحْ الشَّىٰ (K, TA;) and أَصْرِيحْ (TA,) inf. n. وَمُرْحُهُ (K, TA;) and اصرحه الله (TA,) inf. n. إصراح ; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) This verb is also intrans. (K.) One says, مرحت الخمر, (S, A, Msb,) inf. n. تمريخ, (S, K,) The wine became free from froth; (S, A, Mab, K;) [it became clear] after fermenting and frothing. (Ş.) And صرح النهار The day became free from clouds, and sunny: (A:) or صرح اليوم the day became free from mists and clouds. (Mab.) And مرحت كُمال The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, مرحت السنة: (L:) or the former means the sky became clear of clouds. (S in art. 2, and Meyd.) And صرح, (S, Meb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msb,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Msb, K, TA;) and so انصرح , (S, K, TA,) said of the truth.

a watering-trough or tank (K, TA) &e.: (S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تُرِيحُ meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And مُشَرِّعُ الحَقِّ عَنْ مَحْضِهِ (S. Meyd, A, Msb,) another prov., meaning † The truth, or affair, became revealed, or manifest, (S, Meyd, Msb.) after its being concealed: (Meyd, Msb:) or, as AA says, fulsity became detected, or exposed, and the truth became apparent and مُرْحُت And (Meyd. [See also مُرْحُت) And يجلزان, another prov., (Meyd, L,) meaning It (the affair, or case,) hecame apparent, or manifest, to thee, in Jildhan; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Taïf, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the in صرحت denoting the عَصَّة or خُطُّة : (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) - See مرح ـــ .eonj. 2 موح , eonj. 2 موح said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or marh; or] he shot, or east, and missed (K, TA) the butt [or mark]. (TA.)

مُصَارَحَةُ .sec 2. == [مارحهُ] نصارح به .sec 2. == and , He confronted him, or faced him.] One says, مُعَارِحَة مُصَارِحَة , and صَرَاحَة , (S, K,) and مُواحًا v, (K,) which last is a subst. [used as an inf. n., i. c. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his fuce. (S, K.) And لَقيتُهُ مُصَارِحَةً (A, TA,) and مراحًا با and مراحًا, (TA,) I met him face to face. (A, TA.)

4: see 2.

5. تصرّح الزّبَدُ عَنِ الخَبْرِ The froth became cleared away from the wine. (TA.)

7: see 2.

i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msb, TA:) pl. صروح. (S, A.)

. صُرِيح 800 : صَرَحَ

The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its عرصة, (S, TA,) or its [which means the same]: (A, Msb, TA:) pl. مُرْهَات. (Msb.) _ And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] .صحراه. (L.) _ [Hence, app.,] one says, (so accord. to the TA as from the K,) or Joe, (O, and so in my or unmixed, lie, (Lh, TA,) manifest, and known

MS. copy of the K,) or مُرحَةُ بَرَحَةً, (so in the CK,) He went forth openly, or into the field [of battle], to them: (0, K:) and إن خروج صرحة برُحَة تَكْثير, (so accord. to the TA as from the K,) or صُرحة , (O, and so in the CK,) or صُرحة (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i.e. Verily the going forth openly, or into the field of battle, is frequent. See also , and and .]

صُرِعَانَ : صُرِعَانَ صَرِيح 600 : صَرَاحِ .

فراخ: see صَراح, in six places. __ Also Thin milk, containing much water, so that in some parts of it one sees a tarriness and if it [here app. meaning a blackish hue]. (L.) = See also 3, in two places.

see the next paragraph, in two places.

Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Ṣ, A, Mṣb, K, TA;) as also مُرَحُ (Ṣ, K,) which is by some restricted by the [additional] epithet white, (TA,) and مُرَاح , (L, K,) and which is [said to be] more chaste [though much less usual] than صُرَاح , (L,) and مراح , (K,) and الممارح (S, K,) in which last the a is augmentative, or, as is related on the authority of AA, it is صُهَادِح, with , but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say لَبُنْ صَرِيح Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drawn. (TA in art. بول صريع Urine free from froth. (T, L.) And \$ مُرَاحِية \$ (L,) and , (L,) (L, K,) without teshdeed, (K,) Pure wine, (L, K,) تأس صراح ا without admixture. (TA.) And A cup of nine nithout admixture. (S, A, Msb, K.) And جَاءَ بِنُو تَبِي صَرِيحَة The sons of Temeem came unmixed with any others. (Ş.) عَرَبِي صَرِيتْ عَالِمَ (T, S, L, K, °) and وَجُلُ صَرِيتْ (A, Msb,) A man, (T, S, L,) and an Arab, (A, Meb,) of pure, or unmixed, race or genealogy; فُوس صَرِيتِ T, S, A, L, Mab, K:) and فُوس صَرِيتِ a horse of pure race; (T, TA;) pl. صَرَائِح, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسُبُ صَرِيعُ Pure, or unmixed, race or genealogy. (A.) And and أحراحية [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And المراح الله عند مراح الله And مراح الله and kesr, and اعمراحي العلم and العلم (TA) and with damm, (Lh, TA,) + A pure, sheer,

to men. (TA.) And قُولُ صَرِيعٌ † A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Msb.) And المُوْصَوَاتِ المُعالِينِ Pure namixed, evil, or mischief]. (A, TA.) And + Pure, or sincere, in admonition, or counsel. (L, TA.)

inf. ns. of صَرُحَ [q. v.]. (Ṣ, O, صَرُاحَةُ (Ṣ, O, كَارُحَةُ (Ṣ, O, كَارُوحَةُ

in three places. __[Hence وَمُرِيتُ see صَرَاحِيَةً the saying,] أَنَاهُ بِالْأَمْرِ صُرَاحِيَةً [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

. صَرِيح عدد : صَرَاحِي

an cpithet applied to a horse, in relation to a certain stallion named مريح, (S, TA,) or الصريخ, (TA,) that begat a generous breed. (Ṣ, TA.)

A vessel for wine: (K:) [in Pers. but IDrd doubts its correctness. (TA.)

A ceriain flying thing, resembling the [species of locust called] , which is eaten.

. صَرِيح 800 : صَمَارِح

[in measure], مُصَرِّحُ (s, K,) like مُصَرِّحُ (K,) [in one of my two copies of the S also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the рюetry of Eţ-Ţirimmáḥ. (Ş.)

A slic-camel that does not yield frothy milh; (T, K; [in the CK, تُرْعَى is put for از لا تُرَغِّى;]) that yields pure milk, with little froth. (M, TA.)

1. مُرْخَة (L, K,) an inf. n. of مُرْخَة (Ş,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident : (L :) one says, صرخ inf. n. مُرْخَة ; and اصطرخ ; [He called or called out, &c.;] both meaning the same. (S.) And is also an inf. n. of صُرَاخٌ, (A, Mgh, Msb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, fur aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صريخ, (S, TA,) which is likewise an inf. n. of صرخ : (A, Mgh:) one says, مَرْبَع, aor. ال (A, MA, Mgh, L, Mab) and f, (MA,) inf. n. صُرَاخ (A, MA, Mgh, L, Mah) and مُرِيخ, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A, | (TA,) The call to prayer. (K, TA.)

MA, L, Mab:) or did so vehemently: (Mgh, L, Msb:) and he called, or cried, for aid, or succour, (A, Mgh, L, Msh,) saying, وَا غُونَاه [Alas, a crying for aid!] and وا صرفتاه [Alas, a crying of alarm!]; (L;) and استصرخ signifies the same: (AHát, L:) and اصطرخوا ا is syn. with as also; صُرَخُوا Ṣ, TA;) meaning; تصارخوا الله (TA;) or [rather] meaning They ; استصرخوا ♥ called or called out, &c., (صَرَحُوا) one to another. (TK.) كَانَتُ كَصَرْغَةِ الحُبْلَى (TK.) vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that eomes upon one suddenly, when he is not aware.

4. اصرخ He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also استصرخ * (AḤút, L:) the i in the formcr verb is said to have a privative effect, so that signifies I made his crying, or vehement crying, &c., to cease: (TA:) and المَارِخَةُ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَرِيخٌ ; (K;) and أَعْلَقُهُ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.)

5. تصرخ He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) Onc says, التَّصْرُحُ بِهِ حُبِقُ (Ṣ,) meaning التَّصَرُّخُ بِالعُطَابِ [i. c. The making an effort to call or call out, &c., or in calling or calling out, &c., in sncezing, is stupidity]. (S, TA.)

6. تصارخوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord to a copy of the A, as scems to be, اصطرخوا ♥; and app. استصرخوا ♥ indicated in the L and K;] see 1.

8: see 1, in two places: and sec also 6.

10. استصرخه He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Msb.) __ And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) ____ [Hence,] اُسْتُصْرِخُ الْإِنْسَانُ There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (IAth, TA.) استصراخ means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فَأَسْتُصْرِخَ عَلَى آمْرَأْتِهِ, not بأمراته, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) == See also 1, in two places; and 6: __and sec 4.

an inf. n. of 1 [q. v.]. (S.) __ Hence,

(q. v.]. (A, &c.) صَرَخَ an inf. n. of صُرَاخَ an inf. n. of صَرِيخ [q. v.]: (A, Mgh:) scc also 4. == Sce also صَارِخ, in four places.

He who calls or calls out, or cries or الصواخ cries out, or does so vehemently, or screams, &c., much, or often. _ And hence,] The peacock. (IAar, K.)

Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also أصُويتُ (A, Msb.) And Calling, or crying, for aid, or succour; (S, Msb, K;) and so فستُصرخ (S, K;) and فريخ (S.) __ Also, and ♦ مَرِيخٌ, (A Heyth, S, A, K,) or the latter [only] of these, (T, Msb,) and أمُصْرِخ (S, A, Msh, K,) and ♦ مَارِخَةٌ (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T. S, A, Meb, K:) Az says that he had not heard in this sense on the authority of any except صارخ As; but that all men agree that it has the second of the senses given above, and that المُصرِيِّة has the last of those senses. (TA.) مُبِدُ صُرِيخُهُ لا أُمَةً meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], I am not your مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي اللهِ aiders, nor ave ye my aiders. (TA.) الصَّارِخُ لِـــ is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) __ And صَارِخُ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (IAth, TA.)

The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, I heard the cry of the people, or صَارِخَةَ القُومِ party, calling for aid, or succour]. (TA.) ___ Sec also 4. __ And sec ...

in three places. مُصْرِخُ sec مُصَارِخُ, in three . صَارِحُ ٤٥٥ : مُستَصْرِحُ

1. صرد, aor. -, inf. n. صرد, He, or it, was, or became, cold: or intensely cold. (M, L. [Sec I] صَرِدْتُ اليَّوْمُ صَرَدًا شَدِيدًا ,One says (.صَرَدُ was, or became, to day, very cold; or very intensely cold]. (A.) And صرد يومنا [Our day was, or became, very cold; or very intensely cold]. (A.) __ And مُرِدُ , aor. as above, (S, K,) and so the inf. u., (S,) He (a man) was quickly sensible of cold. (S, K.) _ And صرد said of milk, It became in a state of decomposition, by reason of cold. (TA.) __ And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) ____ , صُورِدُ عَنِ الشَّيْءِ ___

or desisted, from the thing; [as though he became cold with respect to it;] he left, relinquished, or forsooh, it : (M :) and مُرِدَ قَلْبِي عَنِ الشَّيْءِ t My heart refrained from the thing; left, relinquished, or forsook, it: (S, A, O, K:) like as one says, أُصَبَحَ قُلْبِي صَرِدًا اللهِ (TA:) the [lizard called] is spoken of as saying,

أَصْبَحَ قَلْبِي صَرِدًا • لَا يَشْتَبِي أَنْ يَرِدًا

[† My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drinh]. (O.) مرد (M, L, K,) or مِنَّ الرَّمِيَّةِ (A,) said of an مِنَّ الرَّمِيَّةِ arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness; expl. by نَفَذُ حِدّة : (Ṣ:) or it penetrated so that its extremity passed through; expl. by نَفَذَ حَدُهُ (L, K;) or صَرَدُ and so خَرَجَتُ شَبَاةً حَدِّه، aor. 2. (A. [See : and see an ex. in a verse cited ,صُرِّدُ and صُرِّدُ .K,) inf. n. صُرِدُ and صَرِّدُ (M, L,) [the latter inf. n. suggesting that one says also مرد,] said of an arrow, (M, K,) and of a spear and the like, (M,) It missed the object of aim: thus having two contr. significations: (M, L, K:) and اصرد also has the latter of these two said of a horse, aor. -, said of a horse, aor. -, [inf. n. صرد,] I He became galled in the place of the saidle: (K, TA:) [or he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls: (see and صرد:)] and, said of a camel, he had white fur growing in the place of a gall produced by the saddle, after its healing. (AO.) == See also 4.

2. تَصْرِيدٌ, (Ṣ, M, K,) in the giving to drink, (\$, K,) is The giving to drink less than satisfies thirst. (S, M, K.) One says, one He gave him to deinh less than satisfied his thirst. (M.)
And مُرَّدُتُ الشَّارِبُ عَنِ الهَاء I stopped short the drinker from deinking the water. (A.) And lle gave to drink a quantity] سَقَى سَقِياً غَيْرُ تَصْرِيدِ not less than satisfied thirst]. (A.) And صرد He stopped short the giving to drink before satisfying thirst. (A.) And صرد شربه He cut short, or put a stop to, his drinking. (TA.) And He made his beverage to be little in صرد شرابة mantity. (A.) · And accord. to the T, تُصْرِيدُ signifies The drinking less than satisfies thirst. (TA.) __ Also, (S, K,) in giving, (S,) The making to be little, or small, in quantity or number. (Ṣ, Ķ, TA.) Onc says, مرّد العُطَّاء † IIc made the gift to be little, or small, (M, A, TA,) á to him. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] i. c. وَلَيْلًا meaning رَنْ يَدْخُلُ الجَنَّةَ إِلَّا تَصْرِيدًا + They will not enter Paradise save in small number]. (TA.) = [Also, app., An arrow's Kalee, TA.) = And صرد said of barley and of wheat, It put forth its awn, but not its ears, though almost doing the latter. (El-Hejeree, M.)

(M ; الرُّمْتَ (M , L, K,) and اصرد السَّهُمَ . 4. and once; (M, L, K;) He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]: (S:) or to penetrate so that its exaremity passed through. (M, L, K.) [Sec صرد and صارد.] = See also 1, latter part.

is said to mean The experiencing of انصراد. cold. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Frcytag's " Arab. Prov." i. 357 : but أكام, there, should be إيادًام.])

(S, M, L, K) and مُرَدُ (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and أصريد (TA,) Cold, or caldness: (S, M, L, K:) or intense cold: (M, L:) فرد is a Pers. word, [originally سُرُد,] arabicized : (Ṣ, Ķ :) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says and صُرَد [A day of cold: or of intense صُرَد * A day of cold. (A.) _ For the former, see also مُردُ two places. __Also, the former, A high place in mountains; (AA, L, K;) being the coldest part. signifies also Pure, unmixed, unadulterated, or genuine; (Ṣ, M, L, Ḳ;) applied to beverage, (L,) such as is termed نبين, (S, L,) and to wine, (L,) and to anything. (M, K.) Onc says څنب صرد † An unmixed lic. (S, L.) And المنه من I love him with a pure, genuine, or sincere, love. (AZ, S, L.) __ [Hence,] + An army composed only of the sons of one father or ancestor: (L:) or an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]: (AO:) or, (M, A, L, K,) and مُرَدُّ (M, A, L) and مُرَدُّ (M, A, L) $(K,) + \Lambda$ great army; (K;) \uparrow an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate. (M, A, L.) = Sec also صُرَد, near the end.

صُرَدٌ sec صَرَدٌ, in three places : = and sec

لَيْلَةٌ صَوِدَةٌ An intensely-cold day; and يَوْمُ صَرِدٌ an intensely-cold night: (M, L:) [or] يُومْ صَرْدُ لا يَومْ صَرْدُ لا يَاحُ صَوْارِدُ إلى a cold day: (\$:) and رِيَاحُ صَوَارِدُهُ لا [old winds. • (Ḥam p. 596.) And أَرْضُ مُرُودٌ . (M:) the latter رَجُلْ صَرِدُ (S.) And بُجُرُومُ (i. c. the pl.) مَوْمَدُ A cold, or an intensely-cold, man: and a cold, or an intensely-cold, company of men. (M, L.) Sec also صُرد مصرًاد applied to milk, In a state of decomposition, (O, K, TA,) by reason of cold. (TA.) ___ فرد عَن شَي وِ † Abstaining, refraining, or desisting, from a

inf. n. as above, means † He abstained, refrained, and The act of scattering, or dispersing. (El- leaving, relinquishing, or forsaking, it. (M.) صرد = .صارد And see .صرد See also صرد applied to a horse, I Galled in the place of the saddle: (K, TA:) or, (L,) as also بمُصُودٌ (A, TA,) having a white place, or white places, on his back, produced by galls, (L, TA,) or having ou his hach white places, termed صردان, [pl. of صرد,] produced by hair growing in the places of galls. (A.) [And app. applied in a similar sense to a eamel : see صرد.]

A certain bird, (S, M, K,) above the size of the sparrow, (M,) having a large head, (K,) which preys upon sparrows: (T, K:) a certain bird, black and white, or party-coloured, (أَبْقُعُ,) with a white belly: (A:) a certain bird of the crow-hind, also called الواقى: (Msb:) the Arabs used to regard its cry, (L, Msh,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) there are two species thereof; one species is called by the people of El-'Iráh العَقْعَةُ [a name now applied to the magnie, corvus pica]; the other species, called الصُرَدُ البَهَهَام, [so in the L, but in my copy of the Mab, is the mild sort, which is found in Nejd, upon the trees called عضاه; it is never seen but upan the ground, [so in the L, but in my copy of the Mab, it is never seen upon the ground,] springing from tree to tree: (Sukeyn En-Numeyree, L, Mab:) when chased, and hard pressed, it is overtaken, ond utters a cry like that of the hawk: it preys upon sparrows: (Msb:) it is described by AHat as a bird black and white, or party-coloured, (i,i) with a white belly, and a back of a dark, or an asky, dust-colvur (أخْضُر), [or, as is said in the L. half white and half blach, found in trees,] large in the head and beah, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear: (Mgli, Msb:) some add to this that it is called النجون, because of the whiteness of its belly; and الأخطَب, because of the dark, or ashy, dust-colour of its back; and [a name now applied to the green mondpecher, picus viridis], because of its diversity of colour; that it is never seen but upon a branch ind so in the L,) or a tree, (Mgh, Msh,) and can scarcely ever, or never, be taken, (Msb,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh says that it is called been, [perhaps a mistranscription for , because black and white,] in the dim. form : (Msb:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is صردان: (S, M, Msb, K:) and the female is called . (Msh.) __ Also † A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the suddle; (M;) or octo signifies a white place produced by hair georing in the place of a gall; likened to the colour of the bird thus called: (A:) pl. صردان. (M, A.) And + A white place on the hump of a camel: (M:) or white fur growing in the place of a gall produced by the hitting the object of aim: see its part. n. مُصَرِّد.] thing; [[as though cold with respect to it;] saddle, ofter its healing: (AO:) pl. as above.

(AO, M.) _ And + A certain vein (As, M) beneath the tongue, (As,) or in the lower part of the tongue, (M,) of the horse. (As, M.) And الصُّردَان + Two veins, (Lth, Ks, S, M, L, K,) of a dark, or an ashy, dust-colour, (أخْضُوان, Lth, Ks, M, L,) in the lower part of the tongue, by means of which the tongue moves about, (Lth, Ks, L,) or penetrating within (پَستَبطنان) the tongue : (Ṣ, M. K:) or two veins, on the right and left of the tongue: (L:) or, as some say, two bones, which erect (يَقْيَمَانِ) the tongue. (M.) Yezeed Ibn-Es-Sa'ik in his saying

لله صُرَدَان مُنْطَلقًا اللّسَان

means ذَرِبٌ لِسَانُهُمَا for رَزِبَا اللِّسَانِ, as though he said لَهُ لِسَانٌ ذَرِبُ He has a long, or an unbridled, tongue; the phrase that he uses being pleonastic]. (S.) __ Also, (M, L,) or مرد , (so in the K,) and مُرَدُّ which is the more known, (TA,) A nail in a spear-head, (M, L, K,) by means of which the shaft is fastened to it. (L, K.*) _ Accord. to Sh, فَتُتَ صُرُدُهُ means He opened his mind, so as to reveal his secrets. (TA [But this is perhaps a mistranscription, for ([.صرة عود : صرره

[pl. of صُردُ and, agreeably with analogy, of صُرِدُ see مُرِدُ and صُرَادُ

: sec صُرِيد . __ Also Hoar-frost, or rime; فراد (TA.) _ Sec also مُرَادُ

[app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without 5;] A female animal, (M,) or a eve, (K,) injured, (M, K,) and emaciated, (M,) by cold: pl. صرائد: (M, K:) on the authority of IAar. (K.)

Coll and humid clouds in which is no water: (Aş:) or cold and humid clouds which : صُرِيدٌ الله mind carries away; as also (M:) or thin clouds in which is no water; (S, (K;) as also پُردی (K) and پُردی (L, TA.)

: see what next precedes, in two places.

see its fem., with ة, voce صُرِد. = Also, رَصْرِدٌ ♦ (S, A, L, K,) and مُصْرَادٌ ♦ (S, L, K,) and مُصْرَادٌ • (A,) An arrow that has passed, or of which a part has passed, through the animal at which it has been shot; syn. نَافذُ: (Ṣ, L, K:) or of which the extremity only has passed through: when part of the arrow has passed through, it is termed نَافَذُ; and when the whole has passed through, مَارِق (A.) And نَبْلُ صَوَارِدُ Arrows of which the extremities have passed through the animals at which they have been shot. (A.)

More [and most] cold; or more [and most] affected by cold : = and More [and most] transpiercing. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.])

see what next follows.

مصرد (Ktr, L,) or مصرد, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) An arrow missing the object of aim. (Ktr, L, K.) [See also مصرد.]

Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) - And Given little to drink: or + given a small gift. (S.) == See

مُصَرِّدُ An arrow hitting the object of aim. (Ktr, L.) [See also مُصَرِّد.]

مصراد A wind (ريح) cold; or intensely cold: or accompanied by cold and humid clouds. (IAnr, M.) __ Also, and صُرد (T, S, M, K,) A man quickly sensible of cold; (S;) weak in enduring cold; (K;) impatient of cold. (T, M.). And the former, Strong in enduring cold. (K.) __And A land without trees, and without anything (K, TA) of herbage. (TA.) = See also

A man vehemently angered or enraged : (K:) and so مُصْطَرِّ, without . (TA.)

أَسُواط A long sword : a dial. var. of سُواط [q. v.].

مراط (S, K,) بسراط A road, or way; as also صراط which is the original; (TA;) and زُرَاطٌ: (\$:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temcem make it masc. (Ş and Mşb voce زُفَاق, q. v.) الصّراط , also written with سراط , is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some malking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lower your eyes until Fatimeh, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) puss over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip.

. مُسرَط and مصرَط see مُصرَط

1. مُرْعَهُ , nor. -, inf. n. مُرْعَهُ (Ṣ, O,* Mṣb, K) and , (S, O, K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (S, O,) and مصرع, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Msb,) He threw him down, or prostrated him, on the ground; (O, L, K, TA;)

said of a beast, [the pronoun referring to the rider,] meaning It threw him down. (TA in art. الْمَنِيَّةُ تُصْرَعُ الحَيُوانُ ,Hence the saying .قبص [Death prostrates the animal]. (TA.) And مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيْحُ i. e. [The similitude of the believer is as the fresh, or juicy, plant of seedproduce,] which the wind bends at one time, throwing it from side to side, [and straightens at another.] (TA, from a trad.) And صرِعَ الشَّجَر The trees were cut and thrown down. (TA.) ___ See also 3. _ [Hence also,] صُرِعَ He was affected with the disease termed [expl. below]. (Msh.) And He (a man) was affected with diabolical possession, or madness; inf. n. صرع. (TA.) Sec also 2, in two places.

2. مُرْعهُ,] He threw him down or prostrated him, on the ground, vehemently; namely, a man. (Ķ.) اباب الباب (K,) inf. n. as above, (TA,) He made the door-way to have what are termed مصراعان [i. c. a pair of folding doors]; as also مرعه الله (K,TA.) __And [hence,] the made the poetry to have what are termed مِصْرَاعَانِ; as also مُصْرَاعَانِ: (K, TA:) تَصْرِيعُ البَيْتِ مِنَ or (\$,) التَّصْرِيعُ فِي الشِّعْرِ or مصراع (TA,) is the making the first الشعر [meaning hemistich] to rhyme [like the second]; (S;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: of the door-way.

3. أَصَارَعْتُهُ فَصَرَعْتُهُ ﴿ إِنَّ إِنَّهُ اللَّهِ اللَّهُ اللّ the former مُصَارَعَة and صَارَعَة, (Msb, TA,) I wrestled with him, each of us endcavouring to throw down the other, [and I overcame him in doing so, or and I threw him down.] (TA.)

5. تصرع له He became lowly, humble, or abased, and abashed, to him; as also تضرع: (Az, TS, TA:) or the lowered, humbled, or abased, himself to him : one says, مَا زِلْتُ أَتَصَرَّعُ لَهُ and إِنَّهِ and I [I ceased not to lower, humble, or abase, myself to him] حتى أَجَابَنِي [until he answerod me, or yave me his assent]. (Z, TA.)

6. تصارعوا They wrestled, one with another, endeavouring to throw down one another; and they اصطرعا ♥ [signifies the same; or] اصطرعوا ♥] two wrestled, each endeavouring to throw down the other. (TA.)

7. انصرع [He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the (.جأث .K in art.

8: see 6, in two places.

an inf. n. of 1. (Ṣ, Mṣh, Ķ.) __ Also, [as a subst., Epilepsy, or fulling sichness: and sometimes, app., ecstatic catalepsy; a sort of trance into which a person falls:] a certain disease, (\$, O, Msb, K,) well known, (S, O,) resembling namely, a man. (T, TA.) And مَرْعَتُهُ is also madness, or diabolical possession, (Msb.,) accord. to the Ra-ees [Ibn-Seend, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بطون) of the brain and in the ducts of the [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous Like [or humour], whereby the [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) \Longrightarrow Also A sort, or species: and a state, condition, or manner of being: syn. فَنْ and فَرْبُ : (Ṣ, K:) of a thing: (K:) and of and فرب : and likewise فرع and so فرع (TA:) [see also أَصْرِعُهُ] pl. [of mult.] وَمُرِعُهُ (Ş, K) and [of pauc.] أَصْرِعُ (K.) One says, هُو ذُو بُونَيْنِ (i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbad, Z, O, K.) And I left them changing from state to state. (Ibn-'Abbad, O, K.) And بلامر صرعان, meaning طرفان [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) _ See also out, in three places. Two camels of which one comes to the mater when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) -And [hence, perhaps,] الصَّرْعَان signifies The night and the day; (K;) [and] so الصرعان , with kesr, like الصرفان: (TA in art. مرف :) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صرع: (Ṣ, O, Ķ:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العُصْرَان; (Ş and K in explanation of زالأُبرَدَانِ) and some assert that it is formed by transposition from العصران: (TA:) or the two extremities of the day. (A, TA.) And one says, اتيته صرعى I came to him in the morning and evening; or between daybreah and sunrise and between sunset and nightfall. (Ṣ, O, K.) And لقيته صرعى I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

> ڪَأَتَّنِي نَازِعُ يَثْنِيهِ عَنْ وَطَنٍ صَرْعَانِ رَائِحَةٌ عَقُلْ وَتَقْيِيدُ

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Aboo-'Alee relates it, المُعْمَانِ, [as a partial substitute for chiral of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is مُوعَادُهُ [his morning and evening]. (TA.) — One says also, اهَوْ صَرَعُ كُذَا [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

an inf. n. of 1. (Ṣ, Ķ.) = And i. q. مَصَارِعُ. (Ķ.) See the latter in two places. =
See also صُرِعُ, former half. [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلُانِ حَاجَةُ فَانْصَرُفْتُ وَمَا أُدْرِي عَلَى مَرْعَى أُمْرِهُ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. c., his affair, or case, did not become apparent, or clear, or known, to me. (Ṣ, O, Ķ.*) And a poet says,

فَرُحْتُ وَمَا وَدَّعْتُ لِئُلِّنِي وَمَا دَرَتْ عَلَى أَيِّ صِرْعَىٰ أَمْرِهَا أَتَرَوَّحُ

[And I went, and bade not farewell to Leylà, and she hnew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (Ṣ, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — See also مرفق, in the middle of the paragraph. — Also A like; a similar person or thing; and so أصرف (O, K.) One says, أصرف (Ṣ, O) and أسمنان (O, They two are likes: (Ṣ, O:) and so أصرف and أسمنان, &c. (Ṣ.) And منزع and أسمنان, &c. (IAnr, TA.) — And A strand of a rope: (O, K.) and so ضرف (O.)

A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also مُونَى ... And A state, or condition: (O, K:) so in the saying, [He does it in every state, or condition]: (O:) [see also وَمُونَى اللهُ وَاللهُ عَلَيْكُ فِي كُلِّ صَرَعَةُ إِلَى اللهُ عَلَيْكُ فِي كُلِّ صَرَعَةُ وَاللهُ وَاللهُ عَلَيْكُ فِي كُلِّ صَرَعَةً وَاللهُ عَلَيْكُ فِي كُلِّ صَرَعَةً وَاللهُ وَاللهُ عَلَيْكُ فِي كُلِّ صَرَعَةً وَاللهُ وَاللهُ عَلَيْكُ فِي كُلِّ صَرَعَةً وَاللهُ وَاللّهُ وَاللّهُ

One who is often thrown down, or prostrated, by men. (K.)

A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, K, TA:) a word similar to عناه عناه عناه المسلمة (S.) Hence, (K,) one says, عناه المسلمة (S.) Hence, (K,) one says, المسلمة (S.) [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, مُنْ الصَّرَعَة , which means the good manner of the single suffering of prostration. (K, TA. [See also Freytag's Arab. Prov. i. 623.])

One who throws down, or prostrates, others; (S, O, K;) as also وريع and المربع : (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so ♦ مُرَاعَةٌ \$ (S, O,) and صُرَاعَةً (with damm and teshdeed, mentioned by Ks: (O:) or المربع signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also أمبر and أمبر , the latter like مربع [in measure, but this I think doubtful, probably added from finding صرّعه mistranscribed]: or مريع v, accord to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the مُرْعَدُ among you? they said, Him whom men will not throw down: and he said, He is not such, but is the who governs himself on the occasion of anyer: or, as some relate it, + the forbearing on the occasion of anger, (O, TA.*)

One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. مُرع (K.)

i. q. ۱ مُصْرُوعُ i. q. مُريعُ [meaning Thrown down, or prostrated, on the ground]: pl. مرغى. (O, K.) _ [And i. q. v مصروع meaning (as the latter is expl. in the Msb) Affected with the disease termed مصروع ب , q. v.] _ And [i. q. ب صروع meaning] Affected with diabolical possession, or madness. (TA.) — Onc says also, بَاتَ صَرِيعُ الكَأْسِ I [He passed the night prostrated by the influence of the wine-cup]. (TA.) _ And مُعْرَعُاتِ مُعْرَعُاتِ اللهِ and مُعْرَعُاتِ اللهِ and مُعْرَعُاتِ اللهِ [and laid prostrate]. (TA.) And نَبَاتُ صُرِيعُ 1 A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُصْنْ صَرِيعْ A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Msb:) and [in like manner] onc says المُصْرُوعُ and وعُصْنُ مُصْرُوعٌ and is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read مُصَرِّع [which has a similar meaning. (TA. [Sec EM p. 157.]) __ صريع also signifies + Slain: from the same word as applied to a branch and expl. above: pl. صرعى. (Msb.) _ And A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning. the teeth [i. e. مَسُويك are made of it] : pl. وصُرُعُ: (K, TA: [the pl. is thus in the L; but in some copies of the K :]) or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the the : صُرْعَانَ q. v.]; and the pl. is بَشَاهِ the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with . (TA.) _ Also ! A bom from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA:) or this [latter] is only called صَريف . (TA.) And A whip, in like manner, (S, O, K, TA,) from which nothing has been pared off. (TA.) Sec also مُسْرِعَة.

The quality of throwing down, or prostrating, vehemently. (TA.)

. صَرَعَة عاد : صَرَاع

in four places. صَرْعَةُ sec

in two places. صَرَعَةُ

صَرَعَةً act. part. n. of 1: pl. صَارِعًا and صَارِعًا A people, or party, who throw قُومٌ صَرَعَةً down, or prostrate, those with whom they wrestle. (TA.)

A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (Ş, O, K:) [۱۱. مُصَارِعُ [And + 1 place of slaughter: for] مُصَارِعُ القُومِ signifies the places of slaughter of the people, or party. (TA.) = Also an inf. n. of 1 [q. v.]. (S, O, K.)

مَصْرَاعُ 800 : مَصْرَعُ

[pass. part. n. of 2, q. v.]. One says, I passed by slain persons مَرَرْتُ بِقَتْلَى مُصَرِّعَينَ thrown down, or prostrated, on the ground]: with teshdeed because relating to many objects. (S.) _ See also صريع, in two places.

Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, * Mab, KL:*) either one of what are termed the مِصْرَاعَانِ of a door or door-way: (S, Msb:) مصراعا باب mcans two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. c. hetween them]: (T, O, K, TA:) [and in like manner, مَصْرَاعًا سِتْر (occurring in the \$ in urt. micans the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the of a door [or curtain] is also called its مُصَارِبِعُ is مِصْرَاعُ (TA:) the pl. of مَصْرَعُ (MA.) — Hence, the مِصْرَاعُ in poetry; (Ş;) † A hemistich: (MA, KL:) [this is the general in a more restricted sense,] مصراعان in poetry means a single verse [i. c. a pair of hemistichs] having two rhymes: (T, O, * K, * TA:) [using it in the latter sense, i. c. as meaning a rerse of which the former hemistich rhymes with the latter, which is app. the primary signification,] are the two doors مصراعات are the two doors of the ode, like the amount of the house, or chamber, or tent: and he says that the derivation

of the word is from الصرعان meaning "the two extremities of the day." (TA.)

in four places; where it is stated that مَصَارِع is said to occur as a pl. thereof; the reg. pl. being مُصَارِيعُ

One who wrestles with another, endeavouring to throw him down; as also vou: you say, ا مُمَا مِعْانِ i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, TA.)

signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or bach; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so أَصْرَفُهُ (TA.) You say, مُصْرَفُهُ (M, رِعَنْ سَنَنه . Mab, TA,) i. e. مَسْرَفَهُ عَنْ وَجَّبِهِ (TA in art. وجعه,) aor. -, (M, Msb, K,) inf. n. صَرَف, (M, Mah,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And صَارِف لا نَفْسَهُ عَنْ meaning صَارِف اللهِ السَّلَى، السَّلَى، away, or back, from the thing]. (M.) And I turned the man away, or صَرَفْتُ الرَّجُلُ عَنِّي buch, or I averted him, or repelled him, from me]. (S.) And صَرَف الصّبيّان He dismissed the boys, or sent them away, syn. قُلْبَهُمْ, (S, K,) from the school: (K:) or مَرَثْتُ الصَّبِي I let the boy go his way; and in like manner, الرَّجِيرُ the hired man. (Meb.) And صَرَفَ ٱللهُ عَنْكَ الأَّذَى [Muy اصطرف ا (S.) And اصطرف ا (God avert from thee harm] صَوْفَهُ meaning (سفى and سفو K in art) وَجَّهَهُ i. c.] He turned away his face. (TK in that art.) in the Kur [ix. 128], means God, مُرَفَ ٱللهُ قُلُوبَهُمْرُ hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from helief. (Bd.) And سَأْصُونُ عَنْ أَيَاتِي, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, صَرَفَهُ إِلَى كَنَا turned him (i. e. another man, or the like, as in the Kur xlvi. 28), or it (for ex. his mind or intention), to such a thing.] _ [Hence,] مُعرَفُ الْكُلْمَةُ (TA,) inf. n. مُوزَّف, (O,) He declined, or inflected, the nord [i. c. the noun] with tenween. (U, TA.) See also 2. __ [Hence, also,] الصّرف means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (يُصْرَفُ thereby from one metal to another. (M.) You Bay صَرَفَ الدَّرَاهِم IIe exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenars. (Mgh.) And صَوَفْتُ الذَّهَبُ بِالدَّرَاهِمِ Iexchanged, or gave in exchange, the gold for dirhems: (Msb:) and الدَّرَاهِمَ بِالدَّنَانِيرِ [the dirhems for deenars]. (S.) - It is said in a trad. respect-أِذًا صُرِفَت ,[or the right of pre-emption] الشَّفْعَة ing i. c. When the roads thereof are (Lth, TA,) or of any female animal of prey, but

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is صُرَف (TA.) __ You say also, صَرَفْتُ الهَالَ I expended the pro_ perty; (Mab;) [and so وصرّفتُه for] (التّصُويفُ perty; (Mab , (M, O, فِي البِيَاعَاتِ (O,) رَتَصْرِيكُ الدُّرَاهِمِر M,) or K,*) means the expending of money [in the purchase of articles of merchandise]. (M, O, K..) I embellished the speech صَرَفَتَ الكَلَامَ And ــ [app. by distorting it, or otherwise altering it]; and صُرِقتُه has a similar, but intensive, meaning: (Mab:) or صُرِفُ الحَدِيث means the embellishing of discourse, or speech, (A'Obeyd, S, M, O, K,) by adding in it, (A'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner صَرِّفُ الْكَلَامِ: (K: [of which see another explanation voce in picces الصَّرَّف and is [said to be] from الصَّرَّف of money, meaning "the superiority of one over another in value." (O, K.) _ مَرْفَ لِأَهْلِهِ _ [ns sec 8. [See] : أَصَرَفَ نَفْسَهُ لِأَهْلَهِ sec 8. (M, O, K,) صَرَفَ الشَّرَابَ = helow.] صَرَفَ inf. n. صُرُوف, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also the last mentioned by Th. , - , (K, TA,) aor. مَرَفُ الخَمْرَ M, TA.) aor. مَرَفُ الخَمْرَ inf. n. صُرِف, (TA,) [or perhaps this should be as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so التَّصْرِيفُ or (,S, O,) رتَصْرِيفُ الخَمْرِ [for] ; صُرَّفَهَا الْ في الخمر, (K,) signifies the drinking of wine unmixed. (S, O, K. [Freytag has erroneously expl. صَرَف as meaning simply He drank wine.]) == , (Ṣ, O, K,) aor. - , (Ṣ, O,) inf. n. صَرَفَتِ البُكْرَةُ صريف, (S, M, O, K,) The sheave of the pulley raused a sound to be heard on the occasion of the صريف drawing of water : (S, M, O, K :) and the of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] of the door, (M, K,) and of the writingreed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, * K;) and so that of the tush of the camel: (K: [ونابُ البَعير in the CK is a mistake for وناب البعير:]) one says of a man, and of a camel, صَرَفَ بَنَابِهُ M, TA,) and مُصَرَفَ بِنَابِهِ (TA,) aor. - , inf. n. صُريف, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the صُريف of the stallioncamel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the of the stallion is from briskness, liveliness, صريف or sprightliness; and that of the female, from fatigue. (As, TA.) [But] ____ صَرَفَت ___ (IAnr, S, (S, M, O, K,) aor. - , (S, M, O,) inf. n. صُرُوف (S, M, O, K) and صَرَافٌ, (Lth, Lh, IAar, S, M, O, K,) said of a bitch, (S, O, K,) or of any female liaving a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow,

2. التَّصْرِيكُ [in its primary acceptation is like in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies The turning of the winds (Lth, O, K, TA) from one state or condition, to another; (U, TA;) or from one direction, or course, or may, to another; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the Kur-án; (Lth, TA;) the making of the winds to vary, or differ; and so of the clouds; (M;) the changing of the winds to south and north [&c.] and hot and cold [&c.]; (Jel in ii. 159, and xlv. 4;) or the making of the winds to be south and north, and east and west, and to be of various sorts in their hinds: (TA:) or تُصْرِيفُ signifies [the varying, or dirersifying, of the verses of the Kur-an, by repeating them in different forms; or] the making of the verses of the Kur-an distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlvi. 26]. (O, K.) __ It signifies also The deriving one word from another [bu modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like الصُّوف) and the conjugating of verbs]. (O, K.) [The science of علَّمُ in language is commonly termed علَّمُ .] __ In relation to property, or money, see 1, near the middle of the paragraph. __ And in relation to speech, see 1, near the middle of the paragraph. _ One says also, صرّف الشّيء, (M,) inf. n. as above, (TA,) meaning He employed the thing in other [i.e. more] than one way; as though he turned it from one way to another way. (M, TA.) __ And [hence,] صَرَّفْتُهُ فِي الأُمْرِ (K,) or في أمرى, speaking of a man, (S, O,) i. q. meaning I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or + I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., تصرف, is said to be as signifying الحيلة, and is expl. as syn. with احتال: but the former meaning is the more common: and it is also used as meaning simply I employed him in the managing of the affair, or my affair]. (K.) _ [Hence also, صرّف الشّرَابُ Ile exercised the horse.] الفُرسُ and صرف الخبر see 1, latter half.

3: see 1, third sentence. — The inf. n. مُصَارِفَة signifies also + The dealing, or buying and selling, with any one بَصُرُف [app. meaning with art or artifice or cunning, or it may perhaps mean in the exchanging of money: see [صَيَرُف], (KL.) Bk. I. 4. اصرف الشَّرَابَ see 1, latter half.

5. تصرّف [quasi-pass. of 2: thus,] said of a mun's face, It turned about; or was, or became, turned about; syn. تقلّب. (Jel in ii. 139.) _ And It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way. (M.) رفی اُمْرِی (K,) or رَصِرَّف فِی الأَمْرِ [Hence,] بِی اُمْرِی (K,) or رَصِرَّف فِی الأَمْرِ (S,) quasi-pass. of مَرَّفْتُهُ فِيهِ syn. with تقلّب [meaning He acted in whatsvever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my offair; or he was, or became, employed to do so]: (إلحيلَةُ as signifying الصَّرْفُ as signifying (S, M, TA;) i. e. it means ! [he practised versatility, or] he used art or artifice or cunning, in the affair, or in my affair; syn. احتال. (TA fand in like manner Bd in xxv. 20; but the former meaning is the more common: see also 8].) [It is also used as meaning simply He employed himself, or was employed, in the managing of the offair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] - [Hence also, said of a horse, He was exerciscal.]

7. انْصِرَافْ, (Ṣ, M, O, Ḥ,) inf. n. انْصِرَافْ (O,) and مُنْصَرَفْ is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of مُرَفّه (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying It [or he] turned, or ment, away, or back, from its [or his] may, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom: (M:) [or shifted from one state, or condition, to another: (see 1, first sentence:)] or i. q. انگف so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is انگفا [i. e. he, or it, reverted, or returned; or was, or became, turned away or back]; agreeably with what is said in the O. (TA.) لُمْ ٱنْصَرَفُوا in the Kur [ix. 128] means Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard. (M.) __ [Accord. to Golius, it signifies also It ran in a small stream; or the like; for he explains it as meaning "manavit:" but for this he names no authority. Said of a noun, it means It was inflected, or declined, with tenmeen.]

8. اصطرف إلا الله sought, sought after, or sought to gain, sustenance or the like, (M, TA,) and used art or artifice or cunning [in so doing]; (M;) for his family, or household; (M, TA;) as also أصرف (as though صرف (as though meaning صرف نفسه لأهله (M:) or he used art or artifice or cunning (صرف نفسه لأهله seehing of gain: (O, K, TA:) or [meaning thus] you say, اصطرف في طلب الكسب (S.) = It is also trans.: you say, اصطرف الدراهم الدراهم الموادد والموادد والم

10. استَصْرَفْتُ اللهُ الهَكَارِهُ (Ṣ, O, K) I begged God to avert from me the things, or events, that are objects of dislike or hatred. (O, K.)

[as an inf. n.: see 1]. ___ Used as a subst., The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. sigmeaning مَدْنَانُهُ بِهِ, (Ş, M, O, K,) and نَوَائبُهُ (S, O, K,) or حَوَادِثُهُ (Mub;) because it [i. c. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the skifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is مُرُوفٌ. (M, M,b.) In the phrase الله صَرْفُ نَوَاهَا, in a verso of Sakhr-el-Ghei, [1Sd says,] he has made it fem. because of its dependance upon النَّوى (which is fem.; as though the meaning were The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem. :] or the meaning is, قَدْ بَعْدَتْ about of her course that she has taken has become far-extending; صُرَف being thus used as an inf. n.; for the Arabs sometimes make the inf. n. أُوجَعَنى saying أُوجَعَتْنى ضَرْبُكَ as well as أُوجَعَتْنى ضَرْبُكَ (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his Expos. of the Poems of the Hudhalees, p. 14 of the vol. edited by Kosegarten.) - Also Repentance. (S, M, O, Msh, K.) [See a phrase below, in which this and other meanings are assigned to it.] ___ And Ant, artifice, or cunning. (Yoo, S, M, O, K, TA.) Hence, in the Kur [xxv. 20], And they are not able يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means and they are not able to arert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves. (O, TA.) - And Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Msb, K,) and of a deenar, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Msh,) or in value; (M, Mgh, O, K;) as in the saying, بَيْنَ الدَّرْهُمَيْنِ صَرَّفُ [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, لَهُ إِن لَا يَعْرِفُ صَرْفَ الْكَلَامِ as in the saying فُلَانٌ لَا يَعْرِفُ صَرْفَ الْكَلَام Such a one knows not the excellence of speech over other speech: (O:) and [in like manner] one says, There is, or pertains, to this, فَذَا صَرَّفَ an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows. (1), K.*)___ And The night; and the day: (K:) [because of signifies the night الصُّوْنَان [: their interchanging and the day; (Ṣ, O, Ķ;) as also الصَّرْفَان ([K;) the latter accord, to Ibn-'Abbad; (O;) like الصَّرْعَان, with kesr also [as well as with fet-h]. (TA.) _ In the saying (S, M, O, Msb) of the Arabs, (M,) or of the Propliet, (O, Msb,) in a رَ يُقْبَلُ مِنْهُ صَرْفُ وَلَا عَدُلْ (K,) وَ عَدُلْ وَرَا عَدُلْ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَا

nor عُدُل shall be accepted from him], (Ş, M, O, M, b, by صُرِف is meant repentance; (S, M, O, Msb, K;) and by عُدُل, ransom: (M, Msb, K:) or by the former, art, or artifice, or cunning; (Yoo, S, M, O, K;) and by the latter, ransom: (M:) or by the former, acquisition of gain; and by the latter, ransom: (K:) or by the former, a supererogatory act; (A'Obeyd, M, O, K;) and by the latter, an obligatory act: (A'Obeyd, M, K:) or vice versa: (K:) or by the former, meight; and by the latter, measure: (M, O, K:) or by the former, deviation; and by the latter, a right, or direct, course: (IAnr, M :) or by the former, مَا يُتَصَرِّفُ فِيهِ [app. meaning an evasive artifice]; and by the latter, a like: (Th, M:) or by the former, value, or price; and by the latter, a like; the saying originally relating to the bloodwit (الدية): one ه بَهُمْ مَوْنًا وَلَا عَدْلًا, i. e. They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العُدل with them; and when they took a bloodwit, having turned from the blood to another thing, that was ضرف, i. e. then the saying : صُرَف then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صُرف is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)

: see its dual in the next preceding paragraph, near the middle. . Also Pure, unmixed, or free from admixture; (S, M, Mgh, O, Mab, K;) applied to wine, (S, M, O, M, b, K,) or beverage, as meaning unmixed, (S, M, O, Msh,) and so مَصْرُونَ , (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mab) as meaning free from turbid foulnesses: (Mgh, * Mab:) and * صُرِيفُ likewise signifies anything having in it no admixture. (TA.) And A certain dye, (Msb,) a red dye, (\$, O, K,) with which the thongs, or straps, of sandals are dyed, (S, O,) or with which the hide is dyed: (Meb:) or a certain red thing with which the hide is tanned (يُدْبَعُ [perhaps a mistranscription for يُدْبَعُ [). (So in a copy of the M.)

One of the Mansions of the Moon; [the Twelfth Mansion;] a single very bright star, [\$ of Leo,] (S, O, K, and Kzw in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kzw;) over against, , so in my copies of the \$,) or following, (O, K and Kzw ubi supra,) الزبرة; (Ş, O, K, Kzw;) [i. e.] it is a single star behind the of the Lion; (M;) it is on the hinder part of the tail (زَنَب) of the Lion; [wherefore it is called by our astronomers Deneb;] and is also called the , which means the sheath of the penis, of the Lion: (Kzw in his Descr. of Leo: [in the S and O, erroneously, "the كُلُب of the Lion:"]) [it (O, K:) or it is the [sort of dates called]

rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O.S.; and set aurorally on the 9th of March: Ibn-Kunásch says, (M,) it is because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. c., correctly, lit is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Deser. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. نَابُ الدَّهْرِ الَّذِي [called] is [called] (M.) نَابُ الدَّهْرِ الَّذِي يَغْتَرُ (Ibn-'Abbad, O, K,) or يَغْتُرُ (Ibn-'Abbad, O, K,) or عَنْهُ [The dog-tooth of time, or fortune, which it shows smiling]: for when الصرفة rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that الصُّرْفَة is called by the Arabs نَابُ النَّمْرِ [the dog-tooth of لِأَنَّهُ يَقْتُرُ عَنِ البَّرْدِ وَعَنِ الحَرِّ فِي [time, or fortune, [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) also signifies A certain kind of bead (خُرزة); (Lh, S, M, O, K;) mentioned amony those by means of which men are capticated, or fascinated, or restrained by women from other women; (S, O, K;*) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) And A bow having upon it a black mark or spot (شَامَةُ سُودُاً), the arrows of which, when they are shot, will not hit the object of aim. (U, K.) mcaning I مَكَلِبْتُ النَّاقَةَ صَوْفَةً, mcaning milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow. (O, K.*)

الصَّرَفَانُ Death; (M, K;) a name of death. (IAar, O.) مَانُ signifies Lead; syn. صَرْفَانُ (Ṣ, Mṣb, K:) or رَصَاصُ قَلْعِيُّ [q. v.]: (M:) and (K) accord. to Ibn-'Abbad, (O,) copper; syn. نَحَاسُ. (O, Ķ.) = And Λ sort of dates; (S, M, O, Meb;) a heavy sort of dates: (K:) n. un. with 5: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that is a red date, like the صَوْفَانَة, (M, O, Msb,) but (M, O) hard to be cherved, (M, O, K,) tough, (M, O,) and the heaviest of all dates: (M, O, Mab:) persons having households and slaves and hired men provide it, because of its satisfying in the O, referring لجراتها in the O, referring in copies of the K, and لِجَزَاتَهَا in copies of the K, and which is evi, الجَزَائها in the CK, I read لجزايتها dently the right reading, and agrees with what here follows,]) and its standing in great stead:

[q. v.]: (K:) AHn says, En-Nowshajanee told me that the صُرْفَانَة is [called] الصَّيْحَانِيَّة in El-Hijáz, and in like manner its palm-tree. (O.) is one صَرَفَانَةٌ رِبْعِيَّهُ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّيَّةِ of their proverbs [expl. in art. ربع]. (AḤn,

مَوْفَى A camel of a certain excellent sort; (M, O, K;) a rel. n.: (O, K;) or it is correctly with q. v.]: (O:) some say صَدَفِيَّ إِنَّ (O,* K;) ; د that it is with ; and this is the right. (M.)

A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth. (Ṣ, O, Ķ.)

inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (Ş, M, &c.) = Sec also صِرْف. _ Applied to milk, (S, M, O, K,) Just milhed; (K;) brought away from the udder while hot, (S, M, O,) when milhed. (S, O.) _ Also Dry ____ [or palmbranches]: n. un. with 5: (AHn, M:) [i. e.] significs a dry سُعُفَة. (K.) And AḤu signifies, الصّريفُ signifies, (M, O,) in one place, (M,) (M, O, K,) as some assert, (O,) What has become dry, of trees; (M,O,K;) like الضّرِيعُ; (M;) called in Pers. حُذْخُوش, (so in copies of the K, in the CK مُدْخُوش, and in the O all app. mistranscriptions, for I find الخَذْخُوش nothing like them in Pers. except partially, i. e. meaning "dry," like خُوش and also called [in Arabic] القَفْلَةُ [the tree that has become dry]. (O.) [See also صُرِيعٌ, with the unpointed ص.] = Also Silver: so in a verse cited vocc إنّ (page 107, third col.): (ISk, S, O:) or pure silver. (K.) = See also the next paragraph.

🖮 : see the aext preceding paragraph. Also A thin, round cake of bread; syn. وقاقة: pl. and [coll. gen. n.] أَصْرِيفٌ ♦ and [coll. gen. n.] صُرُفٌ

S, O, K,) a صُريغُونُ Wine of خَمْرٌ صَريفيَّةُ place, (S. O.) i. c. a town, (O.) in El-'Irak, (S. O,) in the Sawad of El-'Irak near 'Okbara; (O, TA;) not, as it is implied in the K, from another of the same name in Wasit: (TA:) or, as some say, wine just taken from the (or jar]; like [as one says] . لَبُنْ صَرِيفٌ (O, K.)

. عَارِفْ and sec also : صَارِفْ see : صَارِفْ

see the next paragraph.

[act. part. n. of 1: as such having, among other meanings, the meaning of Grating, or creaking; or making a grating, or creaking, sound: and so v صُرَّاف, but properly in an intensive sense; for] the dual of صُرَّافُ is used by the poet Aboo-Khirásh as meaning two thongs of a sandal that make a creaking sound: (M:) [and likewise means making a creaking sound صريف ا with the teeth: so accord to Freytag, from Jereer.] One says, مَا فِي فَهِ صَارِفَة, meaning He has not in his mouth a canine tooth [lit. a makes a grating, or creaking, sound]. (M.) = affair.] See also 1, last sentence.

. see تَصَارِيثُ below. وَصَوَارِثُ pl. عَارِفَةً

One who practices art or artifice or cunuing, in the disposal, or management, of affuira; (Ṣ, M, O, Ķ;) as also پُونُونِي (Ṣ, O, K;) which latter is applied by the poet Suweyd Ibn-Abec-Kahil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

[And a cunuing, sharp tougue, like the edge of the sword, what it touches it cuts]. (S, O.) - See also what next follows.

صَرَّافُ i. q. أَصَرَّافُ i. q. أَصَرَّافُ i. q. أَصَرَّافُ أَنْ إِنْ مَثْرَفِي رَاهم (K,) and so مُرْزَفٌ (M, Msb, K,) i. c. A money-changer; (M, Msb, TA;) except that has an intensive signification [app. as meaning a shilful money-changer, and hence it is often used in the present day as meaning a banker]: (Msb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations arc from التَّصَرُّف (Ş, O,) or from المُصَارَفَة (M,) or from صُرُف meaning "excellence," or "superiority," of one dirliem [or deenar] over another, (Mgli, and Msb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is صَيَارِفُ (S, M, O, K) and صَيَارِفُ (M) and مُعَارِيفُ, this last occurring in poetry, (S, M, O, K,) by poctic license, for the sake of the measure. . صَيرَف See also صَيرَف.

The [صَارِفَةُ * pl. of صَوَارِفُهَا and تَصَارِيفَ الأُمُورِ varieties, or vicissitudes, of affairs or events. (M, TA.)

A place of turning away or back : [see وَلَدُ ,[hence, in the Kur [xviii. 51] : مُنْصَرَفُ TA,) meaning [And they shall, يَجِدُوا عَنْهَا مَصْرِفًا not find] a place to which to turn away, or back, from it: (Bd, Jel:) or, a turning away, or back, from it: (Bd:) pl. مُصَارِفُ. (TA.)

[pass. part. n. of 1: see its verb: _ . عبرت and] see مُنْصَرِف and] see مُنْصَرِف

i. q. مُتَمَرَّفُ [as meaning Place, or scope, or room, for free action]. (A, voce سُرُب [q.v.]; and so in the Fáïk.)

is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to ظُرُفٌ مُتَصَرِّفٌ] ـــ (.قُدُ TA, voce] جَامِدُ and طَرْفٌ غَيْرٌ مُتَصَرِّفِ signify the same, respectively, as ظُرُفْ غَيْرُ مُتَمَكِّنِ and ظَرُفْ مُتَمَكِّنُ see means A factor, an وَكِيلٌ مُتَصَرِّفٌ مكن agent, or a deputy, who acts according to his own

is a n. of place, [meaning A place of turning away or back, like مُصْرِف,] as well as an inf. n. [of 7]. (S.)

and غَيْرُ مُنْصَرِفِ denote the two different sorts of nouns, (O, K,) meaning, respectively, and غَيْرُ مُصْرُونِ,] Inflected, or declined, with tenween, and not so inflected or declined. (O, TA.)

1. مُرَمُهُ, (Ṣ, M, Mgh, Mṣb, K̩,) aor. عَرَمُهُ, (Ṣ, M, Mṣb, K̩,) inf. n. مُرَمُهُ (Ṣ, M, Mṣb, K̩) and مُرْمُ (M, K,) or the latter is a simple subst., (M, Msb,) Ile cut it, syn. قُطُعَهُ, (S, M, Mgh, Msb,) in any manner: [i. e. it signifies also he cut it through; or he cut it off, or severed it; for thus is generally explained :] فَطُعُهُ is generally (M:) or it signifies [only] he cut it (قَطَعَهُ) so as to separate it : (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One snys, مُلْمَتُ i. q. صُلْمَتُ [i. e. His ear was cut off, entirely]. (TA.) And صُرَمُ النَّحُل (Ṣ, M, Mṣb, K,) and النَّجُهُ, (M, K,) and الزَّرْعُ , aor. as above, inf. n. مره , (M,) He cut off the fruit, or produce, of the palm-trees, (S, M, Msb, K,) and the trees, (M, K,) and the corn, or the like; (M;) as also اصطرمه (S, M, K.) — [Hence,] (S, M, MA, K,) [aor. as above,] inf. n. صرم (S, MA,) or the latter صرم is a simple subst., (S,) + He cut him (i. e. another man); meaning he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; for sooh him, or abandoned him; syn. قَطَعُ كَالْرَمُهُ; (Ṣ, M, K;) and فحرة: (A and Mgh and K in art. همرة) or he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him. (MA.) [See an ex. in a verse cited voce أ.] And مُرَمُ وَصُلُهُ, aor. as above, inf. n. صرف and مرم, + [He cut, or severed, his bond of union,] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) _ And صُرَمُ أَمْرُهُ †[He decided his affair]. (O voce أَسُهُا , q. v. [See also صَارِمُ , and is also intrans., as syn. with انصرم, q. v. (M, K.) And [hence] one says, i. e. + [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) _ One says also, صَرَمَ عندُنا شَهْرًا meaning + He stopped, stayed, or tarried, with us a month: (K, TA:) mentioned by El-Mufaddal, on the authority of his father. (TA.) ِصُرُومَةً and صَرَامَةً inf. n. صَرَامَةً and أَرِهِ Msb,) [aor. 4 ,] صَرْمَ (M,) It (a sword) was, or became, sharp, (M Msb,) and did not bend. (M.) __ And [hence,] inf. n. صَرْمَة, said of a man, (Ṣ, M, Mṣb, Ķ, TA,) as being likened to a sword, (TA,) ‡ He was, or became, courageous; (Msb;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating,

grater or creaker; for سُنْ صَارِفَة a tooth that free will in the disposal, or management, of an or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.)

> 2. صرمه [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) تَصْرِيمُ الحِبَالِ signifies [i. e. the severing of the ropes]: the verb being with teshdeed to denote muchness [of the action], or multiplicity [of the objects]. (S, The cutting off of تصريه الأطباء , The cutting off the teats of camels: a phrase mentioned in the

> 3. مُصَارِمَةُ , (KL, TA,) + He effected a disunion with him: (MA:) or he cut him off from himself, being in like manner cut off by him: (KL:) or he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsooh him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like المَهَاجَرَةُ significs المُصَارَمَةُ manner cut by him: for (TA.) .قَطَّعُ الْكَلَامِ and

> 4. اصرم النَّخُلُ The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit. (S, M, Mab, K, TA.) _ And [hence perhaps,] اصرم said of a man, (Ṣ, Ķ, TA,) inf. n. إصرام, (TA,) + He was, or became, poor, (S, K,) having a numerous family, or household: (K:) or in a evil condition, though having in him intelligence (تَهَاسك): [it is said that] the original meaning is he had a مرمة, i. c. portion, of property remaining to him. (TA.)

> تقطّع .quasi-pass. of صُرَّمَهُ quasi-pass. of تصرّم [i. e. It became cut; cut through; or cut aff, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much, or in many places, or into many pieces]. (S, K.) - See also 7, in three places. Also + He affected hardiness, strength, sturdiness, and endurance, or patience; or coustrained himself to behave with hardiuess, &c. (Ṣ, Ķ.)

6. تصارموا + They cut, forsook, or abandoned, one another; (MA;) they separated themselves, one from another; (KL, in which only the inf. n. is mentioned;) they severed the bond of uniou, or communion, that was between them; disunited, or dissociated, themselves, one from another; syn. (S,* MA, in the former of which only أتَقَاطُعُوا the inf. n. is mentioned.)

7. انصرم It became cut; cut through; or cut off, or severed; (S, M, K, TA;) quasi-pass. of صَرَمَة; (M, TA;) said of a rope [&c.]; and so انصره مِنَ النَّاسِ [Hence,] ـــ (M, K, TA.) . صُرَّمُ ال [or عُن النَّاس] + He separated himself from mankind; said of the wolf and of the crow [&c.]. (ISk, S, M.*) And انصرم اللَّيْلُ † The night went away, or departed; as also تصرّم (Msb:) and تصرّمت † The winter ended; and † انصرم الشّتَأَة تَصرُّم القَتَالُ The year ended: (TA:) and السُّنَةُ + The fighting ended, or ceased. (Mgh.)

8. اصطرمة: sec 1, third sentence.

Shin: [or leather:] (Ş, Mgh, Msb, K:) a Pers. word (S, Msb) arabicized, (S, Mgh, Msb, K.) originally جرم [correctly چرم]. (Mgh, Msb,

is an inf. n. like صُرْمُ (M, K,) or a simple subst.: (M, M,b:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هجران and : (TA:) and [likewise] signifies + Separation from a friend: pl. صُرَّم. (MA. [This pl. is app. there mentioned as of مُرِينَة ; but it is more probably رَليكُ see : صُرْمُ الدِّيك عد ([.صُرْمُ أَلْدَيك

صرم Tents (أبيات), (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men : (M :) or i. q. مِرْب , (O in art. مِرْب,) which means a few tents (آبنُوت [in the O, erroncously, آبنُوت) of the weak sort of the Arabs of the desert : (IAar, O, * K, TA; all in art. صرب:) and hence, (M,) a company (M, Mab, K, TA) of men, (Msh, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water : (Mab, TA :) pl. أصوام [a pl. of pane.] (Ş, M, Msb, K) and أصارم, (Ş,) or اصاريمر, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. c. pl. of مُرْمَان, [TA,) and صُرْمَان, (Sb, M, K,) with damm. (K.) _ And i. q. . فُرْب (K. [So, app., in all the copies; accord. to the TK as meaning A sort, or species: but I think it most probable that this is a mistranscription for صرب, with which, as has been stated above, صرم is syn. accord. to the O.]) منعُل ، q. منعُل (M) or عُفُ مُنْعَلُ (Ķ) [i. e. A soled boot : that here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] significe A seller thereof. (TA.)

an cpithet applied to a man, but used as صَرْمَةُ a subst., and therefore having for its pl. صَرَمَاتً]. One says, أَهُوَ صَرْمَةً مِنَ الصَّرْمَاتِ, [the last word said to be thus (مُصَرِّحُة) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصرمات,] meaning ! He is [a person] slow to revert from his anger. (K, TA.) Also, [if not a mistranscription for مرملة) A portion of silver, melted, and cleared of its dross, and poured forth into a mould.

A herd, or detached number, of camels, (S, M, Mgh, Msh, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty; (K;) if amounting to sixty, termed عدعة: (TA: [but see this latter word:]) or from ten to forty: (M, Mab, K:) or from ten to some number between that and twenty: (M, K:) or more than a set [which is at least two or three] up to thirty: (T voce إبِلِّ:) or about forty: (Ḥam p. 753:) or less than a Link, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صَرَه. (S, • M, Msb.) __ A portion of property. (TA.) _ And A detached portion of clouds: (S. M. Msb, K:) pl. as above. (S, M.) _ See also ____.__

and صرام The cutting off of the fruit of palm-trees: (S,* Msb, and L voce جُدَاد) and (L voce جداد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) = see the next paragraph, in two places.

Also The last milh [remain- صُوام عديم عديم عليم المراح عديم المراح عديم المراح عديم المراح عديم المراح عديم المراح المر ing in the udder] after what is termed التَّغُريز [which is variously explained (see 2 in art. غُرز), in the CK and in one of my copies of the S erroneously written التَّغْزير,] which a man draws when in need of it. (S, K..) Bishr says.

[Now deliver thou to Benoo-Sand a message, and to their chief, that the last milh in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK [صُرام are a prov., meaning + the excuse has reached its uttermost: (S, K:) thus says AO: (S:) IB says that in the saying of Bishr means the she-camel that is termed الصَّوْمَاء, that has no milk; [i. e. that the phrase means the she-camel that has now no milk has been milhed;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.) is also one of the names for War, or battle; (As, S, K; *) and so مُرَامِرُه, [indecl.,] like و K:) and one of the names for calamity; or misfortune. (As, S, K. * [See also صيره.])

Sometimes it is applied to . _ صَرَامُ signify Palm-trees themselves; because the fruit is cut off: so in a trad. (TA.)

in two places. _ Also a sliecamel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels.

i. q. مُصْرُوم فر ، (M, Msb,) Cut; cut through; or cut off, or severed: (S, Msb, K:) and having the fruit cut off; syn. مُجدُود; (S, K;) applied to palm-trees (نَعْلُ). (M.) And the former, A heap (ڪُڏس) of corn or the like that has been cut, or of which the produce has been cut off; syn. . . (M, TA.) And الذي صرمت Whose car has been cut off entirely (الذي صرمت ترم. (TA. [See also the fem., with 5, ر (. صُرْم where the pl. is said to be بُحيرة, where the pl. is said to be [Applied to the lungs, it means properly Burst asunder. Hence the saying,] جَأَةُ صَرِيمَ سَحَدٍ in copies of the K, accord. the TA , but correctly either or or q. v., in the CK upon accomplishment of which one has decided,

and صَرِيمُ, which last word is obviously wrong,] meaning ! He came disappointed of attaining what he desired, or sought, and in a state of despair. (K, TA.) And هُوَ صَرِيمُ سَحرٍ عَلَى هٰذَا or الأَمْرِ الله i.e. الأَمْرِ and eager for this thing, or affair. (TA.) ___ Also † An affair decided, determined, or resolved, upon. (M, TA.) __ Used as a subst., see in two places. __ Also † The daybreak, or dann; (\$, M, K;) because cut off from the night; (M;) as also أصريمة : (Ṣ:) and the night; (ISk, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also * صُرِيمَةُ the first and last parts, صريهًا اللَّيْل and) or beginning and end, of the night. (TA.) The فَأُصِبَحَتْ كَٱلصَّرِيمِ [lxviii. 20] phrase in the Kur means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the darh night, being burnt up: (Er-Raghib, TA:) or like the black night: (Kntadeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صَرِيم (see صَرِيم)] : (Bil :) or the meaning of occasion in this instance is that which here next follows. (TA.) __ Black land, that does not give growth to anything. (K.) And A piece of wood, or stick, which is placed across upon the mouth of a hid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not such. (M, K.) مَارِمُ See also صَارِمَ

A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penctrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

"That is cut off [of the fruit] of palmtrees. (Lh, M.)

of which the seed-produce صَرِيمَة in فعيلة has been reaped : (Ṣ, Ķ:) of the measure the sense of the measure مُفْعُولَة. (TA.)_And A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also أصريم (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one K) [A viper of) صُرِيمٍ ♦ (Ṣ) أَفْعَى صَرِيمَةٍ a detached sand-heap or of detached sand-heaps]; like as one says حَيَّةُ خَلِّي. (Ş in art. خل.)___ And A group, or an assembluge, (S,) or a detached number, (M,) of the trees called غُضًا, and and of palm-trees; and , أرطَى S, M,) and أرطَى ikewise بَسُور of أَرْطَى, and of صَرْمَةً اللهِ likewise See also صريم, in two places. = Also + Decision, or determination, (S, M, K, TA,) عَلَى شَيْءِ [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want

or determined; as also عُزِيهُة : (AHeyth, TA:) pl. صَوَاثِير (TA.) One says, صَوَاثِير مَاض الصَّريمَة and الصرائير [He is effective of decision &c. and of decisions &c.]. (TA.) _ See also صرم.

A detached number [or a small detached or a number, for it is app. dim. of ...,] of camels.

ضرّام: عصراً عند Also A preparer, or seller, of صرم, (MA,) whence it is derived, (Mgh,) i. c. skin, or leather: (MA:) or it signifies as expl. voce صرم, last sentence. (TA.)

صارم Cutting; cutting through; or cutting off, or severing; and Sb says that صريمر is used in the same sense, like as ضُريب in the phrase is used in the sense of ضَرِيبٌ قِدَاجٍ (M.) in the Kur [lxviii. 22], means إِنْ كُنْتُرْ صَارِمِينَ If ye be deciding, or determining, upon the cutting off of the fruit of the paln-trees. (TA.) __ And + A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] صُوامه على and بصرومه ; (M;) or this last signifies, (M, K,) as also مرام (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) __ Also, applied to a sword, (S, M, Msh, K,) and [in an intensive sense] مروم (M, K,) Sharp, (S, M, Msh, K,) and not bending: (M:) pl. of the former صُوَّارِم. (TA.) __And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) ! Hardy, strong, or sturdy, (S, TA,) or shurp, penetrating, or vigorous and effective, (M, K, TA,) and convageous. (S, M, (K, TA.) __ And الصّارمُ The lion. (K, TA.)

Λ calamity (K, TA) that extirpates everything. (TA. [See also صَرَام, last sentence.]) Also Firm, or sound, of judgment. (K.) And i. q. وَجُبُهُ , (S, M, K,) like رَجُبُهُ , (TA,) i. c. An eating once in the day: (M, K, TA:) or, accord. to Yankoob, an eating at the time [of morning] called الضَّفي (M, TA) [and not again] to the like time of the morrow: (TA:) one says, (Ş, M, * K*) i. e. [Such a one eats] once (K, TA) in the day: but AHút says, I asked El-Aşma'ce respecting the بزمة and the ميرم, and he said, I know it not: this is the language of the devil. (TA.)

A man having the extremity of his ear cut off. (Mgh.) _ See also . _ Also [the fem.] صرماء A she-camel having little milh; (M, K;) because her abundance of milk has become cut off: (M:) pl. صرام (K.) See also صرام. [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed مُصْرِمَةُ * as meaning whose أَخُلُاف (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the to ta cooking-pot, likening it to the she-camel termed مُصَرِّمَةُ meaning as expl. above.]

which is no water. (S, M, K. [Sec also one of the explanations of the dual, here following.]) signifies The wolf and the crow; (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and the [bird called] صرد and the crow: and the night and the day; (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

[Upon a waterless desert, in which are its wolf and crow, and in which the shilful guide of the desert is burned by the sun]. (ISk, S, M.) And is a saying mentioned by تَرَكْتُهُ بِوَحْشِ الأَصْرَمَيْنِ Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

of camels. (TA.) مصرم __And [hence], as also أُصُورُهُ, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, Herbage by reason كَلاَّ تِيجَعُ مِنْهُ كَيِدُ الْمُصْرِمِ of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it.

The curved knife of the parer of spindles. (S, MA, K.)

A she-camel whose [fore or hind] pair of teats have been cut off, (\$, M, K,) in order that the إحليل [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) sec also صُرَمَاً voce مُصَوِّمة or مُصَوِّمة الأُطْبَاء or : أَصُرَمُ treated (عولجت) so that her milk has stopped. (Mgh.)

مُصْرُومٌ: sec صَرِيعٌ, first and second sentences.

صري

1. صَرِي, (Ṣ, M, Mṣb,) aor. عر, (Mṣb,) inf. n. صرى, (M, Mab,) said of water, It remained, or stagnated, long: or it remained long, and became altered [for the worse]: (S, Msb:) or, said of water and of milk, it remained so that its flavour became altered [for the worse]: (M:) or, said of milk, it remained undrann from the udder, so

The tears collected [in the eye] and did not run. (TA.) __[Hence,] صُرِيَت النَّاقَلُة (Fr, M, Mab, TA,) aor. as above, (Mab,) and so the inf. n.; (M, Mab, TA;) but Ibn-Buzurj says صَرَت, aor. =; (TA ;) The she-camel's milk became collected in her udder; (M, Msh, TA;) as also ,§) ,صَرِيَ فِي يَدِهِ And ــــ (M, TA.) .أَصْرَت ا M, IĶtt, TA,) with kesr; (S, TA;) or صرى في ;) (thus accord. to the K;) He (a man) remained in his hand, as a pledge, (S, M, K, TA,) held in custody. (Ṣ, K, TA.) _ And صرى [thus written without any syll. sign, app. مری,] i. q. [It, or he, became cut off, cut short, or in one of the صواه stopped; &c.: quasi-pass. of senses of the latter]: from IAqr. (TA.) صراه (IKtt, Msb, TA,) aor. عرى, (Msb,) inf. n. صرى, (IKtt, Msb, TA,) He confined it, namely, water, in a resting-place or a ressel; and in like manner, milk, and tears: (IKtt, TA:) or he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, مراه (Mab.) One says also of cows [and the like], تُصْرِي اللَّبَنَ فِي ضُرُوعِيِنَ They confine and collect the milh in their udders. صرى الباء ,And [of a man] one says [i. c. sperma] ماه He retained the في ظهره زمانا in his back a long time, (S, M, K,*) by abstaining from sexual intercourse. (M, K.) _ [Hence,] (, Mạb; وَصَرَى , inf. n. وَ , Mặb; وَصَرَيْتُهَا , (M, Mạb,) aor. وَرَيْتُهَا , مَصَرَيْتُهَا , (Ṣ, M, Mạb,) inf. n. Msb,) but the latter verb has an intensive meaning; (Msb;) and أُصْرِيتُهَا (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Msb,) and any other milch animal, (M,) I caused the milk to collect in her udder, (S, M, Mah,) by abstaining from milling her for some days. (S, M.) = Also, i. e. مُرَاهُ, (M, K,) aor. ء, (K,) inf. n. مُرَى, (M,) i. q. مُطعَهُ [He cut it off, cnt it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, صَرَى بَوْلَهُ, inf. n. as above, meaning قطعه [He, or it, cut short, or stopped, his urine]. (S.) And صَرَيْتُ الهَاء [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] إِذَا ٱسْتَقَيْتَ ثُيْرٌ قَطَعْتَ (Ṣ.) And مَا يَصْرِيكَ مِنِّي أَيْ عَبْدِي, occurring in a trad., means What cuts short (يَنْطُعُ) thine asking of Me [O my servant]? (TA.) _ And i. q. دَنْعَهُ [He repelled it]. (M, K.) One says, صَرَى الله i. e. دَفَعَ i. e. عَنْهُ شَرَهُ repel, from him his, or its, evil, or mischief]. (S.) _ And i. q. oies [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says,

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well renin the sense next following, صَوَاهُ dered as an ex. of صَوَاهُ __Also, (S, K,) or فكرة صرماة, (M,) A desert in that its flavour became bad, or corrupt. (TA.) which is also a meaning of فكرة صرماة: in the M, it is

Said of God, (M,) He protected, defended, guarded, or preserved, him: (M, K:) or (M) He saved him (M, K) from destruction, or perdition: (K:) or (M) He sufficed him: (M, K:) or He aided him. (TA.) مرى بينهر للج) or صرى ما بينهم, (S, M,) He decided [between them. or the case between them]; (S, K;) namely, persons who had applied to him as a judge: (S:) or he rectified, or adjusted, the case between them. also signifies عَطَفَ [He bent, or inclined]: (K, TA:) [app. intrans., or trans. by صَرِينَ means of ب, for] a poet uses the phrase صَرِينَ بالأعناق [They bent, or inclined, with the necks]. (TA.) [But it is said in the TK that one means Alecord. to Ibnmeans The she-camel صَرَت النَّاقَةُ عُنْقَهَا , means raised her neck by reason of the heaviness of the burden. (TA.) Also He preceded, or ment before; syn. تَقَدَّمُ. (IAar, K.) [Accord. to the TK, one says صَرَى القُومَ meaning تَقَدَّمُهُم He preceded, or went before, the people, or party.] -And [the contr., i. e.] He receded, or retreated; or became, or remained, or lagged, behind; syn. [Aecord. to the TK, one says صَرَى عَنهم, menning He receded, or retreated, from them; &c.]. __Also He, or it, mas, or became, high; syn. Je. (IAar, K.). And the contr., i. e. He, or it, mas, or became, low; syn. سَفُلَ. (IAar, K.)

2: see 1, former half, in two places.

4: sec 1, former half, in two places. ___ اصرى also signifies He sold a ewe or she-goat, (K, TA,) or a she-camel, (TA,) whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مصراة (K, TA.)

in each being sub- ازدَرَاهُ i. q. اصْدَرَاهُ stituted for [ت]: see the latter, in art. زرى.

صرى, (S, M, M,b, K,) an inf. n. used as an cpithet, (Mab,) and أصرى, (S, M, K,) [and Freytag adds أصرى, as from the K, in which I do not find it,] Water remaining, or stagnating, long, accord to Fr; (S;) or that has remained, or stagnated, long: (Msb:) or water remaining long, (K,) or that has remained long, and become altered [for the worse], (S, M, Msb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) Milk that has remained (M, K) long (K) so that its flavour has become altered [for the worse]; (M, K;) as also ♥, o, which is in like manner applied to water: (M:) or milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy: (I Aar, TA:) or milk drawn in the night from a camel abounding therewith, having a bad and burning flavour. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] A portion remaining (M, K) of milh (M) in the udder, (Ham p. 661,) and of water. (TA.) And Tears (cos) that have become collected: and the sing. [or epithet applied to a single tear (دمعة)] is صراة (M.)

the worse]: and long retained by him in his, bach. is now commonly called * صَارِيَة and صَارِيّة both (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) __ For the fem., مُصَرَّاةً see also , صَرَاةً

صُرَّى see صُرَّى, first sentence: __ and see also مُصُرَّةً

صرى: see صرى, first sentence. _ In relation to a she-camel it is Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milhed: mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.])

صُرِى part. n. of صَرَى: see صَرَى. — Also A she-camel whose milk has collected in her udder. (Mab.) [See also أَمْصُرَّاةً .]

Milk collected [in the udder] : a poet says,

[And whatever udder has milk must be milhed]. (TA.)

مُصَرَّاةً see : صَرِياً،

مُرْيَان, applied to a man and to a beast, Whose [i. e. sperma] has collected in his back. (TA.) _ Also The [bird called] يَهَامُة [n. un. of يَهَامُ بِهَامُة [n. un. of q. v.]: and the [bird called] سَهَامَة [n. un. of , q. v.]. (TA.) رَسَهَامُرُ

Colocynths (S, M, K, in the CK [erroneously] صواء [expressly said in the TA to be with fet-h and medd,]) when they become yellow; (S, M;) as also صَرَايَاتُ: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited; in the M and TA صُرَايًا, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed مراية (S, M, K.*) [In the M and K, صَوَايَة is termed pl. of صَوَايَة; but it is also signifies The water in which colocynths have been steeped. (M, K.)

One who acts with boldness towards the wife of his futher: (K, TA:) such was Ibn-

in two places. صَرَاةً sec صَرَايَةً

, below مُصَرَّاةً see صَرَّي

as such signifying] : صَرَى act. part. n. of صَارِ Guarding or preserving [&c.], or a guarder or preserver [&c.]. (TA.) _ [Hence,] A sailor: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. مُوْلَدًا (Ṣ, M, Ķ) and (M, Ķ) pl. pl. (M) صَوَارِيُّونَ und صَوَارِيُّونَ. (M, K. [But see in art. صراريّ Also [said to signify] The transverse piece of wood in the middle of the ship: (M, K:) [but] IAth says that it is the دقل [i. e. mast] of the ship, which is set up in the middle ; استصعب ♦ Sperma of a man] altered [for | thereof, and upon which is the شُرَاع [or sail: it | inf. n. مُعُوبُة (Ṣ, MA, Meb, Ķ;) and أَمُلُفَةُ صَرَاةً

of which are also sometimes applied to a column]: pl. صُوار (TA.)

of which the water is old, رَكِيَّةً) A well صَارِيَةً altered for the worse, and overspread with [the green substance termed] عُرْمُض (K, * TA:) mentioned by Az. (TA.) = See also مَار, last sen-

A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milhed for some days; (Ṣ, Ķ;) as also أَرْبَى, like رُبَّى; (so in copies of the Ķ; [but this, if correct, should be mentioned in art. صر, in which the former is also mentioned; necord. to the TA, however, it seems to be مُرَى, without teshdeed, for it is there said to be like زربی) both likewise applied to a she-camel, and to a cow; signifies the same, (K,) applied صَرَاةً * signifies to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, صُرِياً، v of which the pl. is صُرَايًا, (M, K,) an irreg. pl. (M.) [See also صُر.] ___ Aboo-'Alee, in the Bári', makes it syn. with مُصْرُورَةٌ; and so says the Imáni Esh-Sháfi'ce; as though originally مُصَرِّرَةُ: but Suh, in the R, disallows this. (TA.)

أَصَاطِبُ is the pl., and أَصَاطِبُ is the dim., of

أَوْمُونَةُ أَوْرُونَةً [i. q. v.;] Tow; i. e. what falls from flax in the process of combing. (M, K.)

مصطبة ال app. a mistranscription for مصطبة or مُصْطَبة, like مُسْطَبة, q. v.,] A blacksmith's anvil: so in the T, on the authority of IAar.

, أَمْصَطَبُةٌ so in copies of the K) [and مِصْطَبُةٌ مصطبة , or مصطبة , (so accord. to the TA, with teshdeed to the , [but the word is of frequent occurrence and commonly written without teshdeed,]) A place where people assemble, (AHeyth, TA,) like a ذُكُان, [i. e. a hind of wide bench, of stone or brich &c., generally built against a wall,] for the purpose of sitting upon it: (A Heyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezáralı, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages, a hospice for strangers; or a place in which the poor and the beggars assemble: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Ḥar ubi suprà:) [see more in art. سطب, for it is a dial. var. of مُسْطَبَةً,] of the dial. of Baghdad: (MA:) [the pl. is مُصَاطب See also the next preceding paragraph.

1. مُعُبُّ, (S, A, MA, Mab, K,) aor. ، (A, K,)

(S, A, MA, Msh, K;) and ♥ , (IAar, K,) inf. n. إصعاب ; (IAar, TA ;) It (a thing, Mab, or an affair, or event, S, MA, Msb, K) was, or became, , (S, A, &c.,) i. e. difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing. (A, MA, K.) One Bays, أستصعب لا عَلَيْه الأُمْرُ, (Ṣ, MA, Mṣb,) like , (S, Msb,) The affair, or event, was, or became, difficult, &c., to him. (MA.)

2. مُعبه (K,) inf. n. تُصعيب; (TA;) [and] ز تصعّبه ∀ (KL;) and; أصعاب (A,) inf. n. إصعبه ∀ (K;) He made, or rendered, it , (A, K,) i. e. difficult, hard, &c. (A, K, KL.)

4. اصعب: see 1. _ Said of a camel, He was, or became, we [meaning refractory, or untractable]: (K, TA:) [and in like manner one Bays استصعب : (see its contr. استصعب:) and اصعب which is also said of a man :] and said of a camel, he was unridden, (A, TA,) and untouched by a rope. (A.) _ Also, said of a man, His camel was, or became, refractory, or untractable. (L, TA.) = اصعبه : see 2. _ Also He left him (i. c. a camel) unridden, (S, K, TA,) and untouched by a rope, so that he became __ And He found it (i. c. an affair, or event, S, Meb, or a thing, K) to be out [i. e. difficult, hard, &c.]; (Ṣ, Mṣb, Ķ;) as also استصعبه ال (Mab, K:) or both signify he sam it, or held it, to be so. (TA.) [Sec an ex. of the former in a verse cited voce رَيْثُ.]

5. تصعبه : see 4. == : تصعب : see 2. 10. استصعب, intrans.: see 1, in two places : _ and see also 4. == استصعبة: sec 4.

Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing; (A, MA, K;) contr. of يَسْهِلْ; (Mgh, TA;) as also اصعبوب (T, O, K, TA:) pl. of the former صِعَابْ; (Mạb;) and of the latter, A difficult, hard, or distressing, affair or event. (A.) And عَبُّهُ مُعْيَدٌ (thus in the A, but in the Msb and TA without any syll. signs,) [A mountainroad] difficult, hard, or distressing: (TA:) pl. with sukoon صُعْبَاتْ (A, Msbe) and [to the p because the word is an epithet; for if it were a subst., it would be صُعَبَات [Or may perhaps be meant in the TA, i. e. A difficult, hard, or distressing, stage of a journey.] — Also Refractory, untractable, incompliant, obstinate, or stubborn; (K, TA;) contr. of ذَلُول; (Ṣ, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. a,e, (S, TA,) which is applied to a woman : (S:) and the pl. of this is صعاب, [as of the masc.,] (TA,) and صعبات, applied to women, with sukoon [to the e because the word is an epithet]. (S, TA.) رُكِبُ النَّاسُ الصَّغْبَةَ وَالذَّلُولَ, occurring in a trad. of I'Ab, [lit. The people rode the refractory and the tractable she-camel,] means + the people entered upon difficult and easy affairs; i. e. they cared not for things, nor were cautious respecting a trad.,) and اصعد فيه (AZ,) inf. n. اصعاد; (TA;

what they said and did. (L, TA.) __ [Hencc,] الصعب The lion; (O, K;) because of his untractableness. (TA.)

: see the next preceding paragraph, first sentence, in two places.

Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated. (K, TA.)

A stallion [of camels]: (S, K:) and a camel, (S, A,) or a stallion [of camels], (ISk, TA,) left unridden, and untouched by a rope, (ISk, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (\mathbf{L}_{1} TA:) pl. مَضَاعِيبُ and مَضَاعِبُ. (ISk, TA.) -It is also applied as an epithet to a man, (A, Msb, TA,) meaning مُسُوِّد [i. e. + Made a chief or lord &e.]: (TA:) pl. مُضاعب . (A, Msb.) One says, إِلَى مُصْعَبُ مِنَ المَصَاعِبِ 1 [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, قُرُمْ مِنُ القُرُومِ (A.)

A man whose camel is refractory, or untractable: occurring in a trad. (L, TA.)

آرم .i. q. سُعْتَر [q. v.]: (K, and S and Msb in art. سعتر:) it grows in the country of the Arabs, and is of two hinds, [i. e. of the plain] and [i. e. of the mountain]: (AḤn, TA:) when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as scrpents and scorpions. (TA.)

1. مُعَدُّ في السُّلَمِ (S, A, Mab, K,) aor. مُعَدُّ (Mab, K,) inf. n. مُعَدُّ (S, Mab, K) and مُعَدُّ and اصَّعَدُ (Ham p. 407;) and أصُعَدُ (A,) or أَصُعَدُ (L,) inf. n. اصعد الله (K;) and اصعد (A,) or ; اصطعد ♦ K;) and إصَّاعُدُ .L,) inf. n. اصَّاعُدُ (K;) He ascended, or went up, the ladder, or stair: (L, Msb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say إلى السَّطْح and صُعِدُ السَّطْح السَّطْع and اصعد السَّطْع (A, Msb) He ascended, or ascended to, the flat house-top. (Mab.) And صعد الهكان, and في الهكان, and ♦ معد, He ascended the place, or upon the place. (L.) And صعد الله في الجَبَلِ (Ş, A, Mab, K,) and الجَبَلِ, inf. n. عيدٌ (Ṣ, Ķ;) and صُعِدُ فيه, a form rarely used, (Msb.) disallowed by AZ, (S, TA,) and said by him to have been unknown, (Ş,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAar and ISk, (TA,) and oast رَمَعِدُ فِي الجَبَلِ for ; (\$ in art. رَحُل , الجَبَلَ see تَصعَد لا فيه and إِزْ دَخَلْتُ البَيْتِ, (MF, from

[app. a mistranscription for اَصَعَدُ; or اِصَعَدُ be a mistranscription for أُصْعَدُ a var. of , a var. of and its inf. n. is | [; | ascended the mountain. (Msb, K.) And معد الأرض He ascended the land. (AZ, TA.) One says, -Long have con] فِي الأَرْضِ تَصْوِيبِي وَتَصْعِيدِي ا tinued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following مُعَدَّدُ فِي الجَبَلِ, expl. above : see also عُدُو مُعَدُّ .]) = See also 4, last

2. صعّد, inf. n. رُصُعِيد, as intrans. : see abovc, in four places. __ And see also 4, in four places. He made him, or caused him, to ascend, or mount; syn. غلاه; (K and TA in art. علو;) and معده و (رقى ; (TA in art. رُقَّاهُ) (and so و ; and like as one says in the contr. sensc صعّدهُ جَبَلًا ,You say [.اسْتَنْزَلَهُ and أَنْزَلَهُ and نَزْلَهُ and زَابَة [He made him to ascend, or mount, a mountain and a beast]. (TA in art. ale.) And is said with reference to يُصْعِدُونَهَا ♦ فِي الجَبَلِ wild bulls or cows [as meaning They make them to ascend upon the mountain]. (S and TA in art. صُعَدُ فِي النَّظُرُ ,Hence,] one says also. meaning + He looked at me from head to foot, contemplating me. (L, from a trad. [And a similar phrase occurs in Har p. 640.]) -أصعدة, inf. n. معدة, (the latter as used in the K voce بكَافُور,) also signifies + He sublimated it : often occurring in medical books, and used in this signifies تَصْعِيدُ signifies also The act of liquifying, melting, or dissolving. (K.) = Sec also 4, last sentence.

اصعد إ. sec 1. __ [Hence,] اصعد في الهُكَانِ .4 He went through the land towards a في الأرض land higher than the other [from which he came]: (A, TA:) taken from the saying of Lth, that اصعد, inf. n. إصعار, signifies He went towards a declivity, or a river, or a valley, higher than the other [from which he came]. (TA.) And lose في البِلَادِ He went up, or upwards, through the countries, or lands. (AA, Msb.) And -He journcyed [up مِنْ بَلَدِ كَذَا إِلَى بَلَدِ كَذَا wards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher. (Msb.) [And hence,] inf. n. إصعار, He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: [or towards a higher region :] and انحدر signifies "he journeyed, or went, towards El-'Irak, and Syria, and 'Omán:" (ISk, on the authority of 'Omarah:) or the former, he journeyed, or went, towards the Kibleh: and the latter, "he journeyed, or went, towards El-'Irak:" (Aboo-Sakhr, T:) or the former, he came to Mekkeh; (K;) but this is a defective explanation: (TA:) and مُعَدّ, also, is used as an inf. n. of this verb; and مندّر, as an inf. n. of انحدر: (T, TA:) or اصعد, inf. n. إضعاد, he commenced a journey, or went forth; as from Mekkeh, and from El-Koofeh to Khurásán, and the like: (Fr:) or he

commenced a journey, or the like, in any direction: and انحدر signifies "he returned, from any town or country." (Ibn-'Arafeh.) And اصعد رفي البِلَادِ Aklı, Ṣ, Ķ,) or في الأُرْضِ, (Aklı accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And ; صعّدت ♦ (L;) or إِصْعَادُ ،inf. n. إِصْعَادُ (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the lihe]. (L.) ___ ; اصعد في الوادي (Akh, Ṣ, L, K;) and معد لا فيه, inf. n. تُصْعِيدٌ; (Akh, Ş, Meh, K;) and اصَّعَدُ الله, (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Msb, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الأرض IIe descended, or went صعّد الجُبُلِ down, into the land: (L:) and He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmam Es-Saloolec,

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain os he has done; but it presents no proof, because إفرام has two contr. significations, that of and that of the poet أَصَعَدُ and aecord. to AZ, by انْحَدَارْ menus I useending, or going up, to high places; also اصعد ___ also افرع , the contrary. (L.) signifies He advanced towards another. (L.) -

أُصَعّدُ لا طُوْرًا فِي البِلَادِ وَأَثْرِعُ

mently in running. (L.) == اصعد as trans.: sce 2, in two places. اصعدت She (a camel) became such as is termed oxec [q. v.]. (S, L, K.) , صَعَدْتُهَا ♦ And أَضْعَدْتُ النَّاقَةَ And أَضْعَدْتُ [probably imperfectly transcribed for ارْصَعْدَتُهَا اللهِ (L,) I made the she-camel to be, or become, such

And He went far; syn. أَبْعَدُ. (Ham p. 22.) _

Me exerted himself vehe-

as is termed . (IAar, S, L, K.)

5. اصعّد : see 1, in two places: __ and see also 4. __ تصعّد النّفُسُ __ Tho breath passed forth with difficulty. (L.) (A, K) It (a تصاعدهُ ♦ (Ş, A, K) بتصعدهُ thing, \$, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or مَعُودُ afflicted, him: (A'Obcyd, S, A, K:) from as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصعود as the name of "a certain mountain in Hell." (TA.)

8. عاصًاعَد and its var. اصًّاعَد: see 1: == and see also 5.

8. اصفعد : sec 1, in two

IIc استصعد البَرِيرَ ــ . sec 2. استصعدهُ IIc plucked or gathered, the fruit of the sin to cat. (TA in art. יאת.)

صعد 800 صعد

عَذَابٌ صَعِدُ ... sce عُذَابٌ صَعِدُ , in two places. ... عَذَابٌ صَعِدُ A vehement, severe, rigorous, or gricvous, punishment; (S, A, K;) i. e. ذُو صَعَد : (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

an inf. n. of صُعَدُ [q. v.]. (Ham p. 407.) [Henee,] اَهُبُ السَّهُمُ صَعَدًا [The arrow went upwards]. (A.) And النَّبَاتُ يَنْمِي صُعَدًا تَنَفَّسَ This plant increases in height. (Ṣ.) And تَنَفَّسَ used by: هُوَ مُعَدًا عُونَاءً poctic liecnse for مُن صُعُدٍ, said of a thing falling, i. e. From above; from a higher place. (Ḥam p. 349.) = Also a pl. of صغود and of . (S, L, K.) = مُعَدُّى, thus, with two dammelis, is also the name of A certain tree from which pitch is melted forth. (L.)

A high, or an elevated, piece of land or ground; contr. of مُبطّة. (Mgh in art. مبطة.) is said to be a proper name for The earth. (Ham p. 22.) _ And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is مُعَدَاتٌ, with the p quiescent. (Ḥam p. 385.) And بَنَاتُ صَعْدَةُ Wild asses: (S, K:) said to be so called from meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ البَرِّ: (Ḥam p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed معدة; and in like manner, أُولَادُ صَعْدَةَ (Ḥar p. 471:) the rel. n. [applied to a single wild ass] is أعدى , (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

> فَرَمَى فَأَلْحَقَ صَاعِدِيًّا مِطْحَرًا بِالكَشْمِ فَٱشْتَهَلَتْ عَلَيْهِ الأَضْلُعُ

[And he shot, and made a far-flying arrow to reach a wild ass in the flanh, and the ribs enclosed it]. (S, L.) _ And A spear, or spear-shaft; syn. قَنَاةَ: (L:) a spear-shaft (قَنَاةَ) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a hind of it for broad-headed dart], which is smaller than a عُرْبَة: (L:) or [simply] an الله: (K, TA:) [in the CK ألله: and] in some copies of the K أُخُهَة, which is a mistranscription: (TA:) pl. صعاد and صعاد ; (L;) the latter with fet-h to the e because it is a تَطَاعَنُوا بِالصَّعَادِ بِالصَّعَادِ One says, تَطَاعَنُوا بِالصَّعَادِ بِالصَّعَادِ i. c. [They thrust, or pierced, one another] with the spears. (A.) - [Hence,] جَارِيَةُ صَعْدَةُ A girl, or young woman, straight in figure, (A, L,) lihe a spear, or spear-shaft : (L :) pl. جُوارٍ صَعْدَاتُ the latter word with the e quiescent, (A, L,) because it is an epithet. (L.)

sec معيد, last sentence but one.

in two places. صُعَدَاً:

expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or & prolonged breathing: (S:) or a loud breathing: (A:) accord. to some, a breathing emitted uprards. (L.) You say, اِتَنَقْسُ الصُّعَدَاء, (L.) or عَدَّا بينفس صُعَدًا لا , (A,) and النفس صُعَدًا، (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed المناس (A.) — [Hence,] مُعْدَاءُهُ (A,) or مُعْدَاءُهُ (L, [in which the noun is evidently mistranscribed,]) \$ Such a one raises his head, and does not stoop it, by reason of printe: (A:) or does not raise his head nor stoop it. (L. [The former explanation scens to be the right.]) - See also صعود, in four places.

ععدد: see the next paragraph.

An acclivity ; contr. of مُعُودُ (S, L, K,) or of عَدُور; (Msb;) and المُعُدُّ is [syn. therewith, being] contr. of مُبَث : (L :) pl. صُغائدُ and . (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] أُصِعدَة and [of mult.] . (L.) A mountain-road difficult of ascent; (S, A, (L in art. ڪاُد:) a difficult place of ascent. (L in that art.) [Hence,] الصَّعُود A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will full down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مَقَامِع [pl. of q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) _ [Hence also,] \ Difficulty, griceousness, distress, affliction, or trouble; (A, L, Msb;) as مُعَدَّانًا * L) and أَصْعُدَّانًا * Also مُعَدُّانًا * L) صُعَدُ * مُعَدُّاً وَلَا عَدُهُ (L,) and أَوْقَتُهُ صَعُودًا (K.) You say, أَوْقَتُهُ صَعُودًا I I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And ألسيارة صَعْدَانا or السيارة (sec above)] ! There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And أَخَنة + A hill difficult to ascend. (L.) _ Also A she-camel that brings forth a young one imperfectly formed, (As, S, K;) after six or seven months, (As,) and is made to take an affection to the young one of the preceding year, (As, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. and صُعَاثدُ; but this latter pl. is disapproved by Sb. (L.)

High, or elevated, land or ground: or high, or elevated, land or ground, above such as A sigh, or sighing; a breathing with an is low, or depressed: or even land or ground; (L:) or even land or ground, without any trees: (Lth, L:) or a [desert such as is termed] : (A:) or the surface of the earth; (Th, Zj, S, A, Mab, K;) whether it be dust or earth, or otherwise: Zj says, I know not any difference of opinion among the lexicologists on this point: (Msb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed التَّيَّة,] a man should strike his hands upon the surface of the carth, and not care whether there be in that place dust or not: (Zj:) [hence] طَارَ صِيتُكَ فِي القَرِيبِ وَالبَعِيدِ وَبَلَغَ مُنْتَهَى one says, الصعيد [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or معيد signifies the earth, or ground, itself; (IAar, A, L;) as in the saying عَلَيْكَ بالصَّعيد, meaning Sit thou upon the earth, or ground: (A:) or good earth or land: or earth, or land, not mixed with sand nor with sult soil: (L:) or dust, or earth, (Fr, S, L, Msb, K,) such as is pure, upon the surface of the ground or that has come forth from within it; thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned: (Msb:) or only earth containing dust; not applied to a coarse, nor to a fine, بَطْحَاء; nor to a coarse يَطْحَاء; although it be mixed with dust: (Esh-Shufi'ee, L:) pl. صعد and صُعَدَات, (S, L, K,) the lutter a pl. pl. (Msb, TA.) __ And A wide, or an ample, place. (L.) And A road, (L, Msb, K,) whether wide or narrow : (L:) pls. as above (L, Mab) and صُعْدُان. إِيَّاكُمْ وَالْقُعُودَ بِالصَّعُدَاتِ , L.) It is said in a trad. i. e. Beware ye of sitting in, or by, the roads, save he who performs the duty re-[: طَرِيقٌ respecting which duty see] is here the pl. of صُعَدَات, which is pl. of or, as some say, it is pl. of *صُعِيدُ, which signifies A court, or an open space, before the door of a house, and the place through which men pass in front of it. (L.) ___ Also A grave. (AA, Mtr, L, K.)

t Verily she (a camel) is إِنَّهَا لَفِي صَعِيدَةِ بَازِلَيْهَا بِهِ اللَّهِ Perily she (a camel) is بازلانِ (L, TA.)

. صَعُودُ 800 : صَعُودُالًا

معادية, applied to a she-camel, Tall, or long; syn. طَويلَة (K.)

One who climbs the mountains صُعَّادُ عَلَى الجِبَالِ much or often. (TA in art. رقي.)

عُنْنُ صَاعِدُ [Ascending, &c.]. _ [Hence,] صَاعِدُ nobility]. (A.) _ [Hence also,] one says, بَلُغَ It reached such an amount and كُذَا فَصَاعِدًا upwards: (K, TA:) and أَخَذْتُهُ بِدِرْهَمِ فَصَاعِدًا I I got it for a dirhom and upwards; an elliptical it for a dirhem and the price increased upwards, or أهب صاعدا ment upwards: you may not say because you do not mean to tell that the Bk. I.

when you say بدرهم وزيادة; but you mention the lowest price that you offered, and mean that you then offcred more and more. (Sb, L.) And # He read the opening فَرَأَ فَاتَحَةَ الكتَابِ فَصَاعِدًا chapter of the Book [i. e. of the Kur-an] and more is a phrase of the same kind. (L.)

rel. n. of مُعْدَة q. v.

مَعْدَد [A place of ascent : pl. عُصْعَد]. One and المَصَاعد and رُتُبَةٌ بَعيدَةُ المَصْعَد says A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and arc, distant]. (A.)

مُصَعَد A high mountain. (L.) And رُكُبُ مُعَدَّدٌ, or مُعَدَّدٌ, A high, or prominent, pubcs. (L.) Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (عُولِجَ بِالنَّارِ, K, TA,) until it becomes altered in flavour and colour. (TA.)

عصعد: sec the next preceding paragraph.

The [rope called] , حابول , [made in the form of a hoop,] by means of which a man asceruls palm-trees. (K, TA.) _ [And A scaling-ladder. __ And, accord to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: __ and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hcbr. p. 123.]

1. صعر aor. -, (Mub, K,) inf. n. صعر; (Ṣ, A, Mgh, Msb, K;) and المقرة; (A, K;) He had a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the nech, (Lth, A, Mgh, Mab,) by reason of pride, $(\Lambda,)$ with a turning of the face on one side: (Lth, Mgh, Msh:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his nech, (K,) and distorted it. (TA.) You say, In his nech, and in his cheek, في عُنْقِهِ وَخُدِّهِ صَعْرٌ is a wryness, or distortion, arising from pride. (A.) And لَأُقيهَنَّ صَعَرَكَ [I will assuredly straighten thy wryness, or distortion, of the nech, or check]. (A.) And أُصَابُ البَعِيرَ صَعَرُ A disease which made him to twist his neck befell the camel. (Mgh, TA.) — [See also صُعَر below.] = Also مُعَرُّ , (TK,) inf. n. مُعَرُّ , (K, TK,) He (a man, TK) ate صُعَرُورُ [pl. of صُعَرُورُ , q. v.], (K, * TK,) i. e., *gum*. (TA.)

2. صعره He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him. (Msb.) _ مُعَرِ مُدَّهُ _ , (inf. n. بُصُعِيرُ , K,) and lacktright , (Ṣ, A, Mṣb, Ķ,) and اصعره lacktright , (K,) Hcturned away his cheek (Ṣ, A, Mạb) from the people, (Msb,) by reason of pride (S, A, Msh) and dislike; (S, Msb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride. (K.) It is said in (TA.)

dirhem with something more made the price, as the Kur [xxxi. 17], وَلَا تُصَعِّرُ خُدُّكَ لِلنَّاسِ, (Mgh, TA,) and accord. to one reading, ﴿ ثُصَاعَرُ * (TA,) meaning, And turn thou not away from people through pride. (Fr, Aboo-Is-ḥák, Mgh.) [See also **5.**]

3 and 4: see 2; the former in two places.

and اتصعر He distorted his cheek by reason of pride. (Sgh, TA.) See also 1.

6: sec what next precedes.

9. اصعرت الإبل The camels went a vehement pace: or became dispersed. (TA.)

R. Q. 1. مُعْرَرة , (Ş, K,) inf. n. مُعْرَرة , (TA,) He made it round: (S, K:) he rolled it. (TA.) [See مصعرر]

R. Q. 2. تَصْعَرَد It became round: (S, K:) it rolled. (TA.)

R. Q. 3. اَصْعَرْر , and اِسْعَرْر , (K,) in which latter the is incorporated into the , (TA,) He (being beaten or struck) writhed, (TA,) and turned round by reason of pain, in his place, and became contracted. (K, TA.)

في الصّغر The saying آ[q. v.]. صعر is expl. as meaning In [the case of] the distorting of the face [the whole bloodwit shall be cxacted: as though the verb of which صُعَر is the inf. n. werc trans.; but this is obviously a loose rendering]. (Mgh.) _____ also signifies Pride: (Mgh:) or the being proud. (TA.) _ And Smallness of the head: (K:) or the being small, said of a man's head: (K, TA:) one says, صُعر meaning his head was small. (TĶ.)

(Şgh, K) Long, صُعْرُور (Şgh, K) slender, twisted gum: (K:) or a piece of gum having a long and tristed form: (AZ, S:) and [gum of the hind called] نَثْن that has become concrete: (K:) or this is the signification of صعارير, (Ṣ, Ķ,) which is the pl. [of صعرور], (TA,) accord. to AA: (S:) or the pl. signifies concrete gum resembling fingers: and صعرور is said to signify a piece of gum: accord. to Aboo-Nasr, it is like a reed-pen, and twisting like a horn: and AHn says that صعرورة, with 5, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the أنهل, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term صَعَارِير: (TA:) or gum in general: pl. رَيْرُ (K.) _ Also, (K,) or صُعَارِيرُ [only], (TA,) + A certain substance, yellow, [in the CK is put for اصغر,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (مُصْبِعْ), in biestings, before it becomes clear. (TA.) صغرورة The little ball which is rolled along by the [kind of beetle called] جعل (K, TA.) معارير + Long fingers.

عورد: see the next preceding paragraph.

with his check, and turns away his face from people: occurring in a trad.: or the word as there used is مُعَاّرُ, or مُعَاّرُ, accord. to different relaters. (TA.)

applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) And معترى Intensely red. (K.)

: Obliquity in going or march or course صَعَرِيةً (Ṣ, Ķ:) from صُعْرُ [inf. n. of صُعْرُ]. (Ṣ.) == Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo-'Alce:) not upon a camel whether male or female, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) الله 'Alas; wherein he uses the phrase مِنْلِي عَلَيْهِ الصَّيْعُرِيَّةُ [With a swift he-camel marked with the صيعرية]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قَد ٱسْتَنُوقَ الجَهلُ [The male camel has assumed the characteristic of the feinale camel]. (K, TA.) El-Bedr El-Karáfee urges that the term , used by J, includes the female; and that the masc. epithet [[is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

Having a wryness, or distortion, in the cheek, (\$,) or in the face, (A, K,) or in either side [thereof], (K,) or in the nech, (A, Msb,) by reason of pride, (A,) with a turning of the face on one side: (Msb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Msb, K) in a man (S, Msb) and in an ostrich; (S, A, Mgh;) and sometimes it is aceidental: (Mab:) pl. صعر. (TA.) _ It oecurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. بَنَفْسِهِ: (Ṣ, TA: [thought by Ibr D to be a mistake for زاه بِنَفْسِهِ: but this seems to me improbable:]) or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

مُكُورُ (S,) in the K, مُصَعَر said to be like مُكُورُ , but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, *Hard*, or severe. (S, K.) A poet says,

[And they had performed a hard night-journey to rater]. (S, TA.)

مَعْرُر [Made round: and simply, round]. A

[Black, like the round grains of pepper]. (S.)

صعط

1. مُعُطُّهُ, aor. and مُعُطُّهُ, inf. n. صُعُطُهُ, (TA,) a dial. var. of مُعُوطُّ ; and so is مُعُوطُّ . (K, TA.) See art. سعطه المعطمة المع

4: see what here precedes.

أَعُوطٌ i. q. فُعُوطٌ , q. v. (Lh, K.)

صعق

1. وَمَعَقَتْهُمُ السَّهَا ، (Ş, O, K,) aor. - , (K,) inf. n. صاعقة, (O, K,) The shy smote them with what is termed صَاعَقَة [i.e. a thunderbolt]. (Ṣ, O, Ķ.) [And مُعِقُ ــ significs the same.] ــ فَعَقْبُهِ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying He was smitten hy a also ضَعِعَ; (K نصقع; (TA in art. صَاعِقَة; (K and TA in that art. ;) and so صُعِقَ and يَعْمَى. (O in that art.) _ And رَعْقَ , (S, O, Msb, K,) aor. - , (Msh, K,) inf. n. صُعْقة, (Msh,) or (Ş, O,) or both, and صُعْقُ (K,) and تُصْعَاقُ (Ş, O,) O, K,) He (a man, S, O) swooned, or became insensible, (S, O, Msb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Msb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also مُعتَّى. (Msb, TA.*)_ And and مُعَقَّلُ , aor. -, inf. n. صُعْقُ and مُعَقَّلُ, He (a man) died. (TA.) نُصْعِقَ مَنْ فِي السَّهٰوَاتِ وَمَنْ in the Kur [xxxix. 68], means And, those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a smoon: (Bd:) or shall lose their reason. (TA.) The well fell ,صُعَقَّ . n f. n ,صَعقَت الرَّكيَّةُ And ـ in ruins, or to pieces; or collapsed. (TA.) as an inf. n.] signifies The sounding of thunder: and صُعَاقً, nor. -, inf. n. صُعَاقً, is suid of a bull, meaning He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bellowed, or roared]. (ISk, TA in art.).)

4. สั้นเอ้า ไก่ย ลั้น [or thunderbolt] smote him. (TA.) — And loss or it, caused him to swoon, or become insensible. (S.) — And He, or it, hilled, or slew, him. (TA.)

عَتْن: see the next paragraph.

is an inf. n. of or [q. v.]: (Msb, K:) and primarily signifies A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof:—afterwards often used as meaning Death. (TA.)—[Also] Vehemence of sound or voice: (O, K:) and vehemence of braying of an ass; used in this sense by Rubeh; (O, TA;) and said by Az to be originally

Expecting, or looking for, a عَعْقَتْ [or thunderboht]. (Ibn-'Abbad, O, K.) __Also Smooning, or becoming insensible; (K, TA;) and so or the latter signifies dying suddenly: and the former, smooning, or becoming insensible, and losing his reason, in consequence of a sound

that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — And Dying, or dead. (TA.) — Also, (K, TA,) or مُعَقُّ الصُّوت, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.)

مُعْقَفُ : see عُقَفُ . _ Also The sound proceeding from a عَاعَفُه [or thunderbolt]. (TA.) _ _ on the day of resurrection]. (Msb.) _ And also signifies 1 death. (TA.)

مَاعِقْ A camel meagre in his marrow. (Ibn-'Abbad, O.)

[A thunderbolt; i. e.] a thing descending صَاعَقَةً from the thunder, that smites not anything but it alters it and burns it: (Msb:) or fire that fulls from the shy, (AZ, S, O, K,) in rehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder : (TA :) or the scourge (مخراق) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a rehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Walib Ibn-Munebbih, being asked respecting it, whether it were a tangible thing or fire or what else. answered that he thought no one knew it except God: (O, TA:) accord to some, (TA,) it signifies also the cry, or rehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord to Katadeh (O, TA) and Mukatil: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and المعقّة are dial. vars. thereof: (O, Mub, TA.) صَوَاعِقُ the pl. ia صَوَاعِقُ

صَعِقْ 800 : مَصْعُوقْ

صعل

1. رُعَعَلُ, aor. - , (K,) inf. n. رُعَعَلُ , (TA,) He, or it, was, or became, such as is termed مُعَلُ and اُصْعَلُ meaning as expl. below; as also أَصْعَلُ السَّعَالُ meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

Small in the head; applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also v أَصَعَلُ (O;) and v أَصَعَلُ applied to a woman: (S:) or small in the head and long and slender in the nech; applied to a man: (Sh, TA:) or معَلَّ and its fem. معَلَّ and its fem. أَصَعَلَ and its fem. أَصَعَلَ and its fem. ومعَلَّا and its fem. of mankind, and of ostriches, and [in like manner] of palm-trees: (K, TA:) or, accord to As, only the first is applied to a man, and its fem. (with s) to a woman: but IB says that others mention visco as applied to a woman; and accord to this, one applies visco a man. (TA.) And a palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,

because often when it is tall it becomes erooked. (Sh, O.) (IB, TA.) And حبار صعل An ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And معل signifies also Tall, or long: (K:) applied by El-'Ajjáj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) -Also, [used as a subst.,] A male ostrich; because small in the head: and with 5, a female ostrick.

Slenderness. (S, O.)

which is preferred, رصَعَلَةٌ ♦, (O, TA,) or by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.)

see what next precedes.

أَسْعَلُ, and its fem. مَعْلُون : see أَسْعَلُ, in six places.

صعلك

Q. 1. مُعْلَكُهُ , (O, K,) inf. n. مُعْلَكُهُ , (TA,) He rendered him poor, or needy. (0, K.) == oath or mess of crumbled ثريدة bread moistened with broth] to have a head: or he raised its head. (K.) And صعلك أَسْفَلَ السَّنَام He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) ___ And صعلك البَقْلُ الإِبِلَ The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2. تَصْعَلُك IIe was, or became, poor, or needy. (S, O, K.) And He made a show of poverty. (KL.) [He affected to be such as is The camels تصعلكت الإبل __ [.مُعْلُوك termed cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, تصعلك said of a horse, He became slender, and shed his abundant and long hair. (TA.)

معلوك Poor, or needy; (S, O, K, TA;) [a poor man;] and 1Sd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. صَعَالِيكُ العَرَبِ (S, O.) صَعَالِيكُ means زِنْكَ [i. e., as expl. voce رِئْتُ, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh because he عُرْوَةُ الصَّعَالِيكِ because he used to collect the poor in a حظيرة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

A man round in the head: (0, K, TA:) or, as some say, small in the head.
(TA.) And مُعَقَلُكُ applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so You say, اصغر القرية He sewed the water-skin [so

1. Leo, aor. -, He, or it, was slender; and mas small: (IAar, K:) from صعو, here following.

A small عُصْفُور [or bird of the sparrowkind], (K, TA,) red in the head; (TA;) fem. with ة: (K:) or small عُصَافير [or birds of the sparrow-kind], the heads of which are red; n. un. with ة: (Msb:) or صُعُوة signifies a certain bird; and its pl. is صعو and :(S:) or the pl. (of K, in رَمْعُوَاتْ Msb, K) and صِعَاةً Msb) is رَمْعُوَةً the CK أَصْعَادُ is أَصْعَادُ is أَصْعَادُ is أَصْعَادُ أَنْ عَالَمُ اللَّهِ اللَّهِ أَنْ اللَّهُ اللَّهُ اللّ some say that صُعُوْ is originally وَصُعُ (TA.) IIcnec, (TA,) نَاقَةٌ صَعُونَةً (A she-camel small in the head. (K.) = And the pl. أَصُولُ significs [pl. of أَصْلُ q. v.]. (TA.)

1. صُغْرَ aor. عُزَ , aor. عُزَر (Ķ;) inf. n. صغر, (Ṣ, Mṣb, Ķ,) of the former, (Ṣ, Msb, TA,) and مُغَارَة, (K,) also of the former, (TA,) and صُغُران and صُغُران, (IAar, K,) which are both of the latter; (TA; [but Ibr D thinks that there is no reason for this assertion with respect to ;]) [He or] it (Ṣ, Mṣb) was, or became, small, or little; صغر being the contr. of عبر (Ṣ,) مِغُرُّ as also مَغَارَةُ (&c.]: (M, K:) or مِظَمَّرُ is in body, or corporeal substance, (,في الجرم) [and in years, or age; and صُغُرُ, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained is in estimation or rank صغارة and معارة or dignity (في القَدّر). (M, K.) _ Also رُصُغُرُ and صُغْرَانٌ and صُغَارَةٌ and صُغَارً and صُغَارً and صُغُر (K) and صُغُر, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or صغر is inf. n. of مغر, aor. -, signifying he was, or became, vile, base, or ignominious; (S,* Msb;) and so signifies the صَغَار and : صَغَار Mgh:) or صُغُر heing small, or little, in estimation or ranh or dignity : (TA:) and you say, صُغُرَ فِي عُيُونِ النَّاس, with damm, meaning, [he became small, or little, in the eyes of men; i. e.,] he lost his reverence, or reverend dignity. (Meb.) [See also 6.] One Bays also, هُو يَصْغُرُ عَنْ كَذَا He, or it, is smaller than, or too small for, suck a thing; syn. يُقلِّ. (TA in art. صُغُرَتُ عَنِ الوَلَدِ And صُغُرَتُ عَنِ الوَلَدِ [She was too young to bear offspring]. (S in art. جل, &c.) مَّا صَغُرَ عَتَّى aor. ﴿, means ,مَّا صَغَرَنَى إِلَّا بِسَنَّةٍ ــ [i. e. He was not younger than I, save by a year]. (IAar, K.) _ And صُغْرَتِ الشَّهُسُ The sun inclined to setting. (Th, K.)

2. مُعْره, (inf. n. بَصْغِير, TA,) He made him, or it, small, or little; as also اصغره الله (S, K.)

K:) or a tall palm-tree; which is disapproved, as to make it assume that rounded form. as to make it] small. (S, K.) مقرة في غيون ــــ الناس He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:] (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) _ مُغُرِّتُ شَأْنَهُ _ (TA in art. مِنْ شَأْنِهِ (Ş and TA in the same art.) [I lessened his rank, or dignity]. مغر , inf. n. بتمغير, He changed the noun into the diminutive form. (Msb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of رويرة " a small, or little, house"]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying لَا دُرَيْبِهَا الدَّرَاهِمُ اللّٰ دُرَيْبِهَا ["the dirhems went, except a small dirhem"]: to denote nearness; as in the instance of قَبْيَّلَ ["a little before daybreak"]: to denote affection and benevolence; as in the expression يًا بُنَّى ["O my little (meaning dear) son"]: to denote the greatness of the thing signified; as in the phrase "i " ["a very severe year"]: to denote praise; as when a man is described as a little pastor's-bag filled كُنَيْفُ مُلِئَ عِلْمًا with knowledge"]: to denote blame; as in the expression يَا فُوَيْسِقُ O thou little transgressor"]. (L, TA.) [The inf. n., تُصغير, is also applied to A diminutive noun itself; as also اأسر مصغر.] ___ See also 10.

> 4: see 2, in two places. = اصغرت الأرض The land produced small plants or herbage, (K,) not tall. [They remained in the] ارتبعوا ليصغروا __ (TA.) spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by in the CK and : [لِيُولِّدُوا correctly] لِيُولِّدُ الأَصَاغرَ my MS. copy of the K, by ليُولدُوا الأُصَاغِرُ [which is a manifest mistake].) __ أَصْغَرَت النَّاقَةُ وَأَكْبَرَتْ The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly.

6. تصاغر IIe became small; he shranh, or became contracted; (O and TA in art. ضاّل;) by reason of abasement, (TA ibid.,) or from fear. (Ham p. 658.) — He became vile, base, ignominious, abject, or contemptible; (K,* TA;) came to nought. (TA.) And تَصَاغَرِت إِلَيْهِ نَغْسُهُ He (lit. kis soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Msb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, K, TA.) _ And [He affected, or feigned, abjectness; contr. of تكابر: or] he cxhibited abjectness. (KL.)

10. استصغره He counted, accounted, rechoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious : syn. عُدَّهُ صَغَيرًا : (Ṣ, Ķ:) or young : as also أَنْ مُعْرَهُ (TÁ.)

(Ṣ, Mṣb) and أَصْغُارٌ with fct-ḥ, (Ṣ, [and

so in the Kur vi. 124,]) or أُصْفَارُ vith damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and ♥مُغَرِّ , (\$,) Vileness, baseness, abasement, or ignominiousness: (S, Msb:) so the second word signifies in the Kur vi. 124: (TA:) and tyranny, or oppression, or injury. (S.) One says, قرعلى and ♦ صُغْرِكَ, [Rise thou, notwithstanding thy vileness, or ignominiousness]. (S.) [See also 1, of which it is an inf. n.]

: sce صُغُر, in two places. [And see 1, of which it is an inf. n.]

Such a one is the least, or youngest, of them: (K, TA:) and فُلَانْ صِغْرَةُ أَبُويْهِ, and صغرة ولد أبويه, Such a one is the least, or youngest, of the children of his parents: opposed to أَنَا مِنَ الصَّغْرَةِ I am of the little-anes, or of the young: (K:) said by an Arab child when he is forbidden to play. (TA.)

. صَغير عود عود الله عَمْرَان

. صُغُرُ sec : صَغَارُ

مُغُر and : صَغَارُ see . صَغَارُ

صغير Small, or little; (S, K;) [in body, or corporcal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to mberty: opposed to كَبِيرُ :] ns also ♦ صُغَارُ ♦ (Ş, K) (a form used in poetry, S,) and ♦ مُصْغُورًا، (S, K,) or the last is [correctly speaking] a quasi-pl. n.: when used صَغَائرُ TA:) and pl. fem. صِغَارٌ, but not صَغَائرُ as an epithet : (Msb :) the dim. of صَغَيْرٌ is الله as an epithet : (Msb :) and مُغَيِّرُ (Ṣb, Ķ,) the latter anomalous. (TA.) You say, إِنَّى العلُّم and مُوَّ صَغِيرٌ فِي القَدْرِ (IIe is small, or little, in rank, or dignity; as also and in hnowledge.] (A.) And أَجُ The people came: [the small in ranh or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity. (Msb.) [See also [.صاغر

made such by the , صَغِيرةً affix 5,] applied to a sin, [signifying A small or little, sin,] has for its pl. صَغِيرَات and [more commonly] صَغَائر ; being, when thus applied, a subst. (Mab.) [Sec أَدُمُ مُعَثِّرات اللهِ المُلْمُ المُلْمُ اللهِ اللهِ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ اللهِ اللهِ المُلْمُ اللهِ المُلْمُلِي المُلْمُلِي

, q. v. صغير dims. of صغير and صغير

In a state of vileness, abasement, ignominiousness, abjectness, or contempt: (Mab:) or cantent with vileness, abasement, or ignominy, (K,) and tyranny, or injury. (S, A, TA.) [Sec also صغير.]

in body, or corporeal substance; and in estimation or ranh or dignity; and in years, or age]: (S, أَصَاغِرُ : (Ṣ, Mạb :) pl. masc. أَصَاغِرُ (Sb, S, K) and أَصَاعْرَة, (M, K,) though the sing. is not of the nouns which regularly add 5 to the pl., and it is added in this case because the sing. resembles in form قَشُاعِهُ of which قَشُعُمْ is a pl., (ISd,) and صُغَرُ (Sb, S:) and pl. fem. صُغَرُونَ (Sb, S, Msb) and فَعْرَيَاتُ (Msb:) but Sb says, you do not say , قُوْمُ أُصَاغِرُ , nor , نِسُوَةٌ صُغُر , except with the article II: and he adds, we have heard the Arabs says, الأصَاغر [perhaps miswritten for الأُصْغَرُونَ and if you please, you may say [الأُصَاغِرَةُ [lit. The two less, or least, things,] الأصغَرَانِ ___ means + the heart and the tongue. (K.) It is said in a prov., البَرْد بأصغَرَيه, meaning, + The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue. (ISk, TA. [See Har p. 446.]) _ See also صُغير.

Land having small plants or herbage, not grown tall. (ISk, S, K.*)

. صَغِيرُ 800 : مَصْغُورَاً،

.صغی and صغو

1. أَيُصْغُو , aor. وَيَضْغُو ; (Ṣ, Mṣb, Ķ ;) and [مَغُى] aor.] يَصْغَى, (S, TA, and so in some copics of the K,) or يَصْغَى; (Msb, and so in some copics of the K, and in the M, but it is said in the TA that it is correctly يَصْغِي, with kesr, as in the Ş;) inf. n. صُغِى , (Ş, Msb, K;) and صُغُو , aor. رَصْغَى inf. n. فَغَى and صَغَّى ; (Ṣ, Mṣb, Ķ;) He, or it inclined, (Ṣ, Mṣb, Ķ, TA,) إلى الشَّى [to the thing], (TA,) or إلى كُذَا [to such a thing]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] he (a man, TA) had an inclining of his 2 [here app. meaning the mouth or the part below the mouth]; (K,TA;) or of one of his lips; thus correctly, as in the M and A; شدقيه in [some of] the copies of the K [and in others] being a mistake for (TA.) Yon say, صُغَتُ الَيْهِ أُذُنُهُ His ear inclined to him, or it. (TA.) And hence, in the Kur [lxvi. 4], نَعُتُ صُغَتُ قُلُوبُكُما [For the hearts of you two have incline l to that which is not right]. (Msb.) And مُغَت النَّهُوم, (Ṣ, Msb,) and النَّهُ اللهُ ا to setting. (Ş, Msb, K.) And صَغَا الرِّجُلُ The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow. (TA.) And (o.e., inf. n. صغّا, [as though meaning He inclined to set himself against the people or party,] is said of one when his love, or affection, is with such as are not of the said people, or party.

copies of the K, erroneously, ois, (TA,) and مغی, (K, TA,) He inclined and gave ear, or hearhened, or listened. (K. [See also the next paragraph.])

4. اصغى الإناء He inclined the vessel: (S, Msb, K:) or he turned the vessel upon its side, in order that what was in it might collect together. (M, TA.) — [Hence,] اصغى إنّاء فلان + Such a one perished, or died. (Ér-Rághib, TA.) And أُصْغَى expl. in what follows: اصغى حَقَّهُ إلا الله و expl. in what follows: (see also فَعَنَى) or] he detracted from his reputatian; spoke evil of him; or slandered him. (Z, (K,) nicans , الشَّيْء (A, TA,) or الشَّيْء (K,) nicans He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing. (K.) _ You sny also, سَبْعِي, and أَصْغَيْتُ رَأْسِي, I inclined my head, and my ear. (Msh.) And اصغى الله الله الله (Ş, K,) or اصغى الله سمعه (M, TA,) He inclined his car to him. (S, M, K.) And اصغى, alone, He gave ear, hearhened, or listened. (K. [See also 1, last explanation.]) And أَصْغَت النَّاقَةُ The she-camel inclined her head towards the jo suddle], (S, K, TA,) in some copies of the S towards the man], (TA,) as though إلَى الرَّجُلِ she were listening to a thing: (S, K:) this she does when the saddle is bound upon her. (S.)

an inf. n. of صَغِی an inf. n. of صَغْ a simple subst. [meaning Inclination]. (TA.) One says, أَقَامَ صَغَاهُ [He rectified] his inclination. , صَغَاهُ and , صِغُونُهُ * and صَغُونُهُ * مَعَكَ TA.) And i. e. His inclination [is with thee, meaning, is agreeable with thine]. (AZ, S, K.) In [some of] the copies of the K ose and ose are written and صِغُوة, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, as an epithet applied to the sun. (TA.)

sec the next preceding paragraph. [اضغو is a phrase similar to , صغوك ♦ or , أَبْنُ صَغُوكَ هذا ابن إنْسك, meaning This is thy chosen, or special, friend or companion: but perhaps post-

and صُغُو. = Also The interior of a ladle: __ and the side of a well: __ and the part that is folded, or turned over, of the sides of a دَنُو [or leathern bucket]: (K, TA:) so in the M: and its pl. in these senses is أَصْغَادُ. (TA.)

أَصْغَى voce , صَغُواً 1 sce : صَغُوةً

and pl. : صَاغِيةً part. n. of صَاغِياً means Those who incline to صَاغِيتُكَ ... [.صَوَاغِ thee, (K, TA,) and come to thee, (TA,) in their cases of need: (K, TA:) or whoever, of thy family, come to thee as guests: (TA:) or those who incline to thee, of thy companions and relations: (Har p. 207:) ISd thinks it to be made fem. because meaning a جَمَاعَة (TA.) أَكُرِمُوا المعير (TA.) ___ And مغنى ماغيته (K, TA,) inf. n. مغنى means [Honour ye such a one in أَصْغَرُ sqreeably with the S and M, accord. to the respect of those who incline to him, and who come to him seeking to obtain what he has. (Ş.) — And الصّواغي means The stars that have inclined to setting. (TA.)

أَمْنَى applied to a man, (TA,) Having an inclining of the غنف; (K, TA;) or of one of the lips: (K, TA: [see 1:]) fem. مُعْوَادُ (TA.) — And the fem., applied to a قطاة [or bird of the species termed لفاً], Having an inclining of its beak, and of one of its mandibles: and one says عَمُونُا مَعُونًا مِعْمَلًا ويَعْمَى اللهِ ويَعْمَى اللهُ ا

الصّبَى أَعُلُرُ بِمَعْنَى (A place of inclining, or to which to incline). It is said in a prov., الصّبَى أَعُلُرُ بِمَعْنَى (The child best knows the place of inclining of his cheek): i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.])

Inclined. (Ḥam p. 260.) — One says, فَكُنْ مُعْغَى إِنَّاوُهُ, meaning + Such a one is abridged, or defrauded, of a portion of his right, or due: (Ṣ, and Ḥam pp. 250-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ḥam.)

.صف

1. مُثَّتْ, (Ṣ, M, Mgh, O, Mṣb, Ķ,) aor. ع (Mab, TA,) inf. n. مُفّ (O, Mab, K, TA,) He set, or placed, or stationed, (S, M, Mgli, O, K,) a company of men, (S, M, Mgh, O, Msb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msb,) in a rank, or rom, or line: (S, M, Mgh, O, K:) and likewise بتصفيف (TA,) inf. n. تصفيف; (IDrd, O, K, TA;) but this las an intensive signification. (IDrd, O, TA.) ___ One says also of a she-camel, She sets her fore lega [She sets her fore lega evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milhed]. (S, M, O, K. [See also صُفَنَ, said of a man: and see صَانَ in art. مون.]) And [in like manner] onc says, The camels set their legs in صَفَّتِ الإبِلُ قَوَائِمَهَا an even row]. (S, O.) - And of a she-camel as] تَصُتُّ أَقْدَاهًا هَنْ لَبَنهَا إِذَا حُلبَتْ also, تَصُتُّ أَقْدَاهًا هَانْ لَبَنهَا إِذَا حُلبَتْ though meaning She yields a row of bowls of her milk when she is milked], because of the abundance of her milk. (Ṣ, O, K*.) And تُصُدُّ بَيْنَ رَبُّ أَوْ ثَلَاثَةٍ (A,) or simply مِحْلَبَيْنِ أَوْ ثَلَاثَةٍ She combines two milhing-vessels, or three, at one meaning her being الصَّفُ (\$, • M, O; •) الصَّفُ meaning her milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, أَنْ تُعَلِّمُ أَنْ اللهُ rájiz, cited by AZ, says, referring to a she-camel, تَصُفُّ في ثَلَاثَة المَحَالِبِ

[She is milhed into three milhing-vessels at one milhing]. (§, O.) One says also (i.e. lie) (i.e. lie) (app. meaning He milhed her into two bowls, or three, at one milhing; or into two bowls; the

the other of these two meanings appears to be indicated by what there precedes this.]) ____ (Ṣ, Ķ) is said of flesh-meat عَلَى الجَبْرِ لِيَنْشُوِيَ (S) [app. meaning It was laid, cut into a strip, or into strips, upon the live coals to broil]; and [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, صُفُّ اللَّحْرَ; and [in like manner] one says also, وَمُفُّ اللَّارِ لِيَنْشُوِيَ (Mṣb:) or مَتُ اللَّمَةِ (Miso:) or مُتُ اللَّمَةِ , aor. عُرْ , inf. n. مُتُ اللَّمَةِ , means he cut the flesh-meat into broad slices: (M:) and accord. to ISh, التَّشْرِيحُ is like التَّصْفِيفُ , i. e. the cutting a piece of flesh-meat thin, so that it is translis a التصفيف or التصفيف is a kind of تَشْرِيح; i. e. the cutting a piece of fleshment thin, so that it is translucent by reason of its thinness, and then throwing it upon the live rouls. (TA in art. صُفِيفُ) [See صَفِيفُ.] == See also 8, in three places. __ مُفّ said of a bird, (M, O, Msb, K,) nor. 4, (M, Msb,) inf. n. مُنْ (Msb, K,) It extended its wings in a line, (M,) or it expanded its wings, (O, Msb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Mgb:) such as do so are not to be eaten; (Msb, K;) as the vulture and the hawk: (Msb:) it is said in a trad., O, K, TA. Sec) .يُؤْكُلُ مَا دَنَّكَ وَلَا يُؤْكُلُ مَا صَفَّ مَنْفُتُ لِلسَّرِجِ (جَ, بَرِضَ لَكُ السَّرِجِ (جَ, بَرَجِ (دِف art. عَلَى (جَ) , رَصَفَفُتُ السَّرِجِ (دِف (جَ) , رَصَفَفُ السَّرِجُ (O,) or , رُصَفَفُتُ السَّرِجُ (O,) or , رُصَفَفُ place in the O,) and اصففته (O, K,) but this latter verb is of weak authority, (O,) ‡ I put to the horse's saddle a صُفّة [q. v.]: (Ṣ, O, Ķ, TA:) [and] مُقًا لَهُم , and مُقًا لِلْمَالِيَةُ [and beust a die. (M.)

2: see above, first sentence: __ and also in the latter half of the paragraph.

3. في القتَالِ (Ṣ, MA, O, K) في القتَالِ (Ṣ, O, K) They fought them in rank; they drew themselves out in a rank against them [in fight]. (MA.) = [And app. one says also مُانَّهُ meaning He had the of his house over against, or facing, his (another's) مُعَافًى. See مُعَافًى, below.]

4: see 1, last sentence.

6: sec 8. — One says also مَلُوا عَلَيْه They collected themselves together in a rank, or row, or line, against him. (M, TA.) And تصافوا عَلَى المَا المَا

8. اصطفوا They stood in, (S, Mgh, O, K,) or became, (M,) [or set, placed, or stationed, themselves in,] a rank, or row, or line; (S, M, Mgh, Mgb; or ranks, or rows, or lines; (O, K;) as also التَّصَافُ (M, O, K; وَصَافُوا لَا being expl. in the O and K by مُقُوا لا in the CK, erroneously, مُقُوا لا and so لِهُمُوا لا)

pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) من المنافرة (S, K) is said of flesh-meat (S) [app. meaning It was laid, cut into a strip, or into strips, upon the live coals to broil]; and in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, منافر والمنافرة (Msb:) or says also, ومنافرة والمنافرة (Msb:) or deration, and] do not set yourselves in a rank. (M. [See also 1, in art. ...])

R. Q. 1. مَارَ He journeyed, (مَارَ), O, and so in copies of the K,) or became, (مَارَ), so in the CK,) alone in a مَامُنَة, or level tract of land. (O, K.) — And He pastured upon the trees called مَامُنَة (O, K.) — And مُامَان [as an inf. n., or as a simple subst.,] signifies The crying or cry, (مَوْت), of the sparrow, which is called مُامِنَة (O, K) in some one or more of the dialects. (O.)

مُثُّ A rank, row, or line [of things]; (KL, PS;) or an even صدر [i. e. front, or fore part,] of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. صفوف; (Ş, M, O, Msb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii. 46. (O.) Hence, in a trad., سُوُّوا صُفُونَكُمْ [Make even your ranks] in prayer. (O, TA.) - Also A station of [or ranks of men]. (M. [See also مُعَنَّى) And hence, (M,) as used in the Kur xx. 67, i. q. [i. e. A place of prayer, or a place of prayer on the occasion of the age, or festival]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. a place where people assemble for their see: (Az, O:) or, in that instance, to may mean [i. e. standing in ranks], (Az, M, O,) as a denotative of state. (M.) ___ And A pair of bon's (قَدَحَان) [app., as seems to be indicated, that are filled at one milhing of a camel]; because they are put together. (M.) = Also A certain medicament with which the teeth are whitened. (O.)

An appertenance of a house, (S, Mgh, O, Mab, K, [in none of which is it explained,]) or of a building, like a wide we [here used in a postclassical sense, as meaning a hind of restibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the طرة of a building [app. meaning what is above described]; (M;) i. q. سَقِيفَة: (S and Msb and K in art. : الله:) [see عَنْفَة; and see also الله:] and i. q. الله: [i. e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like and اَسَقَيْفَةُ : (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, ("scamnum discubitorium, fere ex lapidibus structum,") I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صُفَاتٌ and صِفَافٌ (S, O, Mab, K) and صُفَاتٌ (Mgh.) أَهْلُ الصُّفَّة [The people of the أَهْلُ الصُّفَّة an appellation applied to certain persons who were the quests of El-Islam, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the and of the mosque of the Prophet [in El-Medeench], which was a covered place, an appertenance of the mosque, (O, K, TA,) roufed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-عَذَابُ يَومِ [ISd says,] عَذَابُ يَومِ is [The punishment of the day of the الصَّفَّة] the same as عَذَابُ يَوْمِ الظُّلَّة [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عذاب يوم الصفة: (O, (TA:) it seems, however, that both mean the same, as الطُّلَّة and الطُّلَّة are one in meaning. (TA.) __ Also ! An appertenance of the [or horse's saddle]; (S, M, IAth, Mgh, O, K, رَحْل of the [وثر . q. v. in art] مِيثُرَة of the رَحْل [or camel's saddle]; (IAth, L, TA;) the thing with which it is covered, between the قُرْبُوسَان, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the thing that comprises within it (تَضُرُّ) the [two pieces of wood called the عُرْقُونًانِ and the [two pads, or stuffed things, called the] بداران, above them and beneath them : (M, TA:) pl. صُفُف (Ş, M, O, K) and oable, the latter mentioned by Sb. (M.) -Also ! A long period (زَمَانُ) of time. (O, K, TA.) So in the saying, عَثْنَا صُفَّةً مِنَ الدُّهْرِ إ lived, or have lived, a long period of time]. (O, TA.) _ And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Darda, in the saying, أُصَبَحْتُ لَا أَمْلُكُ I became so that I possessed not the صفة ولا لفة quantity of grain that might be put on the palm of the hand, nor a morsel of food]; اللَّقَة meaning (TA.) اللَّقْهَةُ

مَنَتْ A thing that a man wears beneath the coat of mail (Ibn-'Abbad, O, K) in the day of battle. (Ibn-'Abbad, O.)

مَنُونُ A she-camel that yields a row of bowls of her milk (مَنُفُ أَقْدَاحًا مِنْ لَبَنَهَا Ş, O, K) when she is milhed, (Ş, O,) because of the abundance of her milk: (Ş, O, K:) or for which two vessels are

set side by side (يُصَنِّ), and which fills them: (Ḥam p. 535:) or that sets her fore legs evenly, side by side, (يَصُنُّ يَدُيبًا, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صُوفً. And see also

Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (ou, S,K, and the like in the M and O, or شُرِحَ وَصُفَّ, Mgh,) upon the live roals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or fleshmeat cut into strips, or oblong pieces, and dried in the sun, (M,* Mgh, Msb,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khálid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of قديد, but made broad, like cakes of bread [which are generally about a span, or somowhat less, in width, round and flat]: (TA:) for cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire].

, صَفَّ originally صَافَّ act. part. n. of صَافَّ q. v.]. صُوَاتٌ and [its pl.] صَوَاتٌ are epithets applied to camels [as meaning Setting their legs' in an even row], from صَفَّتْ قُوالْمُهَا (S, O:) [or] مُصْلُونَةً in the Kur xxii. 37, O, K) means) صَوَاكَ [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فواعل in thus in the O, and مفاعل the sense of the measure also (probably copied therefrom) in the copies of مُصْطُنَّةً or it means [مَناعِيل]: or it means [i. c. standing in a row]: (O, K:) or, as related by I'Ab, it is صُوافن. (TA.) In the phrase الصَّافَّات in the Kur [xxxvii. 1], by وَٱلصَّافَّات صَفًّا are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) - Applied to a bird, it means Expanding its wings and not moving [or flapping] them [in its flight]: opposed to دُافّ . (M and TA in art. دُافّ).)

مَعْمَنُ A level, or an even, tract of land or ground: (S, O, Msb, K:) thus expl. by AA, and by Mujáhid, as used in the Kur xx. 106: by others as meaning smooth: accord. to Fr, having in it no herbage: and accord. to IAar, bald: pl. فَنُونُ صَغْمَنُ signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] مَنْمَنْ (M.) Also, (M,) or [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. فَلَا (M, TA;) from IDrd. (TA.) — And The عَرُفُ [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbád, O, K.)

The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

[fem. of صَفْصَفُ [fem. of مَفْصَفُ , q. v. = Also] i. q. | a rájiz says,

اسکباجة [n. un. of سکباجة, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also أَفُونُهُ, (O, K,) which is of the dial. of Thakeef. (O.) = And A certain insect (رُوَيْدَةً) called the العُبِير) called the يُونِهُ [i. e. weevil]: (Lth, O:) a word adventitions to the Arabic language. (Lth, M, O.)

افعان The tree called خلاف: (S, M, O, K:) [aecord. to modern usage, the latter is the salix Aegyptia of Linn.: (Forskâl's Flora Aegypt. Arab., p. lxxvi., and Delile's Flora Aegypt. Illustr., no 934:) and the منصف accord. to Forskâl, ibid., is the salix Babylonica; or this is called رُوميّ (Delile, no. 932:) and another species of salix is called in Egypt منفاف (Forskâl, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Msb:) or a hind of tree of which the مناف is a species: (K in art.

صَفْصَافُ: هود عَفْصَافَة. — Also n. un. of صَفْصَافَة [q. v.]. (M, O, Ķ.)

مُعُنَّهُ A station, (Ṣ, Mṣh,) or place where ranks are drawn up, (O, K,) in war, or battle: (Ṣ, O, Mṣb:) pl. مُعَانًى. (Ṣ, O, Mṣb, K.)

he is the person whose مَفَة [of his house] is over against, or facing, my مُنَّة (IDrd, O, K.)

صفح

1. مُفَعَ عُنْهُ, (Mgh, Msb, K,*) aor. - , (从,) inf. n. مُغْمَ, (TA,) properly signifying He turned towards [or from] him, or it, the air [i. e. side] of his face, (Mgh,) means he turned away from, (Mgh, Msb, K,*) and left, (Msb, K,) him, or it, (Mgh, Mab,) i.e. [a man, or] an affair. (Msb.) And فَرْبُتُ عَنْهُ صَفْعً I turned away from him and left him; (S, TA;) i. e. a man: (TA:) being here an inf. n., and therefore in the aceus. case, as in the phrase قَعَدْتُ جُلُوسًا; or it is in the accus. case as an adv. n., and the meaning is I turned away from him aside. (Har p. 434. [See also, in art. ضرب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har nbi supra.]) — And مُفَحَ عَنْهُ, (Ṣ, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] He turned away from his crime, sin, fault, or offence: (S, A, TA:) or he forgave him. (K, TA.) And مُنْحُتُ عَنْ رَنْبِ فُلَانِ I turned away from the crime, sin, &c., of such a one, and did not punish him for it : (TA :) or مُفَحَّتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, I forgave the crime, sin, &c. (Msb.) _ And مُفَحَتُ (K, TA,) aor. as above, (TA,) inf. n. صفوح, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] her milk went away. (K, TA.) as a trans. verb: see 5, in five places. — And see 2. — Also, aor. -, inf. n. مُفْتَى, He (a dog) spread forth, or stretched out, his fore legs:

صَفَّحَ ذِرَاعَتِهِ لِعَظْمِرِ كُلَّبَا

[As the spreading forth of his fore legs, to, or for, a bone; I mean a dog]; كابا being put in the accus. case as an explicative: or he here uses an inversion; meaning صُفْحَ كُلْبِ دِرَاعَيْهِ. (L.) And مُفَعَهُ بِالسَّيْفِ or مُفَعَهُ بِالسَّيْفِ; (K;) and (TA;) He اصفحهٔ بالسيف (Ṣ,) or اصفحه struck him with the side, or flat, of the sword, رَصْفُح TA, or بِعُرْضِهِ, S, K,) [i. e. with its or or, or ain,] not with its edge. (TA.) _ And مُنْدَة, (Ş, IAth, K, TA,) aor. -, inf. n. (TA;) and اصفحه المفحد (S, K, TA,) inf. n. إصفاح; (TA;) He turned him back, or sent him away; namely, a person asking, or begging; (S, K, TA;) he refused his request: (IAth, TA:) and and and اصفحه العنا عن حَاجَتِه الله and اصفحه الله عن حَاجَتِه thing that he wanted. (TA.) _ And aiso also signifies He gave to him. (IAth, TA.) [Thus it has two contr. meanings.] __ Also He gave him to drink any kind of beverage (K, TA) and at صَفَحَ الإبِلَ عَلَى الحَوْضِ And صَفَحَ الإبِلَ عَلَى الحَوْضِ He made the camels to pass by the wateringtrough; [app. watering them;] syn. أمرها عليه.

2. منّح, (Ķ,) inf. n. منّح, (Ṣ,) He made a thing wide, or broad; (S, K;) as also \$; (K;) [and المضفع والمناخ المناخ (K;) والمناخ المناخ (K;) والمناخ (K;) المناخ (K;) المناخ (K;) المناخ (K;) sword, مُفْتَ, inf. n. as above, It was made broad, or wide, and lengthened out, in the forging. (IAar, S, TA.) = تَصْفِيقُ is also syn. with تَصْفِيعُ (S, Msb, K,) meaning The clapping with the hands. (S, IAth, TA.) One says, صفح بيديه and مَنْنَ [He clapped with his hands]; (A, TA;) he struck one of his hands upon the other: (Mgh:) or he struck with the outer side of the right hand upon the inner side of the left hand. (O in art. صَفَى : Golius gives صَفَعَ in this sense, erroncously, as from the S; and Freytag, this form as well as صفح.] And it is said in a trad., التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءَ, or, as some relate it, التَّصْفِيقُ instead of التَّصْفِيقُ, [The saying and the clapping is for men, and the clapping with the hands is for women;] (S, Mgh, TA;) i. e., when the Imam is inadvertent, the person whom he leads should, if a man, rouse him by saying سبحان الله; and if a woman, should clap with her hands, instead of speaking. (IAth, TA.)

3. مَصَافَحَة signifies The taking by the hand; (S, A, K;) as also پُصَافُحْ ; (A;) or the latter has a like meaning: (S, K:) or the former signifies [the joining hands; i. e.] the putting the hand [of one] in the hand [of another] in meeting and saluting: (Ham p. 802:) or the making the palm of the hand to cleave to [that of] the hand [of another], and turning face to face. (L.) You 8ay, صَافَحَهُ بِيدِه He took him by his hand. (A.) And مُافَحْتُه, inf. n. as above [and صَافَحْتُه], I applied my hand to his hand; (Msb;) or I put the thing; syn. جَانِبَاهُ. (TA.) And صَفْحُ الإِنْسَانِ

the palm of my hand upon the palm of his hand. He met him turning لَقَيْهُ صِفَاحًا (TA.) towards him the ois [or side] of his face: (TA:) or he met him face to face; i. q. فقابًا: (TA in art. عقب:) [and] he met him suddenly, or unexpectedly. (Ham p. 802.)

4. see 1, latter part, in three places: and see also 2. __ Also He inverted it, or reversed it, (Ibn-Buzurj, K,) namely, a sword; like صَابَاه [q. v.]. (Ibn-Buzurj.)

5. مُفَحَّات He examined its صَفَّحات [or sides]; i. e. a thing's: (S:) or he considered it carefully, or attentively, and examined its صفيحات. (A, Mgh.) And تَصُنَّتُ الكتابُ I turned over, or examined, the صنعات, meaning pages, of the book; as also المُفَتَّدُهُ, inf. n. فَفُو: (Msb:) and المُفَتَّدُ وَرَقَ المُصَفِ i. e. volume, or book, or copy of the Kur-án,] one by one. (O, K.) And تصقّع القُومَ (Lth, A,) and Voice, (Lth, O, Msb, K,) He looked at the people, seeking for a particular man: (Lth:) or he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen: (A; in explanation of the former:) or he made the people to pass before him, and examined them, one by one: (O, K; in explanation of the latter:) or he beheld [or looked at] the object [or sides] of تصفيح وجوه the faces of the people. (Msb.) And He examined carefully, or attentively, the faces of the people, looking at their (the people's) external appearances and forms, and seehing to make himself acquainted with their cases: and he looked at the faces of the people, seeking to know تصقح Lth, TA.) And صَغَمَا اللهِ them; as also رِّمُر (K,TA,) and) الأُمْرِ (A, TA,) and , (K, رَصَفَحُ فِي الأُمْرِ TA,) and , صَفَحَ لا الأُمْرَ TA,) He looked into the affair, or case. (K,

6. تَصَافَعَ They took each the other's hand. تَصَافُحُ الرَّجْفَانِ, TK.) See also 3. _ Hence, + The closing together of the cyclids. (Har p.

10. استصفحه دنبه He ashed him, or begged him, to forgive his crime, sin, fault, or offence. (L, TA.)

صَفْ, (S, A, Mgh, Msh, K,) of a thing, (S, A, Mgh,) or of anything; (Msb;) and وَمُفْحَةُ ♦ (S, A, Mgh, Msb,) of a thing, (Mgh,) or of anything ; (S, A, Msb;) The side; or lateral, or outward, part or portion; syn. of the former غُنْمَة; (S, A;) or of the same, (K,) or of the latter, (S, A,) or of each, (Mgh, Msb,) جَانبُ : (Ṣ, A, Mgh, Msb, K:) and both signify also the face, or surface, or front, of a thing: (Mgh:) pl. [of the former مِفَات , as below, and] of the latter صَفَات . (Msb.) مَفْحًا الشَّيْء signifies The two sides of

The side of the human being; (S, O, K;) as also صَلَى إِلَى صَفْحَةِ * بَعِيره, O.) And hence, صَفْحَتُهُ * [He prayed towards the side of his camel]. and أُعُرض signify The صُفْع signify The [i. e. side] (S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K, عُرْض [which in this instance I think a mistake,]) of the face: (S, O, K:) and so of a sword; (K, TA; [in of a عرض the former of which, in art. عرض of a sword is said to be its عُرْضُ or the عُرْضَ [i. e. breadth, or width,] (S, O, Msb, and so accord. to the CK and my MS. copy of the K,) of a sword; (Ṣ, O, Mṣb, Ķ;) i. e. contr. of طُول; (Mṣb;) [but it may be well rendered its side, or its flat, -sig صَفْحَتَا السَّيْف [for SM says that , صَفْحَةً ♦ and so nifies the two faces, or surfaces, of the sword: (TA:) بِصُفْح ♥ (Ṣ, A) and نظر إليه بِصَفْحِ وَجْبِهِ (S) [He looked towards him with the side of his face turned towards him] and vaiis [which means the same]: (A:) but accord. to AO, one says, ضَرَّبُهُ بِصُفْعٍ السَّيْفِ [He struch him with the side, or flat, of the sword], and the vulgar say صَفْحُ with fct-ḥ: (Ṣ:) the pl. [of بِصَفْحِ السيف is صُفَاحُ [K, TA) and [that of عُفُحُ is] صَفَاحُ (TA.) مُفْحَةُ لا الرَّجُلِ signifies The side (عُرْض) of the breast of the man. (L.) And one says, IIe struch him on the ضَرَبُهُ عَلَى صَفْحَة ال surface, or flat part, of his side; and so als but the former is the more common]. (A.) And السَّيْفِ [He polished] جَلَا صَفْحَتَى السَّيْفِ the two sides, or surfaces, of the sword]. (A.) And كَتُبَ فِي صَفْحَتَى لا الوَرَقَة [He wrote upon the two sides, or faces, of the piece of paper]. (A.) الكتاب signifies The pages, or faces of the leaves, of the book. (Msb.) And The face [i. e. palm] of the hand. (L.) And صفحا الكتف The two parts of the scapula that slope down from the 25 [or spine thereof]: pl. صِفَاحُ (L.) And صَفْحُ الجَبَلِ The part of the mountain where the side thereof rests upon the ground; (S,K;) its سفّع [q. v.]: (JM:) pl. صفاح (Ş.)

عند: see the next preceding paragraph, in

Excessive width in the forchead. (I Aar,

in ten places. __[Hence,] which is used alone] كَاشَفَهُ ti. q. أَبْدَى لَهُ صَفْحَتُهُ He shored open كَاشَفَهُ بِالعَدَاوَةِ enmity, or hostility, with him]: (A, TA:) or he showed, or revealed, to him his deed [or crime] which he was concealing. (TA in art. , from a trad. [which shows it to be used in an evil sense].)

which is disapproved in horses, is [A quality] like what is termed [app. mcaning a flatness, or an evenness,] in the side (عُرض) of the cheek, by reason of which its width is excessive.
(O, K.) = [It is also an inf. n. of 3, q. v.]

away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.;] as also ألصُّوح : (TA:) الصَّوْح : (TA:) الصَّوْح : (TA:) الصَّوْح : (TA:) ما الصَّوْع : (TA

properly a coll. gcn. n.: as such signifying Any hind of thing made flut and broad or wide: as, for instance, plate, or expanded metal: n. un. with 5, meaning a piece thereof.] — [Hence, as it is supposed to be an expanded solid substance,]

(K,) or المقيد الأعلى, (TA,) is one of the names of Heaven. (K, TA.)

مُعْمَدُ A wide, or broad, stone; (T, Ş;) as also * مُفِيحٌ (T) and أَضَاعٌ (Ş:) or [أَصُفِيحٌ and] كُلُّ and صُفَّاحٌ (which last is pl. of صُفِيحٌ [which last is pl. of signify mide, or broad, stones, which are put over graves : (A:) or صَفَاتِع and ♦ فَقَاتُع signify wide, or broad, and thin, stones; (K, TA;) one of which is called مُفِيحَةً and مُفَاحَةً (TA:) and anything wide, or broad, (Mgh, Msh, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed out (Mgh, Msb, TA) and المفاحة : (TA:) whence one says, He] اِشْتَرَى دَارًا فِيهَا صَفَائِحُ مِنْ ذَهَبٍ وَلِفَّةٍ purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. صَفَائِتُ signifies also [particularly] The planks, boards, or leaves, (ألواح), of a door. (Ş, K.) And Wile, or broad, swards; (A, K;) one such sword being termed smord; and مفية, swords. (Ham p. 323.) And The قَبَائِل [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed رمنیخ. (TA.) And منیخه, (S,) or ارتفاد (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K The exterior skin, cuticle, or scarf-skin, of the face. (S.)

. صَفُوح عدد عدقاً ح

five places. — Also † Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her bach: n. un. with 5: (TA:) pl. — also and — it is in the cause of their hardness. (TA.)

A she-camel, (K,) and a ewe, or she-

goat, (TA,) [ccasing to yield her milh;] whose milh is going away: (K, TA:) or a she-camel that has lost her young one, and whose milh has gone. (IAar, TA.) مُيْرِمُقْتُع رَأْتُمُ وَلَا صَافِح بِحَدِّه وَ وَاللّٰهِ عَلَيْهِ وَاللّٰهِ وَاللّٰهُ وَمَعْتَمُ وَاللّٰهُ وَاللّ

أَصْفُ A man excessively wide in the forehead: from مُفْح. (Ķ.)

Wide, or broad; (S, K;) as also (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and voice signifies the same. (TA.) One says, وَجُهُ هٰذَا السَّيْفِ مُصْفَحَ The face of this sword is wide, or broad; from اُمنَتُهُ اللهِ (Ş.) , مَصْفُوحًا لا And أَصْفُوحًا لا And أَصْرَبُهُ بِالسَّيْفِ مُصْفَحًا (IAar, TA,) and المُفقَّل (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضُوبِه بالسيف غَيْرُ مُصْفَح He struck him with the sword not with its breadth, but with its edge. (TA.) And رُجُلُ 1 man wide, or broad, in respect of the head; (S, TA;) and so مُصْفَحُ الرَّأْسِ. (TA.) _ Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the acciput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.)___ And A head compressed in the parts next the temples, so as to be long between the forchead and the back of the neck. (K.) _ A nose straight in the banc; (K, TA;) having the bone even with the forehead. (TA.) __ And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) - Applied to a sword, (TA,) Inclined, or bent : (S, K, TA:) and inverted, or reversed: (Ibn-Buznrj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) __ It is said in a trad., قَلْبُ الْمُؤْمِنِ مُصْفَعُ عَلَى الْحَقِّ meaning + The heart of the believer is inclined to the truth; (S, L;) as though its side (i. e. مصفع were placed upon it. (L.) And applied to a heart signifies also + Turned array from the truth: (TA:) [or] so applied, in which are combined faith and hypocriny: (K, TA:) or, accord. to Khalid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; signifying the "face," of anything. (IAth, TA.) - And is a name of The sixth of the arrows used in the game called الهيسر; (Ṣ, Ķ;) as also الهسيل.

striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also

signifies A sword; as also أَعُمُنُهُ: (K: [but see what follows:]) accord. to ÍAar, مُعُمُنُهُ [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also also in the forging: (S:) or as some say, it signifies broad, or wide, swords.

خَأَنَّ مُصَفَّحَاتٍ فِي ذُراَهَا
 وَأَنُواحًا عَلَيْبِ نَّ المَآلِي

[As though there were swords, or broad swords, upon their summits, and vailing women having upon them the pieces of rag which such women hold in railing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: liere means مصنحات IAgr says that مصنحات swords: but as some relate the verse, the word is أَصُفَّات [meaning nomen elapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the elapping of women's hands: (S: in some copies of which, or, accord. to this read- الغَيْث ing, he likens the sound of the thunder to women's chapping of their hands. (TA.) __ Also A shecamel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مُصَفَّح، and its pl.: see مُصَفَّح، . see مُصَفَّح، see مُصَفِّح، in two places.

One who commits adultery, or furnication, with any roman, whether she be free or a shave. (K.)

صفد

1. مَعْدَهُ, (Ṣ, M, A, Mgh, K,) aor. ع., (Ṣ, M, Mgh, K,) inf. n. مُغُودُ (Ṣ, M, Mgh) and مُغُودُ (Ṣ, M, Mgh) and مُغُودُ (Ƙ;) He bound kim, bound him fast or made him fast, (Ṣ, M, A, Mgh, K,) shackled kim, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] مُقُدُّةُ (L;) and مُقَدِّهُ (M, K,) inf. n. مُقَدِّهُ (Ṣ,) signifies the same; (Ṣ, M, K;) and so مُقَدِّهُ (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: sec above. __ [Hence,] one says, صَفَدَتُهُ, inf. n. بَكَلَامِي inf. n. بَكَلَامِي inf. n. تَصْفِيدُ I overcame him by my speech. (A, TA.)

see the next paragraph, in three places.

: صَفْدٌ اللهِ A bond; (Ṣ, K, TA;) as also صَفَدٌ (TA:) or, (M, A,) as also مُفَدُّ (M,) i. q. (M, A,) which signifies a rope, (M,) or a thong, (S, K,) or a shackle, or fetter, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] غُلِّ, (Ṣ, M, A,) with which one is made fast, (M,) or with which a captive is made fust: (S, A, K :) pl. أَصْفَادُ , [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of paue. (M.)_ Also A gift; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so صفد (M:) pl. as above. (L.) One says, The gift is a shuchle, or fetter. (A.) __ And i. q. اثناً [which generally means Praise, culogy, or commendation; but is said by some to mean also the contr.]. (M.)

see the next preceding paragraph.

The praying of him who نُبِي عَنْ صَلَاةِ الصَّافِدِ puts his feet together as though they were fettered is forbidden. (L, from a trad.)

is used by a poet for إصفاد [q. v.]. (M.)

1. صَفَر aor. ع, inf. n. صَفَر, (Ş, M, K,) with which مُفَارِّ is syn. in a phrase mentioned below; (\$;) and أَصْفِيرٌ (M, K,) inf. n. صَفَرٍ (TA;) He, or it, (a bird, a vulture, S, and a serpent, or (, M , أَصَّلَة or , إَبْنَ قِتْرَة or ,أَعْرَج or ,أَسُود whistled; syn. ic; (S;) made, or uttered, a certain sound, (M, Msb, * K,) without the utterance of letters. (Msb.) [It is mostly said of a bird: see an ex. voce صَفَر .] One says [also], صَفَر [He whistled in the whistle]. (M, K.) And صفر بالحمار, and أصفر بالحمار, IIe called the ass to water [hy whistling; for to do thus is the common custom of the Arabs]. (M, K.) And Fr mentions the phrase, کان في ڪَلَامِهِ صُغَارُ , meaning [i. e. There was in his speech a whistling]. (Ṣ.) صَفِر aor. -, inf. n. صَفِر (Ṣ, M, A, K, &c.) and صُفَرَ, (M, K;) and accord to the T, صُفُور aor. أ بناورة ; (TA;) It, or he, mas, or became, empty, void, or vacant; (S, M, A, Mab, K;) namely, a house or tent; (S;) or a vessel, of food and] مِنَ الطَّعَامِ وَالشَّرَابِ (\$, M, &c.,) beverage]; and a skin, مِنَ اللَّبَنِ [of milk]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, صفير, aor f, inf. n. مفير, is said of a man. (TA.) [See also 4, last sentence نَعُودٌ بِاللهِ مِنْ قَرَعِ الفِنَا، وَصَفَرِ Dne says, يَعُودُ بِاللهِ مِنْ قَرَعِ الفِنَا، وَصَفَر الإنا (S, M, A) [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, from the perishing of the cattle. (S.) And صفرت, وطابع (M, A, K, [in the CK, erroneously, وَطَانَهُ,]) and مُفرَ إِنَاوُهُ, (A,) [lit. His milk-shins, and his vessel, became empty;] meaning ; he died; (M, K;) he perished. (A. [See also other explanations in and عُفْر (M, K) and عُفْر (M) and اصْفَر (M) and Bk. I.

art. صُفْر, (M, K,) inf. n. صُفْر, (K,) (Msb) Empty, void, or vacant; (S, M, A, Msb, He had what is termed مُفَار, i. e. yellow water in his belly. (M, K.)

2: see above, in two places. = and see 4. = Also مقره, (Ṣ, M, Ķ,) inf. n. مقره, (Ķ,) He made it yellow: (S:) he dyed it yellow; (M,K;)namely, a garment, or piece of cloth. (M.)

4. اصفره He emptied it; or made it void, or vacant; namely, a house or tent [&c.]; (M, K;) as also بَصْفِير, (K,) inf. n. تَصْفِير. (TA.) The مَا أَصْغَيْتُ لَكَ إِنَاءُ وَلاَ أَصْفَرْتُ لَكَ فِنَاةً Arabs say, أَنَاءُ رَبِي اللَّهِ اللَّهِ المُ [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) = [Accord. to Freytag, signifies also It (a house) was, or became, empty, or void, of (من) household-goods: so that it is syn. with صَغْرَ: and this is probably correct: for ____, (Ṣ, K,) also, (K,) signifies He was, or became, poor; (S, K;) said of a man. (S.)

5. تصفّر المالُ The cattle became in good condition, the vehement heat of summer having departed from them: [or,] accord. to Sgh, تصفّرت signifies The camels became fat in the [season called the] صَغَرِيَّة. (TA.)

9. أَصْفَر ii. e. yellow : and also black]: (Ṣ, M, Ķ:) and so اصفار (Ṣ, Ķ:) or the former signifies it was so constantly: and the latter, it was so transiently. (Az, TA. [See 9 in art. [.حبر])

11: see the next preceding paragraph.

.صغر 800 :صغر

صفر see صفر. = Also, (Ş, M, A, Meb, K,) and منره accord. to AO, (Ş, M, Mşb,*) who allowed no other form, but the former is the better, (M,) [Brass;] the metal of which vessels are made; (Ṣ;) i.q. نَحَاسَ [which means both copper and brass]; (A, Msb;) or a sort of or نَعَاس made yellow; (M;) or the best sort of : (Msb;) or an excellent sort thereof; (TA:) n. un. أَصْفُرُةُ (M.) __ And Gold: (M, A, K: [see also الصَّفْرَاء , voce اصْفُرَاء)) or deenars; either because they are yellow (صَفَر [pl. of صُفَر]), or thus called because resembling the of which vessels are made. (M.) __ And Women's ornaments. (A.) __ الله لفي صفره __ (Ş, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., المفرة ,]) and مفره, (TA,) [app. means He is in that state in which he requires to be rubbed with saffron; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفَرٌ الله and مُفَرِّ (Ş, M, A, Mşb, K) عَفْرٌ

K;) applied to a house or tent, (S, Msh,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. بَنْتُ صِفْرٌ مِنَ المُتَاعِ M, K.) One says أَصْفَارُ A house, or tent, or chamber, empty, or void, of furniture and utensils. (S.) And [applying tho pl. form of the epithet to a sing. subst.,] إِنَاءُ أَصْفَارُ An empty vessel; (M, K;) like as one says on the authority of I Aar: (M:) and [applying the sing.] form of the epithet to a pl. subst.,] آنيَةُ صَفْر empty vessels. (M, K.) And A man empty-handed. (S. Msb.) And صفر من الخير + Void of good. (TA.) And it is said, in a trad., of Umm-Zara, that sho was صِفْر رِدَاوُها meaning † Lank in her belly; as though her رداء, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هُوَ صِفْر صِحر It is [utterly] cmpty; being an imitative sequent. (Kh, Ham p. 354.) مقر in arithmetical notation, in the Indian method, is A circle [or the character o, denoting nought, or zero; whence our term "eipher:" when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by .]. (L, TA.) = See also صفر, in two places.

[an inf. n. of صُفْرٌ, q. v.: _ and hence,] صَفْرٌ Ithe inf. n. un.] a hungering صفرة الله Tunger: and once. (M, K.) __ Also A certain disease in the belly, which renders the face yellow: (M, K:) or a collecting of water in the belly. (Kt.) [See also مَفَار .] __ Also A kind of serpent, (S, M, K,) in the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry: (S:) used alike as sing. and pl.; or one is termed ضفرة: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged : (Ş, TA :) or a certain reptile (دُابّة) which bites the ribs and their cartilages: (M, K:) or a certain serpent in the belly, which attacks beasts and men, and which, accord to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scale (Ru-beli:) the Prophet, however, denied its doing so: it is said also that it oppresses and hurts a man when he is hungry: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also مفار *, worms in the belly, (M, K, TA,) and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him. (TA.) You say, meaning, 111e was عُضَّ عَلَى شُرْسُوفِهِ الصَّفَرُ hungry. (A.) = Accord. to some, (M,) in the signifies Tho postponing of [the month] El-Moharram, transferring it to Şafar: (A'Obeyd, M, K:) [see : يُنبى:] or it there means the disease called by this name, because they asserted it to be transitive. (K.)

Also The intellect, or understanding; or the tioned: or the period from the rising of Suheyl heart, or mind; syn. زُوع: (M, K: [in the CK : رُوع:)) the inmost part (نُبُ) of the heart. (M, لاً يَلْتَاطُ هٰذَا بِصَفَرِي (TA,) [K.) Hence the saying, This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A.) Also A contract, compact, or covenant: or suretiship, or responsibility: syn. عُقْدُ. (M, L, K. [In some copies of the K, فقد.]) = Also (S, M, Msh, K) and sometimes [صَفَر] imperfeetly deel., (K,) but all make it perfectly decl. except AO, who makes it imperfectly deel. because it is determinate [or a proper name] and similar in meaning to Li, which is fem., meaning that all nouns signifying times are ساعات, (Th, M,) and, accord. to some, الصَّفَر, (Mub,) [The second month of the Arabian calendar;] the month that is [the next] after El-Moharram (الحُورُة): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صفر); agreeably with the opinion of my learned friend Mons. Fulgenee Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also [نَسِيُّ]: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Msb in art. ...) pl. أصفار, (S, M, Msb, K,) and, as some say, The two months of الصَّفَرَانِ __ (Mab.) . صَفَرَات El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, Msb, K.)

see , first sentence.

of whieh it is the n. un.,] first : صَفْرَة

[Yellowness;] a certain colour, (S, M, Msb,) well known, (M, K,) less intense than red, (Mab,) found in animals and in some other things, and, accord. to IAar, in water. (M.) _ Also Blackness. (M, K.) _ See also صغر, in two places. مفرّة, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

(K) The in- صَفَرِيَّة (Ş, M, K) عَفَرِيَّة crease, or offspring, (زنتاج), of sheep or goats (S, M, K [in the CK, ا is erroneously put for before this explanation]) after that called :: (S, TA:) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O.S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or ♥ the latter word signifies [as above, and also the period itself above men-

to the setting of الذراع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O.S.], when the cold is intense; and then breeding is approved: (M:) or the period from the rising of the Fourteenth السَّهَاك Suheyl to the rising of Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.], commencing with forty nights of varying, or alternating, heat and cold, called المُعتَدرُاتُ: (AZ:) the first increase [of sheep and goats] is the صَعَعَى, which is when the sun smites the heads of the young ones; and some of the Arabs call it the رَصُّفُتُ then is the صَغَرى, after the صَغَرى; and that is when the fruit of the palm-tree is eut off: then, the then, رُبِيع which is in the [season ealled] ,شُتُوى the رَفَتُي, which is when the sun becomes warm: then, the : قَيْظِيّ then, the : صَيغيّ then, the : قَيْظ [season called] : خَرُفِيّ signifies, (M, K,) and so صَفَرِيَّةُ Aboo-Nasr:) مَفَرِيَّةُ صَفَري, (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Aboo-Sa'eed:) or the first of the seasons; [app. meaning the autumnal season, called الخريف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوسمى;] and it may be a month: (AHn, M, K:) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أيَّامُ الصَّفَرِيَّة لا Twenty days of, or from, (مِنْ,) the latter part of the summer, or hot season. (TA voce بُـــُّــُ.) __ Also the former, (Ṣ,) or both, (TA,) The rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of الذِّراع [expl. above]. (TA.) __ Also the latter, (S, M,) or both, (K,) A plant that grows in the beginning of the autumn: (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

A sort of dates of El-Yemen, which are صفرية dried in the state in which they are termed, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and سُوِيق is sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in سَوِيق. (K.) = أَلْتُفُرِيَّةُ, (Ṣ, M, K,) and, (K,) or as some say, (S, M,) الصَّفْرِيَةُ ﴿ (S,) a sect of the الصَّفْرِيَةُ ﴿ (S,) a party of the خُرُورِيَّة; (M, K;) so called in relation to Sufrah (صَفْرة [which is the name of a place in El-Yemámeh]): (M:) or in relation to Ziyád Ibn-El-Asfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Es-Saffar, (S,) Meid.":] i.q. مُعُودُة . (IAar.) [See also دالأصْقَع

or Ibn-Şaffár, (K,) or Ibn-Şafár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصَّفْرِيَّة ♦, with kesr; and As holds this to be the right opinion. (TA.) ___ And the former (الصَّفْريَّةُ) The مَهَالبَة (M, K,) who were eelebrated for bounty and generosity; (TA;) so called in relation to Aboo-Şufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

see the next preceding paragraph in two places.

in five places. صَغَرِيَّةً

is the sing. of صَفَارِيتُ, (Ṣ,) which signifies Poor men: (S, K:) the is augmentative. (S.)

الله (Ṣ, M,) with fet-ḥ, (Ṣ,) or أَصْفَارُ , like غُراب, (K,) What is dry, of [the species of barleygrass called] بينى: (Ṣ, M, Ķ:) app. because of its yellowness: (M:) it has prichles that cling to the lips of the horses. (TA in art. ...) __ And the former, accord. to ISk, A certain plant.

عفار: see 1, in two places. = Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. سقى: (M:) or a collecting of yellow water in the belly, which is cured by cutting the نَائِط, a vein in the صُلْب [i. c. bachbone, or bach]. (S.) _ See also صفر _ And see صَفَار Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) __ And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also • سفار (M, K.) _ And The tick, or ticks: (M, K:) and, (K,) or as some say, (M,) an insect, or animalculc, (دُوَيْبَة) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

see the next preceding paragraph.

inf. n. of صُفَرُ [q. v.]. (Ṣ, M, Ķ.) = [In the present day it signifies also The sapphire.]

What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M,

مفيرة A dam (ضفيرة) between two tracts of land.

(يَصْفِرُ). A species of bird, that whistles صَفَارَى (M. [See also what next follows.])

مُفَارِيَّةُ A certain bird; (IAar, Ş;) as also مُفَارِية, without teshdeed; (Ṣ;) the bird called (بشر S in art. بُنَشِّر or تُبَشِّر: (K in that art.:) [Golius (who writes the word صُفَارِيّة) adds, "ut puto, quæ in Syria صُغَيرا dieitur, flava, duplo major passere, nam et passer luteus, ut reddit

إنكات مفورية, accord. to the K, A kind of أنكات [i. e. plant]: but in the Tekmileh, a kind of أنكات [i. e. Also [Yellow;] of the colour termed مفورية: (Ṣ, garments, or cloths]; pl. of ثُوب ; and it bears the mark of correctness. (TA.)

And Black (A'Obeyd, Ṣ, K) is sometimes thus

صَفْر see صَافَر. Also A fabricator of صَفْر [or brass]. (M, K.)

سُفَار, with damm, The entire quill of a feather. (AA, O.)

المُعْارِة [A whistle: so in the present day: and also a fife:] a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — [Hence,] الصُفَارِةُ The anus; syn. الرُّمْتُ (M, K;) in the dial. of the Sawad. (TA.)

Whistling; or a whistler. (TA.) _ And hence, (TA,) A thief; (K;) as also وَسُفَّارٌ : [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أُجْبَنُ مِنْ صَافِر [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or __ accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] any bird that does not prey: (M, K:) and any bird having a cry: and a certain cowardly bird: (K:) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called • صَافِرِيَّة :] accord. to Moḥammad Ibn-Habeeb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A:) or, accord. to IAar, it means [whistled to]: i. e., when ho is whistled to, he flees: and by المُصَفُومُ به is meant the bird called التُنَوِّطُ or التَّنَوُّطُ (i. e. التَّنَوُّطُ or لِثَنَوَّطُ cowardics of which induces at to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نوط:]) or any coward. (TA.) مَا بِهَا صَافِرِيـ There is not in it (i. e. the house, الدّار, TA) any one: (S, K:) [lit.] any one who whistles: (M:) or any one to being here an instance صَافِر ; being here an instance in the sense of the measure فاعل in the sense of the measure followed by مفعول. (T, TA.)

see the next preceding paragraph.

[a comparative and superlative epithet from أَصْفَرُ مِنْ بُلْبُلُ One says أَصْفَرُ مِنْ الْمُبَاءِ. [A greater whistler, or warbler, than the البلاي]. (إلا إلله See also مُعْدُ البُيُوتُ مِنْ الله الله [Also More, and most, empty, void, or vacant.] It is said in a trad., المُعْدُ البُيُوتُ مِنْ كَتَابِ الله [That one of houses which is the most void of good is the house

Also [Yellow;] of the colour termed فمفرة: (Ş, M, K:) fem. صُفْر : (Mab, &c.:) pl. صُفْراً له . (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a eamel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. زرده [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) -الرُّومُ (S, A:) or their بَنُو الرُّصْفَرِ kings: because the sons of El-Asfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hak [or Isaae] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Asfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.)_ الأَصْفُرَانِ Gold and saffron; (S, M, K;) which are said to destroy women: (TA:) or the plant called and saffron: (S, K:) or the plant called and gold: (M:) or saffron and raisins. (ISk, Sgh, K.) __ And الصَّفْرَاءُ Gold. (M, K. [See also يُا Hence the saying of 'Alee, يُا ,O gold صَفْرَاتُهُ ٱصْفَرِّي وَيَا بَيْضَاتُهُ ٱبْيُضِّي وَغُرِّي غَيْرِي [be yellow,] and O silver, [be white, and beguile مَا لِفُلَانِ صَفْراً، other than me :] and one says also, مَا لِفُلَانِ صَفْراً، There is not belonging to such a one gold وَلَا بَيْضَاءُ nor silver]. (TA.) — Also A hind of bile, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are tho black bile (السُّوْدَاتُ), the blood so called because (الدُّمُ), and the phlegm (الدُّمُ of its colour. (M.) __ And The bow that is made of [the tree called] نَبْع (S, K, TA.) __ And The female locust that is devoid of eggs. (M, K.) And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the ____ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AḤn, M:) it is of the kind called ذُكُور. (Aboo-Naṣr, M.)

مُصَفُور see its fem., with ة, voee مُصَفُور.

A poor man. (Ş.)

مُصْفُورٌ and its fem., with a: see مُصَفُّورٌ.

is from الصَّفْرة, [see مُصَّفِّر السَّفْرة,] not from الصَّفْرة, (Ṣ,) and means He is a أَصُواط ; (Ṣ, K;) as though denoting cowardice: (TA:) or it is from مُشَر "he dyed yellow;" (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his سُنّا with saffron, and was addicted to [the enormity termed] البُنّاء: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) المُعَلَّرة is an appellation applied to Those whose sign [meaning the colour of their ensign] is مُعْرَة (M, K;) [i. e. whose ensign is yellow;] and is similar to المُعَلِّمُ and المُعَلِّمُ (M.)

in two places. Also المَافِرُ see مُعَفُورُ, in two places. Also Hungry; and so المُصَفَّرُهُ. (K.) — Of the مُصَفُّرُهُ, (TA,) and مُصَفُّرُهُ, (Mgh, TA,) or مُصَفَّرة , (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is Such as has the ear entirely cut off; because its ear-hole is destitute of the ear: and the second, the lean, or emaciated; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord to the relation of Sh, what is thus forbidden is termed البُصْغُورَة, with , having the former of the meanings expl. above; which IAth disapproves: (TA in art. صغر:) or المُصغَرّة. (Mgh in that art.) = Also Having the disease termed صفار: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

سفرد

nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] وَعُونَ (IAar;) and is by the vulgar (S) called أَبُو النَّالِينَ (S, K. [Accord. to Golius, the uightingale: but this I think a mistake.]) مَنُودُ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.])

صفط

a dial. var. of إِسْفَنْطُ q. v. (As, K.)

صقع

1. مُفَعَهُ, aor. ٤, (O, Mab, K,) inf. n. صُفَعَهُ, (Ṣ,* O, Msb, TA,) accord. to Lth, (O, TA,) He struck him with his fist, not vehemently, ou the back of his neck: (O, K, TA:) or, (O, K,) accord. to Az (O, Msb, TA) and others, (Msb,) he struck him [i. e. slapped him] with his expanded hand (O, Msb, K, TA) on the back of his neck, or on his body; not with the firt: (O, Msb, TA:) or it is post-elassical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from موفعة (O, TA,) which signifies the top, or uppermost part, of the [cap called] حُية and of the turban: (O, K, TA:) or this is a mistranscription, and is correctly with :: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with . (O.)

with the expanded hand upon the back of the ucck, or upon the body. (M.s.)

the S and K) A man who is struck [or slapped] thing]; and the turning, or sending, or putting, in the manner expl. above in the first paragraph; [a thing] bach, or away; (S, O, K;) as also (Ṣ, Mạb, Ķ ;) as also المُصْنَعَانِيُّ (O, Ķ.)

see the first paragraph of this art. . صَفْعَانُ sec : مَصْفَعَانَى

inf. n. of صَفَقَ significs The striking صَفَقً [a thing] so as to cause a sound to be heard in consequence thereof; (S,O,K;) as also تُصفيق [inf. n. of مفتن , but this has an intensive signification]: (S:) and تَصْفَاقُ is [also] an inf. n. of صَفْقُ الكُنِّ عَلَى in the phrase صَفْق like صَفَّق the striking of the hand upon the other الأخرى hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] __ مَنْقُ رَأْسُهُ __ and ر . (Mab,) aor مَعْقَهُ عَلَى رَأْسِهِ Mab,) aor. عِيْنَهُ inf. n. صفق, (M, Msb,) He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Msb.) And صَفَقُهُ بِالسَّيْف, (O, K,) inf. n. صُنْق, (O,) He struch him with the sword. (O, K.) And صَفَقَ بِهِ الأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) __ مَفَقُ بِجَنَاحَيْهِ __ (M, K,) aor. as above, (M,) [inf. n. مُفْق,] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, K;°) as also أَصْفَقَ , (M, K,) inf. n. تُصْفِيقٌ , (TA.) . تَصْفِيقٌ , and أَنْ . (TA.) . تَصْفِيقٌ wind smote it so as to cause a sound to be heard: (S:) or the latter signifies [simply] the wind smote it, or beat it: (Ham p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شراع)] [and] both signify the wind shifted it to the right and left, and turned it bach: (TA: [in the CK, is erroneously put for التَّتَايِبُ as an صفّقت لا الرِّيحُ المّاء and [[: التَّصْفِيقُ explanation of The wind beat the water so that it made it clear: (M:) and مُفَعَّتِ الرِّيعُ الرُّسُجَار, (K,) aor. as above, inf. n. مُفْق, (O,) The wind put the trees in motion, or into a state of commotion, (O, K,) صفّقت الرّياح and shook them: (O, TA:) and in صَرَمَتُه The wind smote the clouds, [for السَّمَاتِ my original, an obvious mistranscription, I read مريته,] and blew in different directions upon them. (TA.) مَفْقُ العُودَ للهِ, (inf. n. صَفْقُ العُودَ للهِ, TA,) He put in motion [by striking them] the chords of the lute. (\$, 0, K.) __ مَفْقُ يَدُهُ بِالبَيْعَةِ and , صَفْقَة (M, K) and صَفْقُ عَلَى يَدِه (m, K) (K,) [or the latter, which see below, is a simple subst.,] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, K;) and so صَفَقَ لَهُ البَيْعُ , aor. -, (K,) inf. n. , inf. n. مِالْبَيْعَةِ and صَفَقْتُ لَهُ بِالبَيْعِ (TA:) or وَفَقَّ مَفْق, I struch my hand upon his hand [by may of ratifying the sale and the covenant]. (S, O, Msb.) [See also سُفَقَ. And see an ex. in a verse eited رصَفَقَتُهُ (S, O, K) as inf. n. of صَفَقَ __ [.رَدَاد

He shut, or صَفَقَ عَيْنُهُ , K.) You say صَفَقَ عَيْنُهُ closed, his eye. (Ṣ, O, Ķ.) And صُفَقَ البَابَ , (Ṣ, M, O, Msb, K,) aor. -, (M,) inf. n. مُفَقَّى, (M, Msb,) He shut or closed, the door; (S, O, Msb, K;) as also اصفقه (S, O:) or both signify he locked the door: (M, K:) and in like manner [and سَفَقَه [And He opened the door: (ADk, O, Msb, K:) thus having two contr. inf. n. صَفَقَ مَاشَيَّتُهُ significations. (Myb.) And صَفَقَ مَاشَيَّتُهُ صفى, He turned, or sent, his cattle bach, or away. He turned them صَفَقَهُمْ عَنْ كُذَا Mnd [i. e. men] back, or away, from such a thing. They مَا زَالُوا يَصْفَقُونَني ,And one says) مَا زَالُوا يَصْفَقُونَني ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him صَفَقَهُمْرَمِنْ بَلَدِ إِنِّي ـــــ (to do it. (Ibn-'Abbad, O.) They expelled them from town to town, or from country to country, forcibly and igno-. sec 2. صَفَقَ الشَّرَابَ ـــ (TA.) : عَضَفَقُ الشَّرَابَ O, TA,) He, صُفْقٌ القَدَّحَ (O, TA,) المَفَقُ القَدَّحَ filled the drinking-vessel; as also اصفقه (O, and صفّق الكَأْسَ O:) or صفّقه لا (O;) and ! مغقها, he filled the drinhing-cup, or mine-cup. (Lh, M:) and اصفقنا الحوض We collected the water in the watering-trough. (TA.) _ And مَفَقَّى, inf. n. صَفَقَى, He compressed her; syn. signifies also The صَفْق STA.) __ And جَامَعَهَا collecting together [a thing or things]. (TA.) = M,) The man, صَفَقَ الرَّجَلَ صَفَقَتْ عَلَيْنًا صَافِقَةٌ ♦ مِنَ ــــ (M, K.) بمن مَافِقَةً • مِنَ A company of men alighted at our ahode. (IDrd, O, Ķ.°) مَفَقَتْ , (IDrd, O, Ķ,) inf. n. صَفَق, (TA,) said of a she-camel, Her womb closed against the passage of her foctus, i. e. became أُرْتَجَتُّ أَرْتَجَتُّ رَحِمُهَا عَنْ وَلَدِهَا) closed, the syll. signs of this word in the O being doubtful, in the CK erroneously written ارتَخَتْ.]) so that the factus died. (1Drd, O, K, TA.) = مَنْقَة, aor. 4, (M, O, Msh, K,) inf. n. صَفَاقَة, said of a garment, or piece of cloth, (S, M, O, Msb, K,) It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, Msh, K:) and so سُفُقَ (T, S, &e., in art. سُفُقَ). _ And, said of a face, (S, O, K, TA,) # It was impudent; or had little shame. (O, K, TA.)

2: see 1, former half, in five places. means The making a sound with التَّصْفيقُ باليَد صَفَّقَ بَيْدَيْهِ ,the hand [by clapping] : (Ş :) one says [He clapped with his hands; or clapped his النِّسَالَ يُصَّفِّقُنَ عَلَى النَّبِيِّ and النَّسِلَةِ عَلَى النَّبِيِّةِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) التُّصْفِيتُ is syn. with : (As, O:) or (O) the former signifies the striking with the palm of one hand upon that of the other; (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صفح.].

(M, TA,) inf. n. صقَّق القربَةُ (accord. to different copies of [(S, O,) also signifies The shutting, or closing [a صَفْعَانُ or صَفْعَانُ poured water into the skin, (M, TA,) and shook it about, (TA,) the shin being new, so that the water came forth yellow. (M.) __ See also 1, latter half, in two places. __ سُقَى الشَّرَابِ He mixed the wine, or beverage. (M.) _ And, (M,) inf. n. as above; (S, O, K;) and مُفَقَّهُ (M,) inf. n. صَفَّق, (K;) and اصفقه (M,) inf. n. إصفاق; (K;) He transferred the wine, or beverage, from one vissel to another, (S, M, O, K,) or from one jar to another, (As, TA,) it being mixed, (K,) in order that it might become clear. means The removing تُصنِيقُ الإبلِ __ (M, K.) of camels from a place which they have depastured to a place in which is pasture: (S, O, K:*) thus in the saying of the rajiz (Aboo-Mohammad El-Fak'asee, O) eited in the first paragraph of art. زل: (Ṣ, O:) or التَّصْفيق in that instance, aecord. to IAar, is from صقّق القُومُ في البلادِ The people, or party, went far in the country in search of pasture: (M:) [or] صفق, said of a man, (Ibn-'Abbad, O,) inf. n. as above, (K,) means He went away; and he went round about. (Ibn-'Abbad, O, K.) _ And التَّصْفيق signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

3. صافق عند صَفْقَة البَيْعِ [He struck his hand upon that of another in token of the ratification of the sale]. (T in art. 2. [See also 6.]) ___ said of a she-camel, She lay, or slept, upon one side one time and upon the other side meaning صُفَق meaning بَانب . (M. [And the same is indicated in the O.]) And Such a one turus over فُلَانْ يُصَافِقُ بَيْنَ جَنْبَيْهِ upon this صُفَق [or side] one time and upon the Such إِبَاتَ فُلَانٌ يُصَافِقُ And إِبَاتَ فُلَانٌ يُصَافِقُ a one passed the night turning over from side to side]. (Z, TA.) _ [Accord. to the K, said of a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) إِذَا مُخَضَّت النَّاقَةُ صَانَقَتُ , which evidently means When the she-camel is tuhen with the pains of parturition, she turns over from side to side; as is there indicated by the context ,صافق بَيْنَ قَمِيصَيْنِ ـــ [.both before and after (M,) or بين تُوبَيْن, (Ķ,) He wore two shirts, (M,) or two garments, (K,) one of them over the other. (M, K.)

4: see 1, latter half, in five places: __ and see also 2. = تَبَايَعُوا عَلَيْه i. q. أَصْفَقُوا عَلَيْه [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بيع: [see صَفَتَى يَدُهُ بِالبَيْعَة and see also 3, and 6, and]) they combined consentaneously, or agreed: صُفْقَةُ together, respecting it, or to do it, namely, the thing, or affair; syn. أُطْبَقُوا عَلَيْه, (Ṣ, O, K,) or They أَصْفَقُوا عَلَيْنَا And أَصْفَقُوا عَلَيْنَا They combined, or collected themselves together, against اصفقت له (M, from a verse of Zuheyr.) اصفقت له

occurs in a trad. as meaning The women of Mekkeh collected themselves together to him: or, as some relate it, انْصَفَقَتْ (TA.) And one says, أَصْفَقُوا لَهُ meaning إِصْفَقُوا لَهُ [i. c. They collected themselves together to him; or they combined to treat him with courtesy and honour]. (M.) اصفق لَهر He brought them as much food as would satisfy their hunger: (O, K:) said in relation to the entertainment of guests. (,X,) ,یَدِی or (,S, O,) أَصْنَعَتْ یَدُهُ بِکَذَا ـــ (O.) His hand, or my hand, lighted on, met with, or encountered, such a thing; syn. صَارَفَتُه and (Ṣ, O, Ķ.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a for slaughterer of camels], (TA,)

حَتَّى إِذَا قُسِمَ النَّصِيبُ وَأَصْفَقَتْ يَدُهُ بِجِلْدَةِ ضَرْعِهَا وَحُوارِهَا

[Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one]. (Ṣ, O, TA: but in the Ṣ, طُرِحَ is put in the place of أَصْفَتُ القُومُ الصَّوْمُ The people, or party, were, or became, in a state of commotion, or tumult; syn. اضطَنُوا. (M, TA. [See also 8.]) اصْنَقَ لِي It was appointed, or or-dained, for me; or prepared for me. (TA.) He milhed the sheep, or goats, but اصفق الغُنَيرُ ouce in the day; (S, M, O, TA;) and so with :: signifies the الإصفاق or الصفاق. milking once in the day and night. (TA.) = He wove the garment (M, TA) strongly, stoutly, firmly, (M,) thickly, substantially, closely, or compactly. (TA.)

. 5. تصنّق He (a man) turned over and over; (M;) he moved repeatedly to and fro, syn. تُرُدُدُ (M, O, K,) from side to side. (M.) And تصفّقت She (a camel) turned herself over, upside down (lit. bach for belly), (O, K, TA,) when taken with the pains of parturition. (TA.) تصفّق للْأُمْرِ He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair; syn. تَعَرَّضُ لُهُ (Sh, O, K.)

6. تصافقوا (S, M, O) They struck their hands upon the hands of others (O) عند البيعة [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another. (M, TA.)

7. انصنت It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro. (M. TA.) [See also 8.] __ It (a door) became shut, or closed: and so with :: (TA in art. علق:) [or it shut again of itself:] said of a door which, when opened, will not remain open. (TA in art. دوق.) __ He (a man, TA) turned, or became turned or sent or put, back, or away: (S, O, K, TA:) he [or it] returned. (TA.) _ And liable They collected themselves together: the contr. of the next preceding signification. (TA.) See also 4. __ And one says, انصفقوا عَلَيْنَا They came upon us on the right and left. (M, TA.)

3. اصطفقت الأشَّهَارُ The trees became shaken, or agitated, by the wind. (S, O, K, TA.) And The lute had its chords put in motion, اصطفق العود (S, O, K, TA,) so that they responded, one to another. (TA.) اصطفق الآفَاقُ بالبّياض Thetracts of the horizon flickered with whiteness, and the light thereof spread. (TA.) _ And The sitting-place became a اصطفق المَجلس بالقُوم scene of commotion, or tumult, with the people, or party. (TA. [See also 4, latter part.])

ضُفَّةُ: Beo عُفُقُ. = Also A side; a latera part or portion; (S, M, O, K;) and so ومُقْنُ الْ (S, O, K,) and أَنَّاحِيَّةٌ (M, O, K;) syn. وَمُفَقَّ (S, M, O, K,) and أَنَّاحِيَةٌ (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its صَفْح (Ṣ, O, Ķ,) and its صُفْح: (Ṣ:) [both of which signify as abovo: or by the former may be meant what here follows:] or its face, (M, K,) in the upper part thereof, above the حضيض [or low ground at, or by, the base, or foot]: (M:) pl. صَفْقًا الْعُنُقِ [In like manner also,] . صَفُوقً signifies The two sides of the neck. (M, K.) The two checks of the horse. صُفْقًا الفُرُس (M, Ķ.) _ Also A place. (Ķ.) _ See also _ مِنْنُ, in two places.

see the next preceding paragraph.

i. e. cither half, or leaf,] of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is مُنْقُ الله, for it is but; مَصْرَاعَاهُ nicans صَفْقًا البَابِ there said that SM follows the reading in the K without remarking upon the difference in the O; and adds,] meaning The بَابُ دَارِه صِفْقٌ وَاحِدٌ ,and one says door of his house is one leaf; i. e.] when it does not consist of what are termed مصراعان. (TA.)

صَنَّى: see صَنَّى عدد Also Water that is poured into a new skin, and skaken in it, and in consequence becomes yellow; (S, O, K;) or yellow water that comes farth from a new skin upon which water has been poured; (M;) and so وَرُدِنَا M, K.) Hence, (TA,) one says, وَرُدِنَا We came for the purpose of مَا خَالَةُ صَفَلَ drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) _And A new shin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it. (M.) __ Also, accord. to AHn, (M,) or so رُمُقُنُّ (K,) The odour, and savour, of دِبَاع [or tan]. (M, K.) __ And The former, accord to Ibn-'Abbad, The last of دِبَاع [or tan]: (O, TA:) in the K, آخرُ الدَّمَاعِ is erroneously put for أَخْرِ الدِّبَاغ. (TA.)

A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant : (Mgh :) and is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase art.]; (M, K;) as also أرمجي , like رمجي , (K,) or فنقى, (so in a copy of the M,) which is mentioned by Sh, (M, TA,) and of which Seer says that it may be from مُعَنَّى الكَفِّ عَلَى الأُخْرَى (TA. [See 1, first sentence.]) _ Hence it is used to signify The contract itself that is made in the case of a sale, (Mgh, Msb,) and the covenant that one makes: (Mgh:) or an agreement respecting a thing: (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with س in the place of ص.] One says, رُبَحْتُ صَفْقَتُك i. e. [May] thy purchase يَارُكُ ٱللهُ لَكَ فِي صَفْقَة bring profit]. (S, O.) And i. e. [May God bless thee in] the contract [(lit. the striking) of thy right hand]. (Msb.) And مُفْقَة رَابِحَة , and مُفْقَة رَابِحَة , (Ş, O, K,) A sale or bargain [bringing gain, and a sale or اِنَّهُ لَهُبَارِكُ And إِنَّهُ لَهُبَارِكُ baryain occasioning loss]. (K.) الصفقة [Verily he is blessed in respect of bargaining]; meaning that he buys not anything without قَد ٱشْتَرَيْتُ اليَوْمَ صَفْقَةُ gaining in it. (TA.) And [I have purchased to-day a good purchase]. (TÁ.) And البَيْعُ صَفْقَةً أَوْ خِيَارً Selling is decisive or with the option of returning. (Mgh.) And it أَصُغُفَّتُان ,(of Ibn-Mes'ood, TA) صُغُفَّتُان i. e. Two bargains in a [single] في صَفْقَة رِبّا bargain [are an unlarful gain]: this is of two kinds: one is the seller's saying to the buyer, " I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., i. e. [Verily إِنَّ أُكْبَرُ الكَبَائرِ أَنْ تُقَاتِلَ أَهْلَ صَفْقَتكَ the greatest of great sins is] thy fighting those with whom thou hast made a covenant: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

or صِفَقَى see the next preceding para-graph.

The inferior [or inner] skin, that is beneath the skin upon which is the hair: (S. O. K:) a thin shin beneath the upper shin and above the flesh: (IAth, TA:) or the صفاق of the belly is the skin, (M,) the inner skin, (TA,) that is next to the medic, (M, TA,) the medic of the belly, (TA,) [i.e. the liver,] and which is the part where the farrier perforates the beast (بنقب من الدابة) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the مفاق is the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the die [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] نتن ; 80 says As, in the "Book of the Horse:" (TA:) or what is between the in [or outer skin] and or intestines into which the food مصران [expl. in the first paragraph of this passes from the stomach]; (ISh, O, K;) comprising all of what are termed the مَوَاقَ of the belly, beneath the مَوَاقَ thereof, to the مَوَاقَ of the belly [i. e. the liver]; the مَوَاقَ of the belly being all that has not a bone eurving over it: (ISh, O:) or the shin of the whole of the belly: (O, K:) the pl. is مُعَقَّى, only. (M, TA.)

صَانِقَةُ see صَنِيقَةٍ.

مَنَاتُلُ Travelling-camels (رِكَابُ) coming and going. (Ibn-'Abbad, O.) — See also مَنَاتُلُ

مَانَ A cock that beats with his wings when crowing. (TA.) — It occurs in a trad., followed by أَنَّاقُ in apposition, and is said by As to mean الله عند عند عند عند عند أَمْر عند عند أَمْر عند عند أَمْر عند أ

A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end.—Also A calamity, or misfortune: (M, TA:) pl. عَوَافَقُ (M:) this pl. and أَنَّ مُنْاتُكُ (O, K, TA,) which latter may be pl. of أَمْمُنَكُ (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.)

أَصُفَتُ A garment, or piece of eloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another. (Mgh.)

[written in one place with fet-h, and in another with kesr, to the فَوَلَّ [A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.;] in the dial. of El-Yemen. (TA.)

مُصْفَقُ A place of passage; a way, road, or path; syn. مُسْلُكُ . (O, TA.)

أَمُنَّ وَمُعَنَّ وَمُعَنِّ وَمُعَنَّ وَمُعَنِّ وَمُعَنَّ وَمُعَنِّ وَمُعَنَّ وَمُعَنَّ وَمُعَنِّ وَمُعَنِي إِلَى إِلَى اللهِ إِلَى اللهِ إِلَى اللهِ اللهِ اللهِ اللهُ الل

مَصَافَقُ A eamel lying, or sleeping, upon one side one time and upon the other side another time. (O, Ķ.) — And مُصَافِقُ بَيْنَ تُوبِيْنِ Wearing two garments, one of them over the other. (Ibn-'Abbád, O.)

صفن

1. صُفَن, aor. ج, inf. n. صُفُونٌ, said of a horse, He stood upon three legs and the extremity of the hoof of the fourth leg; (AZ, S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) [or he stood upon three legs, and otherwise: (see :)] accord. to Fr, the poems of the Arabs indicate that صُفُونٌ signifies pceuliarly, or specially, [or simply,] the act of standing, or standing still. (TA.) __ Also, (M, Msb, K,) aor. and inf. n. as above, (M, Msb,) said of a man, (K,) or صفف صَفَّ تَدَمَيهِ TA, from a trad.,) meaning وَتُدَمَيه [He set his feet evenly, side by side], (M, Msb, K, TA,) standing, (Msb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, He put his feet close together: or he turned one of his feet bachward, like as the horse turns one hoof when standing upon three legs: see, again, صَافَن.] == aor. بَ , aor. , وَالْوَرْقُ (M, TA) صَفَنَ الحَشِيشَ inf. n. مُفْن, said of a bird, or flying thing, It compacted the dry herbage (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation]; (TA;) and فقنه signifies the same: (M:) تصفين ss the act of the hornet and the like is the compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves! so says Lth. (TA.) _ And صَفَنَ He collected together his clothes (JM, TA) فِي السَّرِجِ [upon his saddle], (TA,) or فِي سَرْجِهِ [upon the saddle and the like thereof]. (JM.) __ مُفَنَ بِهِ الْأَرْضَ (K, TA,) aor. , inf. n. مَثْن, (TA,) He flung kim, or it, upon the ground. (K, TA.) = And صفنه, aor. , inf. n. i. e. scrotum. صَفَن He rent, or slit, his صَفْن

2. صفّن, and its inf. n. : see 1, in two places.

3. مُصَافَنَهُ The standing confronting a people, or party. (TA.) = [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, صَافَنَ المِنَاءُ بَيْنَ [for مُقْلَةُ مُقَلَةً مُقَلَةً مُقَلَةً مُقَلَةً إِنَى صَفْنَةً *

the meaning being He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel]. (TA.)

6. تصافنوا الماء, (AA, Ṣ, M, K,) said of people in a journey and having little water, (M,) They divided the water among themselves (AA, Ṣ, M, K) by shares, (Ṣ, K,) by means of the pebble, (AA, Ṣ, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, Ṣ, S.) See also 6 in art.

if not a mistake for مُفْن, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] مُفْنَة; as also مُفْنَة : (K:) the latter is expl. by AA and IAar as a مُفْنَة that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern eustom]. (TA.) — And The [bursa faucium, or faucial bag, of the camel; commonly called] مُفْنَة ; as also مُفْنَة : (K:) so expl. by AA. (TA.) — See also

described in the سَفْرَة A thing like the صَفْن next preceding paragraph], and between the and the قربة, in which arc [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the منفوة, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the ذَلُو: (M:) oeeurring in a verse of Sakhr El-Hudhalee [cited in art. [: (S:) or a thing like the [small bucket, on small drinking-vessel, of skin or leather, called] , (Fr, Mgh, K,) in which the ablution termed : (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] خُريطُة, pertaining to the pastor, in which are [put] his food, and his زناد [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the مفنة (TA;) as also وربو: (K:) or, accord. to A'Obeyd, vaiis signifies a thing like the die, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the is elided, it is pronounced with damm [i. e. 80, رُصُقْنَةٌ \$ TA:) or رَصُقْنَةٌ \$ TA:) or [صُفْنٌ in a copy of the M,) signifies a small دُنُو [or leathern bucket], having a single عُلُقَة [or ring]; and when it is large, it is called : and the pl. is أَصْفُن. (M, TA.) _ And + Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ad,

هُرَفْتُ في حَوْضِهِ صُفْنًا لِيَشْرَبُهُ

[I poured into his drinking-trough water that he might drink it]. (TA.) — See also what next follows.

in the next paragraph :] one says, صَفَنَ النَّاءُ بَيْنَ The scrotum (S, M, Msb, K) of a man; مَفْنُ * i. e. مَفْنُ * i. e. مَفْنُ * (K,) مَفْنُ * i. e. مَفْنُ * (K,) مَفْنُ * نَعْطَانِي صَفْنَةً ﴿

and أُصْفَانَ and أَصْفَانَ (M:) pl. صُفْنَةٌ (Ş, M, | Msb.) and مُفْنَانُ Msb.) __ And : The envelope of the ear of corn: (K,TA:) so ealled by way of comparison [to the scrotum]. (TA.) ___ And The habitation that is compacted (M,* K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.)

مُفْنُ see صُفْنُ, in two places: __and مُفْنُ, in three places: __and : __and see also 3.

صَفَنَ see صُفَنَ latter part: __ and صُفَنَ

A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd,* S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see مُوافِنَ M, TA) and صُفُونَ (M, TA) صَافِنَاتُ (TA.) . صَافِنَاتُ [is] صَافِنَةُ occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes-'ood used to read صُوَافَ [instead of صَوَافِن]: the former explaining it as meaning Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still. (TA.) _ And applied to a man, it means صَافَ قَدَمَيْهِ [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Mab,) standing. (A'Obeyd, Msb, TA.) It is said in a trad., (\$, M, Mab, TA,) referring to the Prophct mentioned as praying, (Ş, M,) قُمْنَا خَلْفَهُ صُغُونًا [app. meaning We stood behind him setting our feet evenly, side by side; for so the context seems to indicate]. (S, M, Mab, K.) [But] in another is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon signifies [The sa-الصَّافنُ TA.) الصَّافنُ phena, or crural vein; so in the present day; i. e.] the vein of the سَاق: (S: [see أبهر and see also النَّسَا:]) or a vein lying deep in the arm (الدَّواع) [and] amid the sinews of the [fore] shank of a beast: or the صَافنان are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs: and the ole is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the نياط [q. v.] of the heart, also called the أُخُمَل (M.)

1. مُفَاّ , (Ṣ, M, Mṣb,) aor. يَصُفُو , (Ṣ, Mṣb,) inf. n. مُفَاّ (Ṣ, M, Mṣb, Ͱ) and صُفَاً (M, Mạb, إِصِفُوةَ and صَفُوةً and صَفُوةً and إِلَهِ (K, TK) and (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) It was, or became,

K; *) or free from الكُذر [i. e. turbidness, thickness, or muddiness]; (Msb;) or free from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, It was, or became, cloudless; free from any particle of cloud. (M, K.) [And it is also said, tropically, of life; and of the mind, or hcart; and of love, or affection; &e.] ___, ; صَفُوت (AA, S, M, K,) aor تَصْفُو. (AA, S;) and (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) She abounded with milh. (AA, Ṣ, M, Ķ.) عُمْفًا الشَّيء He took the clear, or pure, part, or portion, of the thing; (M, TA;) as also استصفى الله (M;) and [alone] signifies the same; (K, TA;) as also اصطفاه (Er-Raghib, TA;) or he took the best, or choice, part, or portion, of it. (TA.) You say, صَفُوتُ القَدْرُ I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot.

2. مقاه , inf. n. مقاه , He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the رَاوُون [or مَصْفَاة [or رَاوُون]. (TA.) And He removed from it the floating particles, or motes, or the like, that had fallen into it; (TA;) or so obline inf. n. 88 ,صقَّى عَرَمَتُهُ And ــــ (Mṣb.) .منَ القَذَى above, He winnowed his heap of trodden-out corn, or grain. (TA.)

(, TA, مُصَافَاةً , (Ş, M, K, TA,) inf. n. مُصَافَاةً t He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection; syn. خَالَصَه ; (S in art. هُ الصَه ;) ke rendered him true, or sincere, brotherly affection; (M, K, رِجَ (K;) as also اصفاه الود (K;) or اصفاه الود (Ş, Mab,) or المُؤدَّة, (TA,) he rendered him pure, or sincerc, love or affection; (S, Mab, TA;) and [in like manner] one says also صافاه الإخاء. (TA.)

4. اصغاهُ الشَّيْء He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively. (TA.) - See also 3 in two places. __ And اصفاه (Ṣ, Msb, K, K, TA) † He chose him) بِكُذُا (Ṣ) or بِالشَّيُّ in preference to others (S, Msb, K, TA) for, or to give him, the thing or such a thing; (\$, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a اصفى عِيَالُهُ بِشَيْءٍ قُلِيلِ And ____ (TA.) + He contented, or satisfied, his family, or household, with something little, or scanty. (TA.) means + The prince, or اصفى الأمير دار فكرن governor, took what was in the house of such a one: (Ṣ, TA:) and استصفى الله He took all his property. (S, K, TA.) = , intrans., He was, or became, destitute, or devoid, or of good] من الأدب of property], and المال education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof. (TA.) _ And ! He (a man, TA) became exhausted of his sperma by women: (Az, K, TA:) or he ceased from sexual intercourse. (IKtt, TA.) And said of a hen, + She ceased to lay eggs: (S, M, K, TA:) as though she became clear, limpid, or pure; contr. of عُرَعُ صَفَاتَهُ, meaning + He im-

poet, ! He ceased to utter poetry, or to poetize. (Ş, M, A, K, TA.) اصفى القُومِ The people had abundance of milh in their camels, and in said of a اصفی == (TA.) اصفی said of a digger, He reached stone (مُجُول , M, TA, i. e. مُجُول , TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further]. (TA.)

5. تملّع [It became cleared, or clarified]. (K in art. نطب.)

6. تَصَافَيْنَا We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. لَخَالُصناً. (Ş. [See

8. اصطفاء: see 1, last sentence but one. _ Also He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] استصفاه vhich is expl. in the K as signifying he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to loadile only. (TA.) _ And He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also اِصْطُفَيْتُ كُذًا عَلَى كُذًا And (.M, K.) .استصفاهُ ا I chose such a thing in preference to such a thing. (TA.) But اصطفاً، الله عباده [sometimes means God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment.

10: see 1, last sentence but one, in two places: see also 8, in two places: ___ and see 4.

Stones: or smooth stones: and one thereof is termed bis: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حَصَٰى and : (Msb:) or signifies a smooth rock : (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is improperly thus termed a pl.] (S, M, K) and صُفًا (M, K,) and (S, M, K) that of صُفُوات, (A, K,) not of عُفْقًا (M,) أَصْفَاةً and صُفْقًا (Ş, M, K) and صفًا (M, K:) or صفى signifies stones that are broad and smooth: (ISk, TA:) and [accord. to P,] مُفَاةً signifies the same as مُفَوَّاءً إِلَّهُ [accord. to P,] as also مَفُوانَة [in the CK erroneously written رصَفُوَانٌ ♦ and صَفُوانٌ ♦ of which the pl. is (صَفُوَاة (K,) which last is said by El-Háfidh to be a mistaken pronunciation of صفوان; (TA;) [but correetly,] مَفُولًا إِ [which is a quasi-pl. n.] and [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صَفُوانَة (Ş, M, TA) signify the same as Lo, (As, T, M, TA,) or stones, (Ş,) or soft, smooth stones; (TA;) or مُفُوَانُ ال is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed ; and as a sing., stone, or a stone: (Msb:) the مًا تُنْدَى صَفَاتُهُ (ISk, TA.) .صَفَوَانِ is صَفًا أَنْدَى is a prov., (S,) applied to the niggardly, like سَجُرُهُ (Ş, in art. بهض حَجَرُهُ,) meaning + No good is obtained from him. (TA in that art.) pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غبذ) — الصّنا A certain place in Mekheh (S, Msb) may be mase. or fem., as meaning either the مَكَان or the عَنَان , accord. to Reiske, as stated by Freytag, signifies The echo.]

Clearness, limpidness, or purity; contr. صَفُو and صَفَاء ; (M, K;) like [the inf. ns.] كُدر [&c. when used as simple substs. : see 1, first sentence]. (K.) See also صُفَاتٌ, below. __ Also, and مُفَوَةً and مُفُوةً and مُفُوةً , (Ş, M, Msb, K,) but only with fet-h when without 5, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, M,b, K;) the best, or choice, part, or portion; (TA;) and so پُمَنِيُّ (K, TA,) of a thing. (K, TA.) One says مُفُوَّةً لا المُأَوِّ (T, TA,) and البال, (AO, T, S, TA,) and الرَّحَاء, (T, TA,) and أَصُفُونَهُ * AO, T, S, TA,) and مِفُونَهُ * AO, (AO, S,) [i. e. The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,] but only صَفُو الإهالة [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be مَفْوَةُ لَا الله مِنْ خُلْقه (i. c. God's choice one, or elect, or favourite, of his creatures]: (S:) and [in like i. c. the صَفِي اللهِ i. c. the chosen one, or elect, of God. (TA.)

مُفَاقً as meaning مُفَاقًا: see صَافِي Also n. un. of صَافِية [q. v.].

ن عنوة: see مَنْو ، in three places.

in two places. صَفُوهُ: see

also, أَضُوهُ مِنْ مَأَوْ, or مِفُوةُ مِنْ مَأَوْ, i. o. [In the vessel is] a small quantity [of vater, or of nine]. (M.)

in two places. صَفُواً: see صَفُواً

مان (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) مَنُوان is also a name of The second of the days of cold: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also مَنُوان [as a coll. gen. n., of which the n. un. is with s; and said to be used as a sing. and as a pl.]: see the control of the sun of the clear.

. صَفًا sce : صَفَوَانَ

an inf. n. of the. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning † Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure: and so, sometimes, † Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincerc, reciprocal love &c.;] a subst. from object. (TA.)

عَلَيْ : هو مافِ Boe مَافِ . _ Also ! A friend who reyards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, M, K, TA:) pl. † Such أُصْفِياً لا (TA.) One says, فُلَانِ صَفِي فُلَانِ a man is the friend &c. of such a man]: and منيَّةُ عَنْى فَلَانِ †[Such a noman is the friend, &c. of such a man]. (Ham p. 430.)

— See also , in two places. — Also ; The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (Ṣ, Msb, K, TA ;) and so مُفيّة , of which the pl. is صَفَايًا (Ṣ, Mṣb:) or, accord. to Aṣ, أَصَفَايًا is pl. of صُغَى, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islam, but the fourth became reduced to the fifth. (Msb.) - Also, applied to a she-cainel, (S, M, K,) and to a ewe, or shegoat, (S,) Abounding with milk; (S, M, K;) or so المفيّة (Z, TA:) or the former, a she-camel whose milh lasts throughout the year: (IAar, TA in art. شكر:) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sh says that it is not pluralized with I and because the sing, is without 5. (M.) __ And A palm-tree (نَحْنَةُ) abounding with fruit; (M, K;) or so ففيّة * : (Z, TA :) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

عنية: see the next preceding paragraph, in three places.

a name of The first of the days of cold: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also أَصُغُوانُ)

كدر Clear, limpid, or pure; free from صاف [or turbidness, &c.]; (Msb;) and so va, applied to anything. (M.) Applied to pasturage, the former word may mean Char of dried-up leaves or similar rubbish: or it may be formed by transposition from صَائف, meaning "of the [season called] مُعَيْف," and so belonging to art. in another sense as صنف in another sense as رَصَافٌ voce رَصَائِفٌ, voce رَصَائِفٌ ap-مَفَاةً * النَّوْنِ In the phrase ,صَفَاةً * plied by the poet Kutheiyir-'Azzeh to honey (جُنَاةَ النَّمل), and expl. as meaning Clear in respect of colour, [ISd says,] I think that is originally صنية, as a possessive epithet. (M.) is also applied to a sword, and the like, as صَاف meaning Bright, or free from rust.] And in the Kur xxii. 37, [instead of the common reading ِصَوَافِي some read (,صَانَّةُ and صَاتَّ , pl. of ,صَوَاتَّ applied to irrational صَاف as well as of صَافية animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) - See

also مَفُوان Also A certain fish, which [it is said] chews the cud; pl. صُوَاف (TA.)

subst.,] t One of what are termed مافية., which means the towns, or villages, of those who have rebelled against him, which the Imam [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, signifies what the Sultan appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar مصفية, and also أمضانية]: pl. مصافي. (TA.)

عَسَّلٌ مُمَثَّى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

. see صَعْفِ, last sentence.

صقب

1. رُعَفْ, (S, K,) aor. :, (K,) inf. n. بُعْف, (M, A, K,) [like سقب,] He, or it, mas, or became, near. (S, M, * A, * K.) You say, مُعْبَتُ دُارُهُ (S, A,) with kesr [to the ,], (S,) inf. n. as above, (S, A,) His house was near; (S, A;) and (A) أَسْقَبَتْ M, A, K, TA,) and أَصْقَبَتْ لَا دَارُهُ 80 (TA.) And it is said in a trad., (S, A,) الجَارُ أحق بصقيم, (S, A, K,) i. c. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, main, voce : or has a better, or the best, claim] to close connection, and uearness; incaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mab in art. جور:) or the neighbour whose dwelling is adjoining. (O, TA.) __ Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) = مقبه, (K,) inf. n. صقب, (M,) He collected it, or gathered it together. (M, K.) - And and lie raised it : namely, a building, &c. (M, O, K.) _ And M, TA,) Ile struch, (M, TA,) (M, K, TA) him, or it, (K,) or the back of his nech, with his -io, (M, TA,) i. c. (TA) with his fist. (K, TA.) [The inf. n.] osignifies The striking anything solid and dry or tough. (S, TA.) = صُقُب (K, TA,) or بُعْت (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.

3. صاقبه IIe drew near to him: and he faced

him, or met him face to face: (A:) or مَاقَبَهُ, inf. n. مَاقَبَهُ and صِقَابِ he faced them, or met them face to face: (K:) or صَاقَبْنَاهُمْ inf. ns. as above, we drew near to them: and لَقِيتُهُ مُصَاقَبَةُ مُصَاقَبَةً I met him face to face. (M.)

and so عَبُّ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. عَبُانُ and [pl. of paue.] مُقُبُّ also, like مُقُبُّ,] and [pl. of paue.] مُقُبُّ. (TA.) — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the shin, and plumpness; (S, M, K;) and so with بن (M;) as also مُقُبُّ. (TA.) — And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so with بن (M:) pl. مُقُبُّ. (See also this pl. below.] — And The fist: so in the phrase عَبُهُ بِعَقَبُ [expl. above]. (TA.)

a pl. of صَعُوبُ [q. v.]. (Ṣ, M, Ķ.) — Also The hind legs of eamels; a dial. var. of : (IAar, M:) the س is changed into ص app. because the latter is more agreeable with ... (M.)

. فنفَب ١٤٠٤ : صَاقِبُ

A seller of perfumes [sc.: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصْقَبُ أَصْقَبُ أَصْقَبُ مِنْ هَذَا أَصْقَبُ مِنْ هَذَا أَصْقَبُ مِنْ هَذَا أَصْقَبُ مِنْ هَذَا (M: [and the like is said in the A and TA:]) and so المُثَقَبُ (M, TA.*)

He is my neighbour: (TA in the present art.:) he is one whose house, or tent, adjoins mine. (TA in art. عبور.)

صقر

. صُقْر , (S, M, K,) aor. ع , (M,) inf. n. صُقْر , (S, M,) He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a صَاقُور [q. v.]. (Ṣ, M, Ķ.) مُقَرَّهُ بالغَصَا (M, Ķ,) inf. n. as above, (M,) He struck him, or heat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.) _ صُعْرَ بِهِ الأَرْضُ He was thrown, or cast, upon the ground; lit. the ground was struch with him. (O, K. [In some copies of the K, oin this instance and the verb explaining it (ضرب) are in the act. form, and الارض is therefore in the aeeus. case.]) ___ مُقَرِ النَّارَ __ (M, K,) inf. n. as above; (M;) and ♥ صقّرها, (M, K,) inf. n. ; تُصَقِير; (TA;) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.) _ صُغَرَتُهُ الشَّهُ الشَّهُ (Ş, M, A,) aor. and inf. n. as above, (M,) 1 The sun hurt him by its heat: (A:) or pained his brain: (S:) or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. صَفَرَنِي ــــ [.سقر .M, TA.) [See also 1 in art. صَفَرَنِي ـــــ [.سقر \$ بكلامه [app. He cursed me, and calumniated me]. (A. [These meanings seem to be there indicated by the context.]) عَفَرُ اللَّينَ The milh was, or became, intensely sour; as also سَهُ أَرُ اللهِ (K in اصْقِرَارْ ، inf. n. اصْقِرَارْ , (K in art. ممقر,) and اصُعَقَرًا. (K in that art and in the present art. also.) __ [See also صُقُر, below, last explanation but one.]

2. مُقَر النَّارِ : see 1. مقر النَّارِ , (M,) or مقر النَّارِ , inf. n. مَصْقِر , (Aṣ, TA,) He poured مُقَر [q. v.], (M,) or دِبْسُ , [which is the same,] (Aṣ,) upon the dates, (M,) or upon the fresh ripe dates. (Aṣ.)

4. اصفرت الشّهُ الله على † The sun was, or became, burning, or fiercely burning; syn. اتّقَدُت (M, K;) as also أصْهَقُرّت (L and K in art.) in which the is augmentative: (L in that art.:) the former is from اصقوت said of fire. (M.)

5. تصفّرت النّارُ : see 8. تصفّرت النّارُ (IIc hawhed; he hunted with the مُفّر (A, K.) = And He tarried, stayed, or waited, (K, TA,) in a place. (TA.)

8. اصطغرت and اصطغرت النّار The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;) as also

• تصغّرت
• (K.)

9. اصقر :
 Q. Q. 1. مَمْقَرُ :
 see 1, last explanation.

Q.Q.1. صُوْفَرَ IIc (a bird) uttered the cry termed صُوْفَرِير [q.v.]: (K:) reiterated his cry. (TA.)

Q. Q. 4. اصْعَقَر: see 1, last explanation: ___ and see also 4.

[The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called side [pl. of ابَّاز and شُوَاهِين [pl. of إبَّاز [pl. of إبَّاز] Ķ;) a kind of bird including the بازى and the : بَاشَق and the يُؤْبُو and the زُرَّق and the شَاهِين (AḤát, TA in art. بشق:) [like our term "saker," and the French "sacre," &c.:] pl. [of pauc.] and صُقُورَة and صُقُور (M, K) and [of mult.] أَصَقُرُ (M, K;) مُقُرُّ and صِقَارَةً and صِقَارٌ (M, K;) the last of which is said by Th to be pl. of صعُّور, which is pl. of صُقُر, but [ISd says] I hold it to be pl. of صُغُرةً ♦ the fem. is صُغُرةً • (M.) ـــ [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] = Also, (S, K,) and مفرة (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of tho latter] صفرات. (S, A.) = Also the former, Sour milk; (K;) [and] so مُقْرَةُ * (A:) or milh rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (As:) or very sour milh; as also عُفُرُهُ : (Ṣ:) or this latter is milh that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good hind of جاءنا بصَقْرَة ♦ تَزُوي الوجه ,sauce. (L.) One says [He brought us some sour milk, or very sour milk, &ce., such as contracts the face, or makes it to mrinkle: like as one says إبصرية]. (S, A, L.) ___ Also, (T, S, M, Msb, K,) and * مُقْرَةُ *, (M,) [Tho exuded, or expressed, juice called] دبس; (Ṣ, Ķ;) in the dial. of the people of El-Medeeneh: (S:) or the دبس of dates; (M;) or of fresh ripe dates, (Mgh, Mgh,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called : (Msb:) or the honey of fresh ripe dates and of raisins; as also نصفر : (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also نَفُو الله : (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the crude , resembling honey, which flows from baskets of dates when they [i. c. the dates] are deposited and congested, in an uncovered chamber, [so I render بيت مصرح, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) __ And the former, (صَفَر) + Water that has become altered for the worse in taste and colour. صَغْرُ = ([.صَغَرَةُ and مُصَغِّرُ (K, O, TA. [See also also signifies A دَائرة [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the bach of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) = Also, [probably as an inf. n., of which the verb is صقر,] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. (IAar, | † an unbeliever. (M, O, K.) The Prophet, being M, O, K. [In the CK, الحرم is erroneously put for صُقّار, [as some].]) Hence the epithet explain it,] occurring in a trad. [which see below]. (TA.) __And A cursing of such as is not deserving [thereof]: pl. صِقَار and صَقُور. (K.)

a name of *Hell*; a dial. var. of صَقَرُ [q. v.]. (K.) مَفْرِ Fallen leaves of the [kind of trees called] مَفْرُه , and [particularly] of the عَمَاه (M, K,) and of the سلم, and of the dis, and of the not so called until they fall. (M.) - See also صُفَّر, in two places.

رُطُبُ صَقِرٌ, (Ṣ,) or صَقَرٌ مَقَرٌ , (M, K,) in which the latter word is an imitative sequent, (K,) Fresh ripe dates containing صفر: (M, K:) [melliferous:] or proper for دبس [or]. (Ş.) A woman sharp, or acute, of mind, (رُكِية), [in the CK, erroneously, زُكِيةً) strongsighted. (Sgh, K.)

بالصَّقَارَى لا A, K, TA,) and , جَاء بالصَّقَر وَالبُقَر وَالْبِعَارَى, (K, TA,) ! He came with lies, and excitements of dissension: (A, TA:) or with sheer lying: (K:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K, TA:) and in like بِالشَّقَارَى and ,جاَّه بِالشَّقَرِ وَالبُقَرِ عَالمُقَارَى mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

in six places. صَعْرَةُ

† Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA. [See also صُعْر and مُصَعِّر .])

خَضْرَة + A colour, of a bird, in which the صُقْرَة [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yel-مقرة [the colour of] مقرة [or مُقَر], i. e. دِبُس: a bird of that colour is termed so in the book entitled "Ghareeb el-Ḥamam," by Ḥoseyn Ibn-'Abd-Allah el-Katib El-Isbahánee. (TA.)

, (so in a copy of the M in two instances, and so in the O in one instance,) or رُصَةُورٍ (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to رَتُنُور,) A wittel, or tame cuckeld; syn. دُيُّونُ : (M, K:) or one who acts the part of a pimp to his own wives, or women under covert; as also أصفّار : (O:) the former epithet occurring in a trad. (M, O.)

. above , جَاء بالصَّقَر وَالبُقَر عدد : صُفَارَى

[A falconer, or rearer of hawks. (Golius, from Meyd: and so in the present day.) And] i. q. مُقْر q. رَبَّاسْ [A sellor of ربّس, or صَقْر). (O, K.) Also + One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K:) and † a calumniator: and asked the meaning of صُقَّارُهُ, (M, TA,) or of مُقَّارُهُ, (O,) occurring in a trad., said + Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. . صَفُور (T, M, O, TA.) See also.

. صَغُور see : صَغُور

or hawk] Sharp-sighted. صَادّر (K.)

. صَاقُور see : صَوْقُر

A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.)

(AA, Ş, M فَأْس [A pichaxe;] a large صَاقُورٌ K) with one slender head, with which stones are broken; (AA, S, M;) i. q. معول ; (AA, S, A;) and مُوقَرُّ signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning a thick _ with which stones are broken. (TA.) And † The tongue. (M, K.) _ See also what next follows.

The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed مُاتُور *. , (M, الشَّاقُورَةُ TA.) . مَاقُورَةُ And . (TA.) مَاقُورَةُ K,) a name of † The Third Heaven. (M, K.)

A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.)

هٰذَا التَّهُرُ (in the foliowing saying, (M, أَصْفَرُ than صَفْر مِنْ هَذَا These dates have more أَصَفَرُ مِنْ هَذَا these, (AHn, M, K,) has no verb. (M.)

Milk that is sour and disagreeable : (Ibn-Buzurj, TA :) and مُصَهَقَرُ signifies milk intensely our. (TA in art. صهقر.)

Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured دبس (S, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change س into or excellent fresh ripe dates, pieked from the raceme, which are put into [earthen vessels of the in the TA) بُسْتُوقَةً [pl. of بُسَاتِيق (in the TA erroneously written بساتين)], and upon which is poured: they remain moist and good all the year. (AHn, L.) __ And مَا اللهُ مُصَفِّر + Water altered for the worse [in colour, as though , i. e. دہس, had been mixed with it]. (M. [See also and مُفَوِّةً (صَفَوَّةً + A bird of the colour termed, مُفَوَّةً , q. v. (TA.)

One who hunts with hawks. (A, TA.) A day intensely hot: the two s in this word are augmentative. (TA.) __ See also

1. مُقْعَه , (Ş, Mgh, O, K,) aor. -, (O, Mgh, losing one's way; or becoming lost; and perishing;

K,) inf. n. مُقْعُ, (O,) He struck him, or beat him: (K:) or he struck [or slapped] him with his expanded hand: (TA:) [like عنفعة:] or, (Ş, Mgh, O, K,) as also مُوثَعَهُ (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صُوقَعَة, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh, O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting i. e. He was struch on the مُقعَ آمَّةً top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.) _ One says also, صَعَعَ به الأرضَ (O, K) He threw him down, or prostrated him. on the ground; (K;) [lit.] he smote the ground with him. (Ibn-'Abbad, O.) _ And مُفَعَنَّهُ أَمْ عَفَتْهُ الصَّاعِثَةُ الصَّاعِثَةُ الصَّاعِثَةُ الصَّاتِعَةُ الصَّاتِعَةُ الصَّاتِعَةُ thunderbolt smote him. (TA.) And مُقعَ He was smitten by a thunderbolt; i. q. صُعَقَى; of the dial. of Temeem: (O:) and so مُقِعَ ; (K, TA;) like صَعَتُهُ بِكُنِّ He branded him, or marked him by cauterizing, upon his head, [or his مُوقَعَة,] or his face. (O, K.)___ And صَعَعَ الشَّريدَة, aor. and inf. n. as above, He ate the ثريدة [or mess of crumbled bread with or top, or upper part, or [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q.1.]) also significs The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صقع بصوته He raised his voice. (TA.) And hence, (TA,) مُنْعَ said of a cock, (S, O, K,) aor. 2, (O,) inf. n. (K,), صُقيع and صُقَاع (IDrd, O, K) and صُقَاع He [crowed, or] uttered a cry: (IDrd, S, O, K:) and so سُقَعُ (كِ.) __ And, accord. to IAar, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.) _ مُقَعُ بِضُرطَة __, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbád, O, Ķ.) مُفَعُ البَيْتُ He attached to the tent the rope called صِفّاع [q. v.]. (Az, O, TA.) _ And صُفَعُ, (S, O, K,) said of a man, (K,) الله went away, (Ş, O, K, TA,) فِي كُلِّ النَّوَاحِي أَدُري أَيْنَ ,[in all directions]: (TA:) one says) (Ṣ, O, TA, [but in the second, ý is put in the place of رَمًا) and بَقَعَ, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the partiele of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَقِعَ, (S, TA,) like , not مُقْعَ, (TA,) He deviated from the way, S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And signifies The going astray;

or dying. (TA. [But I think that this is probably a mistranscription for on, inf. n. of ...]) You say also, مَتِعَ فُلَانْ نَحُو كَذَا Such a one repaired towards such a thing. (TA.) - And , صَقَعْ , aor. ، (A'Obeyd, Ṣ,) inf. n. صَقَعْتِ البِئْرُ The well collapsed; or broke down. (A'Obeyd, Ş, K.*) صَفَعَتْ (TA,) inf. n. صُفَعَتْ (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the [aeco, or] uppermost part of the head, (TA,) or in the middle of the head. (O, K.) - And [the inf. n.] in relation to the head, signifies The being bald: or, as some say, the going away of the hair. The earth, or ground, صُقَعَت الأَرْضُ became overspread with the [i. e. hoarfrost, or rime]; (S, O, Msb, K;) as also t و cach with damm. (IDrd, K.)

2. مُقْع لُهُ, inf. n. تُصْقِيعُ, He swore to him respecting a thing: (Ibn-Abbad, O, K:) and so (lbn-'Abbad, O.) تَبْقِيعُ, inf. n. بَتْعَ له

4. اصقع He (a man, O, TA) entered upon [a time, or a tract, of] صفيع [i. c. hoar-frost, or rime]. (IDrd, O, K, TA.) = And اصقع الصقيع صقيع The الشَّجَرُ (K, TA,) and الشَّجَرُ, (O, TA,) [or hoar-frust] fell, or lighted, upon the earth, or ground, (K, TA,) and the trees. (O, TA.) And أَصْقِعَ الأَرْضُ see 1, last sentence. And أَصْقِعَتِ الأَرْضُ The men, or people, became overspread with the صقيع. $(T\Lambda.)$

صوقع ___ : see 1, first sentence صوقعه .1 .Q. Q. 1 or mess of) ثريدة ITe spread evenly the الثريدة crumbled bread moistcaed with broth]. (TA.)

مُعْمِ A district, quarter, or tract, syn. أَنَاحِيَةً (S, O, Msb, K,) of a country: (Msb:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. .: and a place of alighting, or of descending and stopping or sejourning or abiding or ludging or settling; or a place of abode or settlement; syn. مُصَلَّمُ: (Mṣb:) pl. [of pauc.] أصقاع (O, TA,) and pl. pl. أَصَاتَعُ : (TA:) and is a dial. var. thereof. (IJ, TA; and K in art. مِنْ هٰذه i. e. فُلَانْ مِنْ أَهْلِ هٰذَا الصَّقْعِ (i. e. مِنْ النَّاحِيَة [Such a one is of the people of this district, &c.]. (Ṣ, O.) And هُو فِي صُقْعِ بَنِي فُلَانٍ مُحَلَّة or district, &c.], and the ناحية [or place of alighting, &c.], of the sons of such a one. (Msb.) See also Δ. — Also Λ part, or portion, of the surrounding and inferior sides of a well: pl. اصقاع: but the more approved word is with ... (TA.)

inf. n. of مُقع inf. n. of مُقع inf. n. of مُقع affection like غُر, [i. e.] that takes away the breath, (رِبالنَّفْس, Ṣ, O, Ḳ, [in the CḲ, يَأْخُذُ بِالنَّفَسِ) by reason of the vehemence of the heat. (S, O, K.)

[Smitten by a thunderbolt: (see its verb,

enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,

> أَبًا دُلَيْجَةَ مَنْ لِحَيِّ مُفْرَدٍ صَعِعٍ مِنَ الأُعْدَآءِ فِي شَوَّالِ

(S, O, TA, but in the TA (ii) [which may be rendered O Aboo-Dulcyjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Shorrail (which was, in the time of the poet, a cold month)?]: or, accord. to IAar, the meaning here is, in a state of retirement, remote from the enemies; (S, O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying في شوال, he means that the cold was in Showwal: (O, TA:) or صقع means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or hy himself: (TA:) [pl. عقعی:] see an ex. voce , Eurth, مُصْقُوعَةً * TA,) and أَرْضٌ صَقِعَةٌ عد . دَقِعٌ or ground, overspread with the صقيع [i. c. hoarfrost, or rime]: (S, Msb, TA:) and in like manner, مُصْقَع , and مُصْقَع, trees overspread with the . oan (TA.)

Intenseness of cold; from الصَّقِيع [meaning "hoar-frost," or "rime"]. (TA.)

A whiteness in the middle of the head of a horse and of a bird &c.; (S, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wázi'. (TA.)

Stupid, dull, or wanting in intelligence : but this is a vulgar word. (TA.)

The first increase, or offspring, (بنتاج) [of sheep, or goats,] when the sun smites (تصقع) the heads of the lambs or kids: (Aboo-Nasr, O, K: [in the CK, البُهُور) is erroncously put for and some of the Arabs call it the شُهُسِيّ, and the -Aboo: صَقَعِيّ after the ,صَفَرِيّ then is the : قَيْظِيّ Nasr, TA:) it is also expl. as signifying such as is brought forth in the [period called] صَفَرِيَّة: (TA: [but see :]) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the صقيع [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

A piece of rag with which a woman protects her 📥 [or muffler] from the oil [in her hair], (S, O, K, TA,) putting it on her head; (TA;) as also أَصُوتَعَةٌ (Kː) or this latter significs a thing by which the head is protected, such as a turban and a مرداه and a مرداه. (TA.) ___ And The [woman's face-veil termed] برقع (S, O, K) is sometimes thus called. (S, O.) __ And A thing with which a she-camel's nose is bound, (S, O, K, TA,) as expl. in art. درجة [voce درجة], (Ş,) when they desire her to affect her young one or the young one of another: or, aecord. to A'Obeyd, a

ن or] smitten as by a thunderbolt from the piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. ظار,)] when she is made to affeet a young one not her own, being termed . (TA. [But see درجة.]) __ And A mark made with a hot iron upon the قَذَال [or back of the head] of a camel. (Ibn-'Abbad, O, K.) _ And An iron thing that is in the place of [the hind of curb of the bit. (O, K.) _ And A thing that is next to the head of the horse, beneath of a صِفَاع the larger بُرُقُع the larger (دُونَ) tent (iii) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stukes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

> The جليد [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see ,i,]) the plants, or herbage; (Mab;) what falls from the shy in the night, resembling snow. (S, O, K.) Also A species of زُنْبُور [or hornet]: (O, K:) so says AHat, as having been heard by him from a man of Et-Taif. (O.)

> [Deviating from the truth; as is indicated in the TA: and hence, a liar: (TA:) one says, i. c. Be silent, O liar. (Yoo, O, K.)

> i. q. عَاعَقَةُ i. q. صَاعَعَةُ i. q. صَاعَقَةُ O, K:) of the dial. of Temeem: pl. صواقع. (TA.) [See also مَاعقة.]

> صَفَعَة The place of the whiteness termed صَوْقَعَة in the head of a horse and of a bird &c. : (S:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] خية, and of the turban. (O, K, TA: all in art. صنع. [See 1 in that art., where this last meaning is assigned to صُونَعَة And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of ray which a woman puts upon her head as a protection. (O. See صقاع, first sentence.) A piece of ray which is tied upon the top of the [hind of women's camel-vehicle called] , and which the wind blows about. (TA.) - The head [or top] of the [woman's face-veil called] شِبَامُر IAar, TA in this art. and voce بُرَقُع [q. v.].) _ The hollow (وقبة) [that is made in the or ernmbled bread قريد of a dish] of عريد moistened with broth]: (S, O, K, TA:) or the top, or upper part, of ثريد. (TA.) _ Also The place of a battle in which is much smiting. (IDrd, O, Ķ.)

> applied to a horse, and a bird, &e., Having a whiteness in the middle of the head: (\$, O, K:) or a horse white in the top of his head: (Mgh:) fem. منعاد, (S, O, K,) applied to an cagle (عَقَاب), (S, O, TA,) and to a female ostrich [&e.]. (TA.) الأصفع A certain bird, resem-bling the عَصَلُور [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. سقع [as with س in the place of [ou]: (TA:) accord. to Ktr, (O, TA,)

the bird called مَيَاقِلَة [q. v.]: (O, K, TA:) you smooth, solid, and impenetrable to mater. (Msb.) مَيَاقِلَة (S, M, O, Msb, K) and صَيَاقِيلُ (so in a may form its pl. after the manner of substs. [i. e. saying اصاقع], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صَقّع]. (TA.) — Accord. to AḤát, الصَقْعَال signifies A [bird such as is termed] دُخْلَة [q. v.], of a dingy colour, small, with a yellow head, short in the زمكی [or tail] and the legs and the nech: (TA:) or, accord. to him, the مُقْعًا with a yellowness is a رَحُلُلُة of a and زمكي and short in the the legs and the nech: and all دُخُل are with the Arabs of the [birds termed] عُصَافِير and ثُعَد but with a blackness is a مُعْمَد of a dingy reddish colour, black in the head, and short in the also signifies الرَّصْقُعُ ـــ and the neck. (O.) ومِكَّى The forelock of a horse: or the white forelock thereof. (TA.) __ And الصَّعْعَالَة, The sun. (S. O, K.)

A place towards which one tends, repairs, or betakes himself. (TA.)

مُصَعَّع see مُصَعَّع, last sentence.

An eloquent speaker or orator or preacher: (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Katádeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every ♦ مقع, i. e. ناحية, [meaning province,] of speech : (TA in this art. and in art. وقع :) [said to be] from الصَّفْع meaning "the raising of the voice;" (O, TA;) or from الصُنْع [expl. above]; or, as some say, from صُنَعَهُ meaning "he struck him upon his زُصُوْقَعَة;" but this last derivation is far-fetched: (TA:) pl. مُصَاقعُ. (O, TA.)

ast sentence. صَعْعَ : see أَرْضُ مَصْغُوعَةُ

1. مُقَلَّهُ, (Ṣ, M, O, Msb, K,) aor. عُرِ (M, Msb,) inf. n. صِقَالٌ (Ṣ, M, O, Mạb) and صِقَالٌ (Ṣ, O, Msh,) or the latter is a simple subst., (M, K,) He polished it; (S, M, O, Mah, K;) i. e. a thing, (M,) or a sword, (S, O, Msb,) and the like: (Msb:) and so مُقَلَ النَّاقَةُ لِللَّهِ أَلَيْ النَّاقَةُ النَّاقَةُ النَّاقَةُ اللَّهُ مُعَالًا النَّاقَةُ اللَّهُ اللّ (a man, AA, O) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, الفُرَسُ the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See صقَالٌ, below.]) _ IIe struck him, or beat him, with صَقَلُهُ بِالعُصَا the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.) _ And صُقُلُ بِهِ الأَرضُ + He flung kim upon the ground (lit. smote the ground with him). (Aboo-Turáb, O, K.) مقل , aor. -, inf. n. صَفَل, It (a thing, such as iron, and copper,) was

ب inf. n. صُقَلَ, He (a man) differed, or varied, in his gait, or manner of walking. (Ibn-'Abbad, O.)

صُفَّلٌ (so in a copy of the M,) or أَصُفَّلُ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صُقلُ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (دُابّة). (M, K.)

: صُقْلَةً * The صُقْلًة (or flank); as also صُقْلًة (Ş, M, O, K: [in the CK, erroneously, صَقَلَة ;]) the former, in this sense, said by AA to be from of a horse صُقَّلَة seldom is the : صُقَّلَ النَّافَةَ long except his sides be short, which is a fault: by which] قُرْبَان are the صُفَّلَان by which] may be meant either the two flauls or the two portions between the groin and the armpit on each side] of a Li. [i. e. horse or similar beast] &c. (M.) And The بنب [or side]. (M, K.) means Asses having smooth and fat زَحَالُفُ الصَّقُّل bellies. (Ibn-'Abbad, TA in art. زحلف.) _ And i. q. ناحية [meaning A district, quarter, tract, أَنْتَ فِي صُغُلِ ,o in the saying فَانْتَ فِي صُغُلِ [Thou art in a vacant district &c.]; like صَقُلِ See also صَقْعِ خَالِ. (TA.) = See also

Length of the flanks; in a horse: (S, O:) or depression (انْهضَام) of the flanh. (M.)

A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَفَل :]) and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.)_ Also, applied to a man, (Ibn-'Abbad, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbad, O, K.)

: sec صُفَّلُ Also Leanness, or lankness in the belly, and slenderness. (TA.)

an inf. n. of صَعَالُ (Ş, O, Mgb,) or a simple subst. (M, K.) [See 1, first sentence.] _ The tending of the horse well, taking مقال الغُرْس good care of him, supplying him with fodder and fattening him. (S, * M, O, * K.) One says, الفَوْسُ The horse is in his state of good tending في صفّاله and feeding]. (S, O.) [See also 1, second sentence]. = Also The belly. (K.)

A thing, (M,) or a sword, (Msb,) [and the like,] Polished; as also لله مُصْفُولٌ ♦ (M, Msh, K.) __ And A thing, such as iron, and copper, smooth, solid, and impenetrable to reater. (Msh.) -[Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.)

. صَيْقَلُ see صَقَّالُ.

(Ṣ, M, Mạb, Ķ.) . صَعَلَةً Polishing: pl. صَاقَلُ

One who practises the art of polishing صَيْقَلْ (S, M, O, Msb, K) and sharpening (M, K) swords (S, M, O, Msb, K) and the like: (Msb:) [commonly called in the present day ♥ أ. pl.

copy of the M:) the 5 in the former pl. is affixed irregularly, as in مَلَائِكَةُ and قَشَاعِمَةُ (M.)

see the next paragraph. == Also, applied to a speaker, an orator, or a preacher, i. q. مصلت, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning Eloquent. (Th, M.)

(KL) مصْقُلُ ♦ Ş, M, O, K, KL) and) مِصْقُلُة An instrument, (S, M, O, KL,) or a which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.)

means مَصْغُولُ الكسّاءِصَقِيلٌ sec : مَصْغُولُ † Milh overspread with a pellicle: (O, TA:) a rájiz says,

فَهُوَ إِذًا مَا ٱهْتَافَ أَوْ تُهَيَّفَا يُبْعَى الدُّوَايَاتِ إِذَا تَرَشَّفَا عَنْ كُلِّ مُصْقُولِ الكسَّآءِ قَدُّ صَفَا

[And he, when he thirsts, or experiences the hot south-west wind (البيف), leaves only the pellicles when he suchs in with his lips from every quantity of milh overspread with a pellicle, that has become clear]: accord. to As, it means the froth of milk: (TA:) IAar explained it accord to its apparent signification, as used in a verse of 'Amr Ibn-El-Ahtam El-Minkarce, (O, TA,) i. e. as meaning a [glossy] red ڪساء; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how As had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

1. مُكُمّ , (Ṣ, O, Mṣb, Ķ,) aor. ع, (TA,) inf. n. مُدُّ, (Mgh, Meb, TA,) He struck him, or it: (S, Mgh, O:) or he struch him, or it, vehementh, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struch him with his expanded hand, (Msb,) like رُطُهُهُ, (TA in art. لطث, &c.,) upon the back of his neck, and upon his fuce. (Msb.) Hence, in the Kur [li. 29], (S, TA) And she slapped her face مَكَ Jel.) And. لَطَهَنَّهُ with her hand; syn. The hawh, or falcon, struck his prey البازي صيده with his foot, and so cast it down. (Ham p. 799.) And [hence, app.,] one says, وَهُذُ هَذَا أُوَّلَ صَكِّ Take thou this on my أُولَ مَا أَصُكَ بِهِ first striking with it]: and so أُوَّلُ صَوْكِ. (O, TA.) __ Also He pushed him, or thrust him; (A, TA;) like دُكَّة and دُكَّة. (TA in art. دُكَة) _ And صُكّ البَابَ He shut, or closed the door: (\$, O, Msb, K:) or he locked the door. (Lth, O, K.) = And مُكّ , aor. and inf. n. as above, He wrote what is termed a عُن [expl. below]. (Msb.) = مَلِثُتُ , (Ş, O, K,) like مَلِثُتُ , (K,) third pers. مُككُ, (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is صُحَتْ, like تَحَتْ said of the eye, and some other instances, which are extr.,] a verb of the class of تُعبُ, (Msh,) inf. n. مُكُكّ, (Ş, Mgh, O, Mşb, K, TA,) [in the ois erroncously put for صُكيكًا, and it seems from what follows that 🕉 is also an inf. n. like أَصْكُكُ Thou wast knock-hnced: (S, O, Mab:) or thou hadst a colliding (اضطراب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the عُرْقُوبَان [which evidently means here, as in many other instances, the hocks]: (K:) [for] the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, sometines صَكُكُ ([:أَصُكُ sometines particularly] signifies the colliding of the linees [or of the hnchs] in running, so that it makes a marh, or scar, upon each of them: (TA:) [and it is said that] this word, (Mgh,) or صُلَّى, (TA, [perhaps a mistranscription for صُكُف ,]) signifies the colliding of the عُرْقُوبَانِ. (Mgh, TA.)

3. Lestruck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ham p. 313.)

8. اصطناً They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, أَصْطَكُ رُحْبَنَاهُ [His two knees collide, or knock together]. (Ṣ, O, Mṣh.*) And اصطناً They struck one another with the swords. (TA.)

inf. n. of صُكُ (Mgh, Mab, TA.) = Also a Pers. word (S, O) arabicized, (S, Mgh. O. TA,) A certain writing, (S, O, K,) called in Pers. فج, (O,) or في ; (TA;) a debenture, or written arknowledgement of a debt (Mgh, Msh) of money or property, or of same other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Msb, TA:) i. q. سجل [in this last sense or in the senses next following]: (S and TA in art. سِجِل a أَوْضِى of a سِجِل [i. c. a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden: (Msb, مكاك and [of mult.] مكاك and [of mult.] يَنْكُهُ الصَّكِ (Ş, O, Msb, K.) [Hence,] .صُكُوكُ and The night of the middle [of the month] of Shaabán; because in it are written the عكاك of the allowances of subsistence [of individuals]: also صَك [Hence also] . لَيْلُهُ البَرَآءَة The traveller's pass, given him to prevent any one's offering opposition to him. (A and Mgh in art. جوز.)

The vehemence of the midday-heat in summer: (K:) or the most vehement heat of

midday in summer: (Ṣ:) and it is prefixed to القينة مُنَّةُ عَنَى (Ṣ, O,) a prov., meaning I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence: (Lh, O, TA:) for قعنى أن القامى أن القامى

مَكَاكُ The air [or atmosphere, between hearen and earth]; like عُنَاكُ ; (Ibn-'Abbad, O, Ķ;) a dial. var. of the latter word. (Ibn-'Abbad, O.)

صَيَّكُ Weah: (IAmb, Hr, K, TA:) of the measure وَمُفْعُولُ in the sense of the measure وَاللّٰهُ اللّٰهُ وَاللّٰهُ اللّٰهُ وَاللّٰهُ اللّٰهُ اللّٰ اللّٰهُ ا

ومكاك A writer of the statements termed صَكَّاكُ. pl. of عُدُّ : or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge].

أَصَكُ Knock-kneed: (Ṣ, O, Mṣh:) or having a of the Imees, and [when used] اضطراب) of the Imees in relation to an ostrich or a horse or the like] of which evidently means here, as in عُرْقُوبَانِ niany other instances, the hochs]; as also المصلة; (K;) which latter [in this sense is rare, and is written in the CK مُصَكُ, but] is with kesr to the م: (TA:) thus applied to a man; (Ş, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his رُحْبَتَان [here improperly used as meaning "hocks"] being near together, his legs strike each other: (S, O:) and a man is also said to be أَصَكَ الرَّجُلَيْن: (TA:) the fem. is صَكَّاء (Mgh, Msb:) and the pl. is عُثْ (TA.) __ Also أَضْرَاس and the أَسْنَان One whose teeth, both the eleare close together : like أَلُصُّ. (Az, TA.) ___ See also the next paragraph.

and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (Ṣ, O,) as in a verse cited in the last paragraph of art. سر; (O;) and أَضُلُ أَنْ signifies the same: (K:) the fem. of the former is with ā; (Ṣ, O, TA;) which is held by Sb to be rare; for epithets of the measures مُعْعَلُ الله وَ مَنْعَلُ لِللهُ وَ مِنْ اللهُ وَ مَنْعَلُ اللهُ وَ مِنْ اللهُ وَ مِنْ اللهُ وَ اللهُ وَاللهُ وَاللّهُ وَال

sec what follows.

and أَصُكُوكُ are epithets applied to a camel, [app. as meaning Fleshy;] as though flesh were thrust (عُثُ , i. e. عُدُ) into him. (O.)

مكير

1. مَكُمُهُ (Ṣ, Ķ,) [aor. عُرَا] inf. n. مَكُمُهُ (TA,)

He (a man, Fr, Ṣ) struck him, or it. (Fr, Ṣ, Ķ.)

See also مُوَاكُمُ ... And He (a man, Fr, Aṣ, Ṣ)

pushed, thrust, or repelled, him, or it. (Fr, Aṣ, Ṣ, Ṣ, Ķ.) ... And one says of a horse, يُصُهُ عَلَى لِجَامِهِ (Ṣ,) or

And one says of a horse, يُصُهُ عَلَى لِجَامِهِ (ṬA,)

The horse champs, (Ṣ,) or champed, (Ķ,) his

bit, (Ṣ, Ķ,) or the فأس of the bit, (TA,) and

stretches forth his head, (Ṣ,) or then stretched

forth his head, as though desiring to contend for

superiority [with his river]. (Ķ.)

مَّکُهُ A rehement shoch, collision, impetus, push, or thrust, (Lth, Ş, K, TA,) with a stone or some other thing. (Lth, TA.)

i. q. أَخْفَاتُ [which means Camels' feet, and boots; probably, here, the former: in the TK it is expl. as meaning the hoofs of camels: and it is there said that the sing. is.]. (K.)

مُوَاكِمُ Calamitics, misfortunes, or evil accidents. (K.) The Arabs say, مَكَمَتُهُ وَمُواكِمُ الدَّهْرِ [The calamities of fortune smote him; or may the calamities of fortune smite him]. (Ş.)

صل

1. گُور, aor. گُور, inf. n. صُلِيلٌ, It sounded; or made, produced, emitted, or sent forth, a sound; (S, M, O, K;) as also أَضُصُلُ , inf. n. صَلْصَلًا M, K, [in the CK مُصَلَّصَلً and صَلْصَلَة is crroneously put for مُصَلَّصُلُ or مُصَلَّصُلُ nay be a n. of place; (M;) and alail [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than صُليلٌ: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning it made a clashing, or a ringing, sound], as also أَصُلُصُلُ (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حكم, conj. 4; (Ṣ, M, O;) of helmets of iron (بَيْض) when struck with swords, meaning they made a ringing sound; (M, K;*) [see an ex. of the inf. n. voce زغد;] also of an empty jar when it is struck; (TA;) and of any dry elay, or baked pottery: (M:) also of a المام [i. e. bit], meaning it maile a prolonged sound: رَصَلْصَلَة ، (M, K,) inf. n. مَلْصَلُ اللهِ (M, K,) (S,) said of the same, (S, M, * K, *) it made repeated sounds, (S, M, K,) and so پُتَصَلَّصَلُ (M, K;) which last is also said of a woman's, or other, ornament, meaning it made a [tinkling, or ringing,] sound; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning it made a crachling sound when trodden upon]; (S;) mention is also made, in a trad., of the مُلْصُلُة اللهِ [i. e. ringing, or tinkling,] of a bell; (K;) and

meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder. meaning it made a clear sound. (M, K.) ___ [Hence,] مَلْتِ الإبِلُ (M, K,) aor. تُصلُّ (M,) inf. n. مَلَيْلٌ, The camels made a [rumbling] sound to be heard on the occasion of drinking in consequence of their intestines' having become dry: (M, K:) [and in like manner النَّيْل the horses:] one says, الْخَيْلُ لَصلُ عَطَشًا The horses came making a [rumbling] sound to be heard from their bellies in consequence of thirst: (S, I heard سَهْعَتُ لِجَوْنِهِ صَلِيلًا مِنَ العَطَشِ [I heard a rumbling sound of his belly in consequence of رَصَلِيلٌ , inf. n. رَصَلُّ السِّقَاءَ thirst]. (T, TA.) And 1 The water-skin became dry, (M, TA,) not having any water in it, so that it was such as would make a hind of clattering or crackling noise (يَتَفَعَمُع) [when struck or shaken or beat]. (TA.) also signifies The sounding of the entering of water into the earth, or ground. (M in art. مَلُ = (.صر.) مَلُ = (.صر.) مَلُ (\S , M, O, K,) aor. يُصِرُ (\S , M, O,) inf. n. مُكُولُ (\S , M, O, K;) and also, see. pers. صَلْتَ; (O, TA;) and اصلٌ او (S, M, O, K;) or only the latter; (Zj, TA;) or it may be الصَّاولُ is said, as it occurs in a verse of El-Hotei-ah, and not أَصُلُّ ; like العَطَالَةِ from أَعْطَى and الْقُلُوعُ from أَعْطَى (IB, TA;) It was, or became, stinking; said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but أصلت occurs, in a verse of Zuheyr, said of a مُفْغَة [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means [which has rendered heavy the enter]: (M:) and one says also مَلَّلَت لا اللَّمَامُ [the flesh-meats were, or became stinking (in both of my copies of the Ş اللَّبَامُ is erroneously put for the reading in other copies of the S and in the O)]; the verb in this instance being with i.e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read أَإِذَا صَلَلْنَا فِي ٱلْأُرْضِ (M, O, TA,) [instead of the common reading, which is رَضَالُنَا, with وَمَالُنَا, and some read TA,) which has two meanings: i.e. When we shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall have become dried up? from a meaning "dry ground." (TA.) - And مُثَلَّ (M, K,) inf. n. مُلُولٌ, (TA,) is also said of water, meaning It became altered for the worse in taste and colour. (M, K.) = مُلْتُهُمُ الصَّالَةُ (Ş, M, O, K,) aor. بْصَلْهُون, (Ş, O,) † Calamity, or the calamity, befell them. (Ṣ, M, O, K, TA.) = صُلُّ الشُّرَابُ (M, K,) aor. يَصُلَّه, (TA,) inf. n. صَلَّى, He cleared the wine, or beverage. (M, K.) _ And Lilia (,¸K,) رَصَلَلْنَا الحَبُّ البُّخْتَلِطُ بِالتُّوَابِ O,) or الحَبُّ

[its verb] مافض is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K.) — [Hence,] المنافق, (M, K,) aor. المنافق, (M, K) aor. المنافق [app. meaning This is its water with which it has been washed; like as one says, المنافق (M, K) and aible of their intestines' having become dry: (M, K) [and in like manner المنافق (K.) — منافق (K.) — منافق (K.) المنافق (K.) المنافق (K.) المنافق (K.) المنافق (K.) المنافق (M, K) المنافق (K.) المنافق (K.)

2. مُلَّتُ: see 1, latter half. = مُلَّتُ (so in my copies of the Ṣ;) or الْمُنْة; (so in my copies of the Ṣ;) or مُلْتُة; (so accord. to the O and TA,) inf. n. الْمُنْة; (TA;) [meaning, as is indicated by what immediately precedes in the Ṣ and O, He put a piece of shin such as is termed مَلْهُ to the boot, app., to its sole (see مُلْهُ): or, as is indicated by what immediately precedes in the TA, he put a lining (termed مَلْهُ) to the boot: the verb without teshdeed (written in the O مُلْكُ I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] تَصُلِيلُ signifies The putting shin upon a thing. (KL.)

4: see 1, latter half, in two places. اصلّ الماّة (oldness) altered the water for the worse in taste and colour. (M, K.)

R. Q. 1. مَأْصُلُ: see 1, former half, in four places. — Also He threatened, or menaced; and frightened, or terrified. (IDrd, O, K.) — And He slew the chief man of the army. (IDrd, O, K.) = And مُنْ اللّٰهُ I'lle uttered the مناف [or sentence] with a feigning, or making a show, of skilfulness. (Z, O, TA.)

R. Q. 2. 'iala': see 1, former half. — It is also said of a pool of water left by a torrent, as meaning Its black mud became dry [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.)

عَلَّ : see عَلَّ , latter part.

Flesh-meat, &c., altered [for the worse].

A serpent: (K:) or a scrpent against which charming is of no avail: (S, O:) or a serpent that hills at once when it bites: (M:) or a yellow serpent (K) in the case of which charming is of no avail: (TA:) or a yellow screent that is found in the sand; when a man secs it, he ceases not to tremble until he dies: (Har p. 102:) pl. إِنَّهَا لَصِلَّ صَفًا ,(Ş, M, O, K.) Onc says أَصْلَالٌ [lit. Verily it is a deadly scrpent of smooth stones; i. e., such as is found among smooth stones;] meaning, an abominable serpent like the viper. (\$, O.) And إِنَّهُ لَصِلٌ أَصْلًاكِ [lit.] + Verily he is a serpent of serpents; thus one says of a man, likening him to a serpent; (S,O;) meaning cunning, or crafty, and abominable, (S, M, O, K,) in contention, (M,) or in contention and in other cases: (M, K:) like as one says ضلَّ أَضْلَال, and

ضر أَضْوَارٍ فَرَارٍ . (TA in art. ضر.) — And † A calamity, or misfortune; as also أَضَافَ (M, K, TA.) So the former in the saying, صَالَةُ (M, K, TA.) So the former in the saying, مَنْ فُلُانُ بِصِلِّ (TÁ.) — And † A sharp sword: pl. as above. (A, O, K, TA.) — And † An equal, or a match. (Z, K, TA.) One says, أَمْذَا صِلَّ مَنْ أَلَّ † This is the equal, or match, of this. (Z, TA.) And مَنْ صَلَّانِ https://dx. (X, M.) = See also أَمْدُا صَالَى htter part. = Also A certain plant: (S, O:) or a species of trees. (M, K.)

[as an inf. n. of un.] The sound of a nail and the like, when it is struck with force; as also or bit]. اجام (K.) And The sound of the اجام (K.) = Also Dry ground: (S, M, O, K:) or ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon; (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord, to IDrd. ground, or land, rained upon, between two tracts not rained upon: (O:) or simply ground, or land, (M:) pl. صَلَالٌ (M:) بَسَاهِرَةً (M:) إِسَاهِرَةً (M, O, K.) _ And A sole: (K:) [ISd says,] means [A boot good] in respect of the sole; which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) - Also Shin: one says خُتُ جَيِّدُ الصَّلَة [A boot good in respect of the skin; somewhat differently expl. above]: (S, O:) or dry shin, before the tanning. (M, K.) And Stinking skin in the tan. (K.) - Also An extensive rain : (K:) and a scattered, : صلُّ ♦ and مَلُّ ♦ scanty rain: (M, K:) and so thus having two contr. meanings: (K:) pl. as above: (M:) or صَارَل, its pl., significs portions of scattered rains, falling by little and little. (S, O.) - And + A portion, (K,) or a scattered portion, (M,) of herbage: (M, K:) pl. as above: (M:) or [the pl.] صلال significs + herbage; which is thus called by the name of the rain. (S, O.) _ And Moist earth. (O, K.) _ Sce also مُلَّة. Also The li. e. podex, or anus]. (TA.)

مُلَةً , with damm, (K,) or أَمُلَةً , (so in the O,) Remains of mater (O, K) in a matering-trough; thus expl. by Fr; (O;) and of other things, (K,) such as [the oils called] زُبُّت and رُهُن (TA.) [See also مُلْفُلُةً .] — And A fetid odour. (K.) — And The flabbiness of moist flesh-meat. (K.)

عَلَّهُ: see عَلَّهُ, first sentence. _ مَلَّهُ مِلَّهُ or with ف, [i. c. خِلَّة ,] accord. to different relaters, means He is a very cunning man (وَاهِيَةٌ), one in whom is no good. (TA.)

pl. of صَلَّةُ [q. v.]. (Ṣ, M, O, Ķ.) — Also The leg of a boot; (Ibn-'Abbád, O, Ķ;) and so أَصَلَة (Ķ:) or the latter signifies the lining of a boot: (M, Ķ:) the pl. of the former is أَصَلَةُ (Ibn-'Abbád, C.)

فَلَانَة: see 1, last sentence but one.

in two places. صَلَاتُهُ: see عَلَاتُهُ

רבו Clay that makes a sound like as does new pottery; as also לَصُلُولُ مِنَ الظَّمَا (S, O.) — And مَصُلُولُ مِنَ الظَّمَا [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) = Also, (K,) i. e. like مُدُّلُ (TA,) or مُرُّلُ (so in a copy of the M,) Water altered for the morse in taste and colour. (M, K.)

sce what next precedes.

of the measure فعليّان, (Ṣ, O,) or, necord. to some, of the measure فعلان, (TA in art. صلى,) A certain plant ; (K;) a certain herb, or leguminous plant; (بَقُلَة) (Ş, O;) a sort of plants (شُجَرُ [which means thus as well as "trees" &c.]), said by A IIn to be of the [hind called] طُرِيفَة, that grows upwards, the thickest portions whereof are the stems (أعجاز) and the lower parts, of the size of the La, and the places of its growth are the plain, or soft, tracts, and the meadows (ریاض): AA, he adds, says that it is of the [hind called] , because of its thickness and lastingness: (M:) Az says that it is of the best hind of herbage, or pasture, and has a [root such as is termed] جعثنة, and thin leaves : (TA :) it is called خُبزَةُ الإبل [the bread of the camels]: (TA in art. صلّى:) the n. un. is with a. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) جَلَّهَا جَدَّ العَيْرِ الصِّلْيَانَة (Ş, M, O, TA) He hastened to it as the ass hastens to the صلّيانة: (L in art. صلّيانة:) because the ass often by the root when he takes صليانة it for pasture. (S, O.)

أَوْنَ : see مُلْصَالُ, in two places. — Also, [app. a part. n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (فَيَيْسُ فَتَجِنُّ وَرَافِي [correctly وَتَعَيْسُ فَتَجِنُّ مَا وَرَافِي مُنْسَانُ وَرَافِي وَالْمُوا وَالْمُؤْمِنُ وَلَامُ وَالْمُوا وَالْمُوا وَالْمُؤْمِ وَالْمُوا وَالْمُوا

صِلُّ 800 : صَالَّةُ

عَنْصَلْ: see the next paragraph. = It is [also] said to signify Stinking; from صَلَّ said of fleshmeat. (O.)

(K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] ناختی ; (IAar, S, O, K;) the bird which the Persians (العبر) call by this latter name: (Lth, TA:) or a bird resembling the عنافت : Az says, it is what is called أمان أن المنافق في المنافق أن المنافق أن

mhiteness in a horse's mane. (M, K.) — And Hair of the back of a horse, and of [the part of the breast called] the عَبْر, that has become white in consequence of the fulling-off of the hair. (K.) — And A [drinking-cup, or bowl, such as is called] قَدْت : (K:) or a small قَدْت ; (Aṣ, O, K;)

[i. e.] a قَدْت such as is called عَدْت (AḤn, M.)

— And A shifful pastor. (IAar, O, K.) — See also

see the next paragraph.

Also A portion remaining of water (Ṣ, M, O, K) in a pool left hy a torrent, (M, K,) and in a vessel, or in the [hind of small skin called] إِذَاوَة, and in the lower part of a pool left hy a torrent, (Ṣ, O,) and likewise of [the hinds of oil called] زيت (Ṣ, M, O, K) and رَيْت (M, K;) as also وَالْمَانُ (Ibn-'Ab-bad, M, O, K,) and وَالْمَانُ (M, K;) pl. مَالُّمَانُ (Ṣ, M, O.) [See also مَالُّمانُ (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &e.].

and صُلُصُلٌ * A noisy ass; as also صُلَصَالٌ and أمُصَلَّصِلٌ (M, K:) an ass strong in voice [or bray], vehement therein. (Aboo-Ahmad El-'Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also so says Aboo-Ahmad El-Askerce: and thus is expl. the saying in a trad., أَنُصِبُونَ أَنْ app. meaning [Would , تَكُونُوا مِثْلُ الحَبِيرِ الصَّالَة * ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their brishness? (TA.) _ Also Clay not made into pottery; (M, K;) so called because of its making a sound (التصلصله: (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, inakes a sound; and which, when baked, is فَخَار: (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. حَمَّا مَسْنُونْ [which means black mud altered for the worse in odour]. (TA.) = And A land in which is no one. (O, TA.)

عُلُوصُلُ: see the next preceding paragraph.

مَصُلَّةُ A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.)

Copious, or abundant, rain. (IAar, O, K.) = Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also vaided, with fet-h: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAar, O:) and vaided, [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbad, O.) — And The أَلُّنُ [or maker of boots]; who is also called by the vulgar [or the people of the towns and villages]. (IAar, O, K.)

صَلَّالُ 600 : مصلًالُ

n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for مُصَلِّفُ.] see مُصَلِّفُ.

مُصَلِّلٌ see الْصَلْف: __ and see also مُصَلِّلً

صلپ

1. صَلَّتُ ; (Ṣ, M, A, صَلَبَةُ ; (Ṣ, M, A, Mṣb, K, &e.;) and صَلِبَ , aor. -; (IĶṭṭ, A, Ķ;) and ♦مَلْب , inf. n. تُصْلِيبٌ; (K; [but this last, accord to the TA, is trans. only;]) said of a thing, (S, Msb,) [and of a man,] It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. اشتد ; (Ş, A, e Msb, K; *) contr. of ني. (M, TA.) __ [Hence,] l [The land has been hard صَلَبَتِ الأَرْضُ مُنْذُ أَعُوام by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) ___And inf. n. as above, + He mas, or became, tenacious, or avaricious, of property, or the property. (M, L.) _ [And رَصِلُبُ الشَّرَابُ inf. n. as above, + The wine became strong. ()is expl. in the S and L, in art. عد, as meaning مُلَبُ العظامُ (M, K,) مَلَبُ العظامُ (M, K,) مor. -, inf. n. مُلُبُ (M;) and المطلبها (M, K;) He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or اصطلب الإ [alone] he extracted the grease, or oily matter, of bones, (8,) or he collected bones, and extracted their grease, or oily matter, (Msb,) to make use of it as a seasoning. (S, Msb.) _ And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّهُمَ, (M, K, TA,) and (ulone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow. (M, TA.) _ And, (K,) as Sh says, (TA,), صَلْبَهُ, aor. ۽ and ع , (K, TA,) inf. n. صلب, (TA,) He, or it, burned him: (K, TA:) and صَلَيْتُهُ الشَّهُ السُّهُ The sun burned him [app. causing his sweat to flow]. (TA.) _ And صلبه, (S, M, A, Msb, K,) aor. -, (M, Msb, K,) inf. n. صَلْبُ ; (Ṣ, M, Msb;) and أصلبه , (M, K,) inf. n. رَصَلْبُ, (K,) or the verb with teshdeed is said of a pl. number; (S, A;) [He crucified him;] he put him to death in a certain well-known manner; (M, L;) he made him to be مُصلُوب; (K;) namely, one who had slain another; (Msb;) or a thief: (A:) from صَلَبَ العظامَ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) - [Hence] in prayer means The placing the hands upon the flanks, in standing, and separating the arms from the body: a posture forbidden by the Prophet because resembling that of a man when he is crucified (إذًا صُلبً), the arms of the man in this case being extended upon the timber. (TA.) _[Hence also,] صَلَبَ الدُّلُو (M, K,) and or leathern ولو M,) He put upon the وكبيًا ا

buchet] what are called أصليبان, (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the رِيْ (S, M, فَكُنِّتُ عُلَيْهِ حُمَّاهُ (M, L.) عُرْفُوتَانِ A, Msb, K,) aor. ; , (S,) His fever was continual, (S, A, Mab, K,) and vehement : (S, A, K:) or was of the kind termed صالب [q. v.]. (M, TA.)

2. مُلّبه (inf. n. تُصليب , TA,) IIe, or it, rendered it, or him, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy. (S, M, K, TA.) El-Aasha says,

مِنْ سَرَاةِ السِجَانِ صَلَّبَهَا العُ شُ وَرِعْيُ الحِمَى وَطُولُ الحِبَالِ

(S,TA) i. c. [Than the back of the excellent shecamel] which the provender of cities, such as [the trefoil called] قُتّ, and date-stones, and the pasture of El-Hime, meaning Hime Darceych, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (Ṣ, TA.) — [Hence] one says, صلّب النّبِيذُ بِحَبِّ الدّادِيّ † [He made to become strong by نبيد means of the grain called احت الدادي]. (Mgh in art. مُثَّبُ الرُّطَبُ = (.دود ، ۸۸, S, K,) inf. n. , (AA, TA,) The ripe dates became dry : (AA, S, K:) and صُلْبَت النَّمْرَة the date became dry. (M, L.) - [Hence, perhaps, is said in the K to be syn. with :] see 1, first sentence. See also 1, latter half, in two places. ___ said of a monk, (M,) or صلبوا (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a صليب [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) التَّصَايِبُ also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, خُفُتُ Ile] قَطَعَ مَوْضِعَ التَّصْلِيبِ مِنْهُ meaning; التَّصْلِيبَ cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And صُلْبَ بَيْنَ occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) - Also A particular mode of wearing, or disposing, the [muffler called] , (M, K,) for a noman. (K.) One says of a woman, [She disposed her muffler cross-wise]. (TA.) And a man's praying فِي تُصَلِيبِ العِمَامَةِ with the turban disposed cross-nise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. إصْلَابْ, (AA, K,) inf. n. إصْلَابْ, (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

5. تصلّب He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness,

he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَشُدُّدَ; (A, TA;) which means ; تَشُدُّدَ (L in art. نذلك زشد [for that]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. غُديد; (Ṣ, A, Mṣb, • Ķ;) contr. of لِيَّنْ; (M, TA;) as also • مُلُبُ • and • مُلَبُ • (Ṣ, M, A, Ķ) and • مُلْبُ • (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] صُلَابُ (M, A.) (M, K:) or of significs a rugged, extending place, of the carth or ground; and أمنب , a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is أُصْلَابُ (TA:) or أُصَّلَابُ signifies hard, extending, [tracts of] ground: (As, TA:) or hard and elevated [tracts of] ground: (IAar, TA:) and مُكَانُ صُلْبُ, a rug-ged, hard place: (Meb:) the pl. (of صُلْبُ, S) is صَلَيْة. (Ṣ, M, K.) One says of land that has not been sown for a long time, اتَّا أَصَلَابُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّاللَّ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّل Verily it has been hard by lying مُنْذُ أَعُوام waste for years]. (A, TA.) _ [Hence also,] لفو صُلْبُ المِعَاجِمِيِ [lit. He is hard, &c., in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; is expl. in the S صُلْبُ المَعْجَرِ thus عَزِيزُ النَّفْسِ) and K in art. عَدْبُ العُود and إعْجِم [which means the same]. (A, TA.) And صُلُّ العُصَا and مَلِيبٌ العَصَا, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning t hard, severe, or rigorous, in his treatment of the camels: Er-Rá'co says,

صَليبُ † العُصَا بَادِي العُرُوقِ تَرَى لَهُ عَلَيْهَا إِذَا مَا أَجْدَبُ النَّاسُ إِصْبَعًا

[Hard, &c., having the veins of his limbs appearing: thou wilt sec him to have a finger pointing at them, i. c. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA. But in the S, in art. صبع, صُلَّتُ * and أُو صُلْبٌ فِي دِينِهِ Aud [in like manner] ‡ [He is hard, firm, or strong, in his religion]. (A, TA.) — And جرى صلب (Lth, TA) or (M, L, TA) A hard, or vehement, running. (Lth, M, L, TA.) __ And مُبِيلُ صُلْبُ † A vehement neighing. (Lth, TA.) And 1 A vehement sound or cry or voice. (M, L, TA.) = Also, (S, M, A, Msb, K,) and V Line (Msb, TA) and مَلَبُ الْمِ (S, M, A, K) and البُ اللهِ مَالبُ (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA,) The back-bone; i. e. the bone extendcourage, vehemence, severity, strictness, or rigour; ing from the فاهل [or base of the neck] to the

[or rump bone]; (M, A, K;) the bone upon which the nech is set, extending to the root of the tail [in a beast], and in a man to the [or os coccygis]: (Zj in his "Khalk cl-Insán:") or a portion of the back : (S:) and any portion of the back containing vertebræ: (S, Msb, TA:) [and particularly the lumbar portion; the loins:] and the back [absolutely]; as is said in an explanation of a verse of 'Adce Ibn-Zeyd cited in what and [of صَلَبَةُ [.] follows: (M, TA:) pl. [of mult.] pauc.] أُصْلَابُ and أُصْلَابُ (M, K,) cach of which two is used in poetry in a sing. sense, as though every part of the مُلْب were regarded as a مُلْب in itself, and صلَّبة, (M, TA,) of which last ISd says, [hut this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صُلَبَّة. (TA.) Lh mentions, as a phrase of the Arabs, هُوُلاً، أَبْنَاءُ صَلَبْتِينِ [These are the sons of their loins: because the sperma of the man is held to proceed from the صُنْب of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kur iv. 27.]) ___ [Hence is used as signifying The middle of a page, as distinguished from the هَامش (or margin): and in like manner, of other things.] [Hence, likewise,] نشت signifies also [meaning + Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

إِجْلَ أَنَّ ٱللَّهُ قَدْ فَضَّلَكُمْ فَوْقَ مَا أُحْكِي بِصُلْبٍ وَ إِزَارُ

 \dagger [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that ohere signifies (Ṣ, M, TA:) عَفَاف here signifies إِزَار but some expl. where by both and and see and and some relate the latter hemistich otherwise, i. e.

فَوْقَ مَنْ أَحْكَأً صُلَّبًا بِإِزَارُ

meaning above such as binds the back with an izar. (M, TA.) And it is said in a trad., meaning + [Verily he , المُغَالِبُ صُلْبَ ٱللهِ مَعْلُوبُ who strives to overcome] the power of God [is overcome]. (TA.) __ Also Coitus (e...): because the sperma [of the man] issues from the part so called. (TA.)

مُلُبُ, and its pl. أُصْلَابُ: see مُلُبُ, former half, in six places: = and see also مُلُبِبُ, in two places.

A certain bird, (O, K,) resembling the [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صلب: see صلب, near the middle.

ضلب: see صلب former half, in five places. [Hence,] مَا صَلِيبُ Water upon which cattle grow fut and strong and hard. (A, TA.) ___ And ا عُربي صليب An Arabian of pure race: (A, Mgh, TA :) and امرأة صليبة A woman of noble. or generous, origin. (A, TA.) Also Grease. or oily matter, (S, M, A, Msb, K,) of bones; (S,

M, Msb;) and so أَصُلُبُ ; (M, K;) which latter signifies also ichor, or watery humour, mixed with blood, that flows from the dead: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] Lio. (K.) Hence, in a trad., the phrase بِأَصَّالُ [in the CK Those who collect bones, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.) Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Msh, K.) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] (S, M, A, Meb) and مُلْبُن (Lth, S, M) figure of a cross upon a garment &c.: see مُصَلَّب.] And A certain brand, or murh made with a hot iron, upon camels; (M, K;) which, as Aboo-'Alee says in the "Tedhkireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the nech; being two lines, one upon [or across] the other. (TA.) _ And i. q. [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nábighah Edh-Dhubyánce is said to have thus called the علم because there was upon it a [i. e. a cross]; for he was a Christian. (O.) — [And hence, as Freytag says, (referring to the "Historia Halebi" and "Loeman. Fabul." p. pr 1. 5. 8,) + An army of ten thousand soldiers.] is the name of The four stars الصَّليبُ which is the asterism con- النَّسُو الطَّائرُ behind sisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind النَّسْرُ الوَاقعُ [which is α Lyræ]. (L, K, and so in the margin of some copies of the S.) [And Freytag says, (referring to Ideler Unters. p. 35,) that الصليب الواقع is the name of † Stars in the head of Draco.] _ صليبان of a leathern bucket: see 1, last sentence but one. - See also مَصْلُوبٌ.

inf. n. of صُلَبَ (S, M, A, &c.) _ [Using it as a subst. properly so called,] one says, مُشَى فِي صَلَابَةٍ مِنَ الأَرْضِ [He walked, or went along, upon hard ground]. (A, TA.)

He who was, or those who were, in the loins (صلّب) of the father [or ancestor] of the man: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are . صَلِيبَةُ بَنِي هَاشِمٍ وَبَنِي عَبْدِ الهُمُّلِبِ termed

. صُلَّتُ: see صُلُّتُ, former half, in two places. Also A hard stone, the hardest of stones. (TA.) __ And Whetstones; (S, M, K, TA;) as also مُلْبَقُ (TA) and مُلْبِي (M, K, TA) and مُلْبِيةً (K, K, TA) and مُلْبِيةً (Ş, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) _ See also صُلِّبي Bk. I.

علية: see the next preceding paragraph.

: see مُتَّبُ . _ Also A spear-head sharpened; (S, TA;) and so أَصُلُبُ (S,) or أَصُلُبُ : (TA: [but this last is perhaps a mistranscription for مُصُلَّب:]) or a thing polished and sharpened with whetstones: (K:) and مُصَلَّتُ signifies a spear sharpened with the رُصُلِّين, (M, TA,) or a spear-head sharpened upon the , which is like the whetstone. (A.)

. صُلَّبِ sce : صُلَّبِيَّة

The مزمار [or musical reed, or pipe]: (O, K:) or, as some say, the قصبة [or tube] that is in the head of the مزمار [app. meaning its mouth-piece]. (O.)

which فَافضٌ A hut fever; contr. of صَالبٌ means "attended with shivering, or trembling"]: (S:) or a fever not such as is termed نَافضٌ : (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Msb:) or a fever attended with صُدَاع [or headache]: (Ḥam p. 345:) it is said by Ibn-Buzurj to be from the صداع: (L, TA:) it is mase. and fem .: one says, which may be rendered أَخَذُتُهُ الْحَبَى بِصَالِبِ [which may be rendered Fever with burning heat, &c., seized him] and ; [virtually meaning the same] أَخَذَتُهُ حُتَّى صَالِبً the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, My burning fever, or continual منْ نَافضكُ fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) See also مُلُب, in the middle of the paragraph.

and مُولِيبٌ (Lth, O, K, TA,) in some of the lexicons فيليث (TA,) Seed that is scattered (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

sce the next preceding paragraph.

A garment, or piece of cloth, figured nith the resemblance of the صليب [or cross]: (Ş, M, TA:) or figured with a صُليب: (A, Msb:) or figured with the resemblances of صُلْبَان [or crosses]. (TA.) [See 2.] _ And A camel marked with the brand called the صليب; (M, A, TA;) as also مصلوب : fem. of the latter with ة, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) __ And An

the صليب [or cross] upon his face. (A, TA.) See also صُلَّبي, in two places.

(,M, رَطُبُ مُصَلِّبَةً And رُطُبُ , (Ş, K,) and رُطُبُ مُصَلِّبُ [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey ريس) has been poured on such dates, that they may become soft, they are termed . (S.) Vchement, injurious rain. (L, TA.)

(M, A, Msb, K) and ♦ صُليب (M, A, Msb, K) مُصَلُوبُ K) [Crucified;] put to death in a certain wellknown manner: (M:) applied to a slayer of another, (Msb,) or to a thief. (A.) [See 1, latter half.] _ See also مُصَلُوبُ عَلَيْه _ مُصَلَّب Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed أصالب.

1. صُلُونَة, aor. عُر inf. n. مُلُونَة, said of the [or side of the forehead], It was such as is termed of i. e. conspicuous, or clear, or fair; &c.]: (\$, K:) or he (a man) was such as is termed in respect of the جبين, (S,* K,* TA,) or of the fuce, or of the cheek. (TA. [Accord. to the S and K, the verb is app. said of the . accord. to the TA, of a man.]) = مُلْتُهُ (S,) aor. 4, (TK,) inf. n. odie, (K,) He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. رَضُفُه. (Ş, K.*) __ And He poured it forth; namely, what was in the cup, or bowl. (S.) = بَمَرَقَ يُصُلَّتُ, and جَاءَ بِلَبَنِ يَصُلَّتُ, He brought milh, and broth, having much water, (T, S, M,) with little oily, or greasy matter. (T, Ş.)

3. مُصَالَتَة signifies The taking to oneself a verse of another poet without altering anything in it. (Har p. 267. [But this I believe to be post-

4. أصلت سيفة He drew his sword from the scabbard. (S, M, A.)

7. انصلت He advanced with a penetrative energy, and outstripped; syn. مَضَى, and وَسَبَقَ, (K;) or so انصلت في سيره [i. e., in his pace]: (S:) he outstripped; syn. غَرَدُ: and he was quich, or he hastened, in his pace, or going. انْصَلَتَتْ ,(العُقَابِ) One says of the eagle [It was swift in making a stoop]. (A. [This meaning is there indicated by the context.]) ... Ile hastened in some measure running: and so انكدر يعدو. (A'Obeyd, TA.) . The cloud was going to rain انصلت السَّمَابَةُ -(TA, from a trad.)

or side of the جَبِين, applied to the forchead], Conspicuous, or clear, or fair; syn. : (Ṣ, A, Ķ:) open, or uncovered, and even : (M, K:) or smooth: (TA:) anything bare; and open, or uncovered: (IAar, TA:) wide, even, and beautiful, or comely. (ISh, TA.) One says Abyssinian (حَبْثَى marked with the figure of رَجُلُ صَلْتُ الْجِبِينِ À man conspicuous, or clear,

or fair, in respect of the : (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khálid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAar, TA.) And رَجُلُ صَلْتُ الوَجْهِ وَالْخَدِّ A man conspicuous, or clear, or fair, in respect of the face and of the check. (TA.) And فُلُونُ الْأُسُودُ [Such a one makes the black to be white, or fair]. (TA.) __ Also, and أَنْصُلْتُ (M, K,) and اصليت , applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penctrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it : (A:) but some say that a sword is not termed winless long: (TA:) or v imay have the same meaning as أمُمُكُتُّ i. e. unsheathed: (\$:) accord. to AA, applied to a sword and to a knife and to a needle means having no sheath. (TA.) And one says, ثَمْرَبُهُ بِالسَّيْفِ صَلْتًا \$ (Ş, M, A) and فَرَبَهُ بِالسَّيْفِ صَلْتًا M) He smote him with sword unsheathed. (S. M, A.) __ applied to a man, as also مِصْلَتْ * and أَصْلَتْ في (S, M, K) and أَصْلَتْ * مَصَالِتُ and مصَلَاتٌ , (Ş, K,) pl. [of the last] (S,) Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] فَلْتَانَ * signifies sharp, or penetrating, and quick (منصلت), in his affair. (Ham p. 536.) — See also مُلْتَانُ below. _ And see أبُو الصَّلْت صُلْتُ is a surname of The عَدَّة [or kite]. (TA in art. عداة

(M, K) A large صُلُتْ \$ (S, M, K) عَمُلُتْ knife: (S, M, K:) or an unsheathed knife: (M:) pl. أصلات. (S, M.) _ For the former, see also

ملت A thief, or robber: (K:) formed by

, applied to a man, and to an ass, Strong, and hard, firm, or hardy: pl. صلتان: (M:) or, applied to a man, as expl. above voce q. v.: (Ham p. 536:) and, applied to an ass, strong: (S: [in some copies of which, for مَن الجِمَارِ we find ,مِنَ الحُبُرِ meaning ,الجِمَارِ whence an error in the Lexicon of Golius:]) and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit; (S, K;) and so applied to a man; like فلت: (T and TA in art. فلتّان) and, accord. to As, applied to an ass, smooth, having short hair: (TA:) or sometimes it means having no hair upon him; and so v (Ham p. 536.) [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of leaping, springing, or bounding. (M.)

صَلَتْ see أَصْلَتِيُّ.

أَصْلِيتُ: see تُلُق, in two places.

فَلْتُ عَلَىٰ فَ اللَّهُ اللّلْمُ اللَّهُ اللَّالَّالِمُلَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

[app. ap- مُصْلَاتُ العُنْقِ ... صَلْتُ see plied to an ass] Having the nech stretching out, and smooth, or with short, or little, hair upon it. (As, TA.)

مُنْصَلَتْ: see مُنْصَلَتْ, in two places. _ Also, applied to anything, Quich, or swift. (M, TA.) - Applied to a river, or rivulet, ‡ Vchement in its manner of running. (A, TA.)

1. مَلَمُ , (Ṣ, Mgh, Mgb, &c.,) aor. عُر, (Ṣ, MA, Mgh, Msb,) the well-known form, though omitted in the K, (TA,) and f, (MA, K, Msb.) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صُلُوح (Ş, MA, Mgh, Msb, K (الصُّلُوح is erroncously put for الصَّلُوح) and مُعْلُمَةً (Ṣ,° MA, Mgh, Msh, K°) and مُعْلُمَةً; (MA;) and مُلُمَّ , aor. -, (Ṣ, MA, Mgh, Msh, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. صَلَاحٌ and صَلَاحٌ, (MA,) or صَلَاحِيَّة; (TA;) said of a thing, (S, Mgh, Msh,) and of a man, (TA,) It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was, or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, throve; contr. of فسد [i. e. نَسُدُ and نَسَدُ (MA; [and Ṣ and A and Mgh and K by implication; sec below;]) in Pers. نيك شد; (MA;) [and signifies the same, for] مُلَاحُ and مَلَاحُ both signify in Pers. استصلاح (KL.) One says, صَلَحَتْ حَالُ فُلَانِ [The state, or condition, of such a one became good, right, or proper]. مْنَا أَدِيثُر يَصْلُحُ لِلنَّعْلِ [Hence,] مِنْدًا I [This is leather that is suitable for the sandal]. (A.) And فَذَا الشَّىٰ يَصُلُّ لِلَّهُ This thing is suitable to thee; or fit, or meet, for thec. (Ṣ, Ķ,* TA.) And غُلَان لا يَصَلَّى لَهُ اللهِ اللهِ إلى اللهُ الله

3. صَلَاح (A, Msb, K,) inf. n. صَلَاح (Ṣ, Msb, K) and مُصَالَحَة, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Hazim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for] مَضَالَحَة is the contr. of مَضَالَحَة (Mgh.) And صالحه على كنا IIe made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA.) And He compounded with صالحه عَلَى بعض مَا لَهُ him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. مَالَحْتُ بَيْنَ القُوم And مَالَحْتُ بَيْنَ القَوم, inf. n. مُمَالَحَة, I made peace, or a reconciliation, bc-art. Y. [See also 4.])

said of a man, (A, Msb,) and of God, (TA,) [and of a thing,] Hc, and it, made, or rendered, it, or him, good, incorrupt, right, just, rightcous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَفْسَدُهُ (S, • K. [And so by implication in the Mgh &c.]) One says, I made good, qualified أَصْلُحْتُ القَدْرُ بِالتَّابَلِ properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Msb in art. آصُلُتُ السِّقَاءَ بِالرُّبِّ seasoned the shin with rob, or inspissated juice]. (S in art. رب.) And أُصُلُحْتُ بَيْنَ القُومِ [in which is understood, so that the meaning is I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or] I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation, or an adjustment; [or I adjusted the affair;] between the people, or party. He) سَعَى فِي إِصْلَاجٍ ذَاتِ البَيْنِ Mal) (Mab) laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, اصلح إلى الدَّابَة (TA,) and اصلح الدَّابَة, (T, A, Mgh, TA,) the latter because اصلح implies the meaning of أَحْسَنُ , (Mgh,) † He acted well to the beast, (T, A, TA,) and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.) And إليه t He acted well to him, did good to him, or benefited him. (K, TA.) And اصلح [alone] † He did that which was good, right, or just. (Wepr)

6. اصَّالُحًا and اصَّالُحًا &c.: see 8, in four places.

7. إِنْ أَصْلُتُهُ quasi-pass. of أَصْلُتُهُ; thus signifying It became rectified, &c.: see بَعْتُمَا]. (K in art. شعب.)

8. إصلاحا (Ṣ, A, Ķ) and اصلاحا, (Ķ,) and اِصَّالُهُا ♦ (Ṣ, A, K) and اصَّالُهُا ♦ (Ṣ, K,) [the last a var. of تصالحا,] all signify the same, (TA,) and , (Mgh,) [*They two*, اصطلحوا and ,تصالح ♥ القُومُر (i. c. two persons or two parties,) and] the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another: (Msb:) [صطلاح] is the contr. of . تَخَاصُرُ and] الْخَتِصَامُ is the contr. of They (a par- اصطلحوا عُلَى أُمْرِ And في المجار (Mgh.) ticular class of persons) agreed together, or among themselves, respecting a particular thing. (El-Khafajce, MF.) __[Hence,] فطلاح signifies also The agreement of a people to name a thing 4. أصلحة, (A, Mgh, Mah, K,) inf. n. إصلاح, by any name turned from the primary application. (S, A,) and quasi-inf. n. صلاح, (L in art. مُلاً ,) (KT.) — And [as an inf. n. used in the sense of

[or technical] language: and a conventional [or technical] term: opposed to [غُفَّة and] . تُوفيف (Mz lst نوع).)

is the contr. of استصلح: (Ṣ, L, K:) [i. e. it signifies He regarded, or esteemed, a thing good, incorrupt, right, just, or the like; as expl. in the TK; and in like manner, a man... He wished, or desired, a thing to be good, incorrupt, right, just, &c.; as in the TK; and in like manner, a man. __And He sought to render good, incorrupt, &c. _ And hence, He treated in such a manner as to render well affected, or obedient.] == Also He sought to do good or to act rell [اني فلان] to such a one]. (KL.) _ And He sought peace, or concord. (KL.) __ And It happened well. (KL.) __ See also 1.

a subst. from مُمَالَحَة, (Ş, Mşb, KT,) syn. with the latter; (Mgh;) masc. and fem.; (S, K;) Peace, reconciliation, or agreement, (Mgh, Mab, K, KT, TA,) after contention: and in the law it means a compact to give over, or relinquish, contention. (KT.) One says, (A, TA) Peace, or reconciliation, tooh place between them two. (TA.) [And Lie is It (a fortress or the like) was taken peacefully, or by surrender.] - Also That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace. (Mgh.) — And A party at peace with others.

(TA.) You say, مُر نَنَا صُلْح They are [a party] at peace with us. (A, TA.) And you say also A people, or party, who are at peace: قوم صلوح the latter word in this case being app. ar inf. n. used as an epithet. (TA. [See also صالح.])

صَالِحُ عود : صِلْح

an inf. n. of صَلَت (MA, Mgh, Mab) and of : (MA:) [used as a simple subst., it signifies Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty; &c. : see 1:] contr. of فَسَادُ ; (S, A, Mgh, K;) as also الصَّلُوحِ : (K, TA: الصَّلُوحِ in the CK being a mistake for عدديا:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) ___ Also quasi-inf. n. of 4. (L in art. القح.)___ And [hence,] A thing that is good, and right. (Mab.) See also مُصْلَحَةُ , is , like مِسَلَمِع على , like مِسَلَمَة , is a name of Mekkeh; (S, A, K;) either from or from الصَّلَاحُ ; (TA;) and sometimes it is perfectly decl. [pronounced ______]. (§, K.)

see عُلُوح : مَلاح and see also

: see what next follows.

صَلَّم (MA, L, Mab, K,) from صَلَّم; (MA;) and له في الأمر مُصَلَحَةُ (MA;) And في الأمر مُصَلَحَةُ In the affair is that which

to a man, (MA,) Good, incorrupt, right, just, righteous, virtuous, or honest; &c.; [see 1; contr. of عَلَمَةُ :] (MA, L, K:) pl. مَلَمَةُ (accord. to general analogy of صليع, and app. applied only o rational beings, like مُأوعُ and ا, and [q.v.; this being said by some to be a pl. of and by others, to be originally an inf. n.; like as is said of أشبور]. (L.) One says [A man good, incorrupt, &c., in himself], مَنْ قُومِ صَلَحَاء [of a people good, in-He هُوَ عُلَى حَالَة صَالحَة And هُوَ عُلَى حَالَة صَالحَة [He is in a good, right, or proper, state or condition]. (TA.) __[Hence,] صَالِح signifies also + Suitable, fit, or meet: so in the saying, هُوَ صَالِحَ لِلْوِلَايَةِ + [He is fit for the office of prefect, or the like]. (Mab.) — And t Much, copious, or frequent: one Bays مُطَرَةً صَالِحَةً A copious rain. (Yaakoob, L, TA.) And hence the saying of IJ, أَبْدِلْتُ النَّاءُ meaning : ت ت meaning مِنَ الوَاوِ إِبْدَالًا صَالِحًا is صالح in frequently. (TA.) The lin [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صلح, or more properly of the control of Anthol. Gram. Ar. p. 66 of the Arabic text.)

[a subst. from صَالِع , made so by the affix 3; A good deed or action; an act of beneficence; a benefit]. One says, غُلُكُ صَالِحًالَةُ [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And أَتُنْنِي صَالِحَةٌ مِنْ فُلَانٍ [A benefit came to me from such a one]. (TA.)

for عَلَيْهِ see 8, last sen-

Conventional [or technical] language: opposed to [نُوْلِيفِي and] . تُوْلِيفِي (Mz (.نوع 1st)

[act. part. n. of 4, q. v.]. One says, أمُورِهِ وَأَعْمَالِهِ [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good; [and hence it may often be rendered simply an affair, when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مَفْسَدَة; (إ فسد. إن إ a good, فسد ;) a good, right, or virtuous, affair; (KL;) a thing that is good and right; syn. أصلاح [q. v.]: pl. مصالح نَظُرُ فِي مَصَالِحِ النَّاسِ, One says, انظرُ فِي مَصَالِحِ النَّاسِ [He considered the things that were for the good of the people]. (A, TA.) And هُمْرُ مِنْ أَهُلِ They are of the people who المَفَاسِدِ لَا المُصَالِحِ occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.)

a pass. part. n., for ale and Conventional and (K;) applied to a thing, (Mab.) and is good: (Mab.) [or a cause of good.] And The Imam san رأى الإمامُ المُصلَحَة فِي كَذَا what was good and right [or what was conducive to good] in such a thing. (TA.) — It is also an inf. n. of مُلْتَع. (MA.)

A place, of a garment [&c.], that is to be repaired, or mended; syn. مَتُرَدُم. (T in

1. مُلنَّعُ alone,] aor. عُلنَّعُ alone,] aor. عُبُّهُ عُنْهُ عُنْهُ عُنْهُ عُنْهُ عُنْهُ اللَّهُ عُنْهُ عُنْهُ (L,) inf. n. صُلْح; (Ş, A, L;) as also ضَلَح; (IAar, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Başrah; (see زَاصَلُتُ He was, or became, deaf, so as not to hear at all. (Ṣ, A, L.) صَلَخًا كُصَلَيْخِ النَّعَامِ [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] is said صَلَخَتْ جِلْدَهَا (L, TA.) فَلَخَتْ جِلْدَهَا of a serpent ([meaning It cast off its slough: like مُلَنَّهُ, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like and; or] it extended over the whole of his body. (TA.)

6. تمالخ عُلَيْنًا He feigned himself totally deaf to us; (K, TA;) as also تصالع, with ج. (TA.)

9. اصلت , inf. n. اصلت , He (a man, TA) lay upon his side. (K, TA.)

A destructive calamity. (K.)

[q. v.], A certain أَسُودُ صَالِعْ . q. أَسُودُ صَالِعْ species of serpents, that casts off its slough. (AḤát, L.) _ And جَرَب صَالِخ i. q. مَالِخ [i. e. Excoriating mange or scab]: (K, TA:) it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body. (TA.)

أَصَلُتُو, (S, K, &c.,) so accord to all the people of El-Koofeh, but the people of El-Başrah and the Arabs of that region say أَمْلُعُ, (IAar, TA,) Deaf: (Fr, A'Obeyd, TA:) or deaf so as not to hear at all: (S, K, TA:) or very deaf: (Mgh:) or أَصُرُأُصُلُعُ has this last meaning. (IAsr, TA.) Fr said, (Ṣ,) كَانَ الْكَبَيْتُ أَصْلَخُ , meaning El-Kumeyt was deaf so as not to hear at all. (S, A.*) Also A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: الله عند : fem. الله عند: and pl. مُلْنَى (K.) _ And Affected with [the malignant species of leprosy termed] . (TA.)

and صُاوَرَة, [inf. ns. of which the verb is مُلَدَ,] used in relation to a stone [&c.], signify The being hard and smooth. (M.) [And out has a similar meaning.] You say, صُلُدُتِ الأَرْضُ and اصلات, The land was, or became, hard:

(K:) or 1 so that it produced no plants, or herbage: (TA:) and أَصْلُدُ † and صَلَدَ الهَكَانُ (M, TA,) the place was, or became, hard: (TA:) or † produced no plants, or herbage. (M.) And , صَلَدَ and ; صَلَّدٌ , aor. بِ, inf. n. صَلَّدُ عَلَيْهِ الْجَبَلُ and ; صُلُود and صُلُودة and مَلُودة ; The mountain, or rock, baffled him, namely, a welldigger, [by its hardness,] and resisted his efforts. some copies of the S,) aor. =, inf. n. صُلْف; (M;) or صَلُود , with kesr to the ل, nor. -, inf. n. صَلَوَ (AZ, S;) The نن [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and losignifies [the same, or] it emitted no fire. (Ham p. 407.) _ And [lit. " His pieces of stick, صَلَدَتْ زِنَادُهُ [hence,] or wood, for producing fire, gave a sound without emitting fire"] means ! He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صُلُد, alone, sor. 4, (M, A, (M, A,) and صَلَدَ (M, A,) مَعَلَدُ (M, A,) nor. ع., (M,) or 4, (A,) inf. n. عُدْد, (M,) or (K;) ; تَصْليد .inf.n صَلَّد لا and مَلَّد (K;) signify the same: (M, K:) or he was, or became, رَصَلَدُت صَلَعَتُهُ very niggardly &c. (A.) _ And or مُلْعَنَّه, (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA.) is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) - And one meaning بِلَبَنِ يَصْلِدُ and رَجَّاءَ بِهَرَقِ يَصْلِدُ, meaning He brought broth, and milk, containing little oily, or greasy, matter, and much water: for His صَلَدَتْ أَنْيَابُهُ ... (.صلت .T in art. يَصْلتُ canine teeth caused a grating sound to be heard. (K, TA.) مَلَدُ بِيَدِيهِ Ho clapped with his hands. (M.) مَلَدُت الدَّابَةُ مِي, nor. -, (K,) inf. n. صلاً, (TA,) The beast beat the ground with its fore fect in its running. (K.) _ مُلَدُ (M,) or , said of مُلْدُ , (K,) aor. , inf. n. صُلُدُ في الْجَبَلِ a mountain-goat, (M,) He ascended the mountain. (M, K.) _ تُصْلُدُ [or probably بُتُصْلُدُ , [said of a wild cow or wild ox (بَقَرَة وَحُشيّة), in a verse ascribed to a Hudhalce, [but not found by SM in the Decwan of the Hudhalces,] is expl. as meaning She, or he, stands erect. (TA.) He gave nothing to the asker, or صَلَدَ السَّائلَ beggar. (L.)

2: see the preceding paragraph.

4. اصلد: see 1, in three places. — Also † He
(a man) failed to produce fire with his وَنَّهُ [or piece of stich, or mood, used for that purpose].
(S, A.) — And اصلد زنّد † He made his بن to give a sound without emitting fire. (M, TA.)
And إلا (God) caused his ن to emit no fire.
(A.) And استند فأصلت † He asked, or begged, of him, and found him niggardly: thus related on the authority of IAar; but by rule it should be

مَادُرُ Hard and smooth; (Ṣ, M, A, K;) as also مَادُرُ a mountain-goat that ascends the mo

(K) and مَادُو (M) and مَادُو (A) and مَادُو (M) applied to a stone; (Ṣ, M, A;)

and so the first applied to land or ground (آرف); and to a solid hoof, as also ملدمرا and accord. فَعَالِم which last is of the measure مُلَادُمُّ to Kh, but فَعَالِلْ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also مُلَادِم, (M,) or thus applied meaning 1 upon which no hair grows: (A:) and مُسَاوِدُد , (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صُلَة (M, L) and of أَصْلَادٌ (M) is أَصْلَادٌ (M, L.) _ Also applied applied to land, صَلْدَةً M,) and صَلْدَةً applied to land, (رض), A,) † That produces no plants, or herbage. (M, A.) And أُصْلَادُ الجَبين The part of the sule of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) __[Hence,] and أ مُجر صَلْد A stone that will not emit fire: (L, TA:) and زُنْدُ صَلُودٌ (M, A) and [مُصَّلَدٌ * and) (M) مَصَّلَادٌ * and صَلَّادٌ * and صَالِدٌ * I [A piece of stick, or wood, for producing fire] that gives a sound, (M,) not emitting fire: (M, A:) and عود صلاد Wood, or a stick, from which fire cannot be produced. (T, L, K. *) _ And ohle (K, and *) فَرَسٌ صَلْدُ (K, and *) فَرَسٌ صَلْدُ that does not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal fluid: and slow in impregnating. (M, A) صَلُودٌ ♦ (M) and رَجُلٌ صَلَّدُ (M, A) and اُصْلَدُ (S, M, A, K) A niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very niggardly &c. (A.) - And ا تَاقَةٌ صَلْدَةٌ A hardy, strong, enduring she-camel. (K.) And غَيْلُ صَلَادُ Hard, hardy, or strong, horses. (A.) [And ملداه , also, signifies Robust, or strong. (Freytag, from Jercer.)]

عند: see مند , first sentence.

and still Rugged and hard ground, (ISk, K,) + that produces no plants, or herbage. (ISk.)

ملدم: see علدم, first sentence.

صَلْدَام: see عَلْدَام, last sentence.

: sec صَلُور, in six places. _ Also, applied to a well, Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts. (M.) __ t A she-camel having little, or no, milh; as also مصلاد (Ş, A, K:) and the latter, [which in the former case is written in some copies of the K with 5,] that has brought forth and has no milh. (K. But this is said in the TA to be a repetition.]) - + A woman in whom is little, or no, good: or hard, having no compassion in her heart. (M.) __ ! A cooking-pot (قدر) slow to boil. (Ṣ, M, A, Ķ.) _ A beast (دابة) that beats the ground with its fore feet in its running. (TA.) One who ascends a mountain by reason of fear; (K, TA;) as also مُصَلُودُ (TA:) [or] a mountain-goat that ascends the mountain. (M.) __And Alone, apart from others, or separate;

مُلُودُ see مُلُودُ, first sentence: __ and مُلُودُ, last sentence. = Also A shining, gleaming, or glistening. (K.)

مُصَلَّدُ see صَلَّدُ, in two places; and مُصَلَّدُ

صُلَّد see مُلَّد , first sentence, in two places.

. see صَلُودَ first sentence.

مَالِدُ: see مُالِدُ. ... مَالِدُ Canine teeth causing a grating sound to be heard; (K, TA;) as also مُوَالِدُ (K, TA,) which is the pl. (TA.)

أَصُلَدُ: see عُلُّهُ, first sentence: __ and see the same also near the end of the paragraph.

in two places. مَلُودُ see عَلَدُ: __ and

ملط

2. مَلَّطُهُ ٱللهُ عَلَيْهِ, inf. n. مُلَّطُهُ ٱللهُ عَلَيْهِ, a dial. var. of مَلَّطُهُ

صلع

1. صَلَع , aor. -, (Msb, K,) inf. n. صَلَع , (Ṣ,• O, * Msb, K, * TA,) He (a man, S, O, K.) was, or became, bald in the fore part of the head: (S,. O, Msb, K: but in the Msb it is said in this sense of the head:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA.) [See also and Accord. to Ibn-Seena, the baldness termed does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of , صَلعَت العُرْفُطُةُ [Hence,] العُرفُطُةُ women. inf. n. as above, † The عرفطة [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) __ See also 7. __ ,صُلَّعَ * perhaps a mistranscription for صَلَّعَ رَاسَهُ and primarily signifying He made his head hald in the fore part:] \tag{the shaved his head. (Z, TA.) but عِذْيُوط said of such as is termed صَلَعَ == the verb in this sense is probably مُلُعُ , (see this latter,)] He voided his ordure (أَحْدُثُ) on the occasion of جِمَاع. (TA.)

[meaning He voilled his ordure: see تَعَلَيْعُ as a subst., below; and what here follows]. (IAar, K, TA.) And مُلِّعُ فَلَانُ o, (inf. n. as above, TA,) Such a one put his hand evenly expanded (K, TA) on the ground (TA) and voided his ordure or his ordure in a thin state (مُلُّدُ): (K, TA:) thus expl. by Lth. (TA.) See also 1, last sentence.

5. السَّاء † The shy became bared by the disruption of its clouds. (TA.) __ See also what next follows.

7. انصلعت الشَّبْسُ: The sun rose, or began to rise: syn. بَزَغَت: or culminated: or came forth from the clouds, (O, K, TA,) appearing in the time of intense heat, with nothing intervening and concealing it; (TA;) and so بتصلعت (O, K, TA,) and فلعت (or more probably أصلعت (TA.)

[8. اصطلع, accord. to Reiske, as stated by Freytag, signifies IIe, or it, was defiled, or polluted; "conspurcatus fuit:" but he names no authority.]

(S, O, Msb, K:) or in the fore part of the head: (S, O, Msb, K:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA. [See مُلُفَى, of which it is the inf. n.: and see also مُلُفَى.]) — Also a dial. var. of مُلُفَى، q. v. (TA.) — One says also, فَلَعَنْ صَلَعَلْ meaning [I will assuredly straighten] thy [natural] croohedness; like مُلُعَدُ. (TA in art. مُلُعَدُ from the T and M.)

: صُلَعَةُ : eee what next follows.

مَلَعُهُ A place of baldness such as is termed ; (Ṣ, O, Mṣb, K;) as also أَعُلُهُ; (Ṣ, O, K;) and أَعُلُهُ is suid to be a contraction of the first, (O, Mṣb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Mṣb.)

مُلاع, (O, K,) accord. to Ibn-'Abbad, with kesr, (O,) like كتاب, (K,) in the L [written] with damm, (TA,) The heat of the sun. (O, K.)

صليع: see مُليع: — [Hence,] † A mountain having upon it no plants, or herbage. (O, K, TA.)

أَصْلَعُ : see أَصْلَعُ , in six places.

Accord. to As, (S, O, TA,) A place that produces no plants, or herbage; (S, O, K, TA;) whether it be a mountain or land; (TA;) from مَنْعُ in relation to the head; (S, O, TA;) and مُنْعُ is also syn. with مُنْعُ in the sense expl. above. (TA.) And [the n. un.] مُنْعُة signifies A smooth rock. (TA.)

مُلْرُع (Ṣ, O, Ķ,) or أَنْع , (Ķ,) or the latter also, which is app. a contraction of the former, (Ṣ, O,) † Broad, (Ṣ, O, Ķ, TA,) hard, (Ķ, TA,) smooth, (TA,) roch: (Ṣ, O, Ķ, TA:) n. un. (of the former, Ṣ, O, [and of the latter also,]) with 5. (Ṣ, O, Ķ.)

see the next paragraph.

applied to a man, (Ş, O, Msb,) Bald in the fore part of the head; (\$, Mgh, O, Msb, K;) denoting more than : (Mgh:) or bald in the fore part of the head to the hinder part thereof: (TA:) and likewise, (TA,) or accord. to As, (O,) bald in the middle of the head: (O, TA:) and applied also to a head, (Mab, TA,) meaning bald in the fore part : (Msb:) and وصليع ♦ signifies the same, applied to a head, (Msb, TA,) and to a man: (Msb:) fem. صَلْعَاء ; (K;) but some disapprove this, and say that the fem. epithet is O, Meb, صُلْعُ and : قُرْعَاتُه (TA:) the pl. is رَعْراته K) and صُلْعَانُ: (O, K:) الله is the dim. of the masc., [and المُنْعَادُ لا is that of the fem.,] meaning as expl. above. (TA.) - [Hence,] the fem., applied to a tree such as is termed عرفطة [a species of mimosa,] ! That has dropped the heads of its branches: (S, TA:) and that has had its branches eaten by the camels. (TA.) - And, applied to a tract of sand, (رَمُلَة, Ṣ, O, K,) and to a land, (رُفْن, إِذَّ, إِنْ In which are no trees: (Ş, O, TA:) and (TA) in which is no herbage. (O, K, TA.) It also occurs, alone, as meaning +Adesert (o-c) that produces nothing; like the head termed مُلْيَعَانًا ♦ (TA.) And أصلع, applied to a land, + That produces no plants, or herbage. (TA.) — And the masc., applied to a mountain, † Open to view, smooth, and glistening. (TA.)_ And, applied to a spear-head, I Glistening and smooth: (O, TA:) or polished; (K;) and so ه الأصلع ♦ (O, K.) _ [Hence also,] أصونع ♦ nifics \$ The penis. (O, K, TA.) And الأصلَعُ is said to signify ‡ The head of the penis. (TA.) ___ (TA,) الأَصْلَعُ And الأَصْلَعُ (S, O, K, TA,) or الأَصْبَلِعُ † A certain serpent, slender in the neck, (S, O, K, TA,) or, accord. to Az, wide in the nech, round in the head, (TA,) its head being like a hazelnut: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.) applied to an affair, or event, (امر) means † Hard, distressing, or calamitous; (TA;) and so applied to a day; as also أَجْلُتُ: (A and TA in art. جلے:) or, applied to a day, ‡ intensely hot. (Ibn-'Abbad, Z, O, TA.) __ Also, the fem., [used as a subst.,] ! Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (O, K, TA:) and I a calamity, or misfortune, (S, O, K, TA,) [or] such as is hard to be borne; [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] سُوءة صَلْعات and , صَلْعات (O, K, TA) and سُوءة صَلْعات الله عالم الله الله عالم الله الله الله الله and أصليعاً (TA,) an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed: (O, K, TA:) or a calamity, or misfortune, hard to be borne: (K, TA:) and hence the saying of 'Aïshch to Mo'awiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyad, and he replied that the witnesses gave testimony, (O, K, TA, [see Abulfedæ

Annales, i. 360,]) مَا شَهِدَت الشَّهُودُ وَلَكُنْ رَكِبَتُ [The witnesses did not bear witness (in the CK, erroneously, الشَّهُودُ الشَّهُودُ وَلَكُنْ رَا شَهُودُ الشَّهُودُ وَلَكُنْ رَا السَّهُودُ وَلَكُنْ السَّهُودُ وَلَكُنْ السَّهُودُ إِلَيْهُ وَمِي السَّهُودُ السَّهُودُ وَلَمُ السَّهُودُ السَّهُودُ وَلَمُ السَّهُ وَلَمُ السَّهُ السَّهُ السَّهُ السَّهُ السَّهُ السَّهُ السَّهُ السَّمُ السَّهُ السَّهُ السَّهُ السَّهُ السَّهُ السَّمُ السَّهُ السَّمُ السَّم

أَصَيْلُعُ dim. of أُصَيْلُعُ: (TA:) see the latter, in three places.

inf. n. of 2 [q. v.]. (K, TA.) — And a subst., like تُنْبِيتُ and تُنْبِينُ, signifying Ordure, or dung; or such as is thin; syn. شَكْرُ : (TA:) thus expl. by Lth. (O.)

صلغ

1. مُلُعَت البَعَرَة, and الشَّاة, (Ṣ, O, Ḳ,) aor. عرب (O,) inf. n. مُلُوعً (Ṣ, O,) i. q. سَلَعَت (Ṣ, O, Ḳ,) i. c. The bovinc animal, and the sheep or goat, shed the tooth [next] behind that called the sheep or goat; (Ṣ and Ḳ in art. عرب) or bred its [tooth called the]: 'اب : (Ḳ in that art. [in which see more]:) or مَلْغ said of any cloven-hoofed animal, aor. and inf. n. as above, signifies he entered the sixth year: or, as some say, the fifth: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mṣb:) مَلُوغُ (Mgh, Mṣb) in these animals (Mṣb) or in sheep or goats and animals of the bovinc kind (Mgh) is like غيث in camels. (Mgh, Mṣb.)

صَلَغَهُ: see مُلَغَهُ Also A red [hill or mountain, such as is termed] مُضَهُ [q. v.]. (O, K.)

A large ship or boat. (Lth, O, K.)

a n. un. of which مُلَغُ is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. رَبُعيهُ [i. e. In her seventh year], and fat: or i. q. سَدِيسُ [i. e. in the cighth year]. (AA, O, K.)

part. n. of 1 [q. v.], (S, O, Msh, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Msb,) or to an animal of the bovine kind and to the slicep or goat, (S, O, K,) I. q. سالغ, (IDrd, O, TA,) which latter is said by Sb to be the original, the obeing subbecause of the غ : (TA:) or, applied to a sheep or goat (Ibn-Abbad, O, K) and to a bovine animal, (K,) it is like قَارِحُ [q. v.] applied to a horse: (Ibn-'Abbad, O, K:) or in the fifth year, (As, IF, O, K,) as applied to a slieep: (As, IF, O:) or in the sixth year, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. صُلَّغُ the pl. is صُلَّغُ (IAar, S, O, K) and صُوالغ, (IAar, O, K,) both of which are applied to ڪباش, (K,) [or rather] the former pl. is thus in this instance كباش applied by Ru-bch, who by means "herocs," or "brave men." (S, O.)

يبلغي

1. رَصَلُفُ nf. n. فَالَفَ السَّحَابُ 1. مُلِكَ السَّحَابُ 1.

the cloud had little water. (A, TA. [It] is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صُلْف. [or seed-produce] حُرْث said of a man's صُلفَ It did not increase, or multiply, or become plentias a quality of صَلَفَ عَالَى as a quality of [or wheat] signifies Its having little increase (بَرُكُة and نَهَا، بَرَكُة , K) and little goodness. (L, TA: said in the latter to be tropical.) -[Hence, app., or from the verb as used in the هُنْ يَبْغِ [,sense expl. in the next sentence below إِيْنِ يَصْلُفْ, (Ş, M, Meyd, &c.,) a prov., (Ş, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to As, He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little. (IAth.) مَلْفَتْ برا (Ş, M, O,) aor. عرب (Ş, O,) inf. n. مَلْكُ, said of a woman, means She was not in favour with, or was not beloved by, (S, M, O, K,*) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him. (S, O.) __ مُلَف __ (O, K,) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K.) _ And, (O, K,) likewise in a man and in a woman, (O,) + The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, (here limits in النگرف (here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce اوف, in art. اوف; mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلَفَ, (M, MA,) inf. n. صَلَفَ, (M,) meaning + Hs commended, or praised, himself [&c.]; (MA;) and المآنف, (S, MA, O,) meaning the same; (MA;) or this latter means تَكُلُفُ الصَّلُفُ (K, TA,) i. e. [he affected the overpassing of the due limits in انظرف (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: + He com تَصلُّف بِهَا لَيْسَ عِنْدُهُ , you say † الصلَّف بِهَا لَيْسَ عِنْدُهُ mended, or praised, himself for, or he boasted of, or gloried in, 'hat which he did not possess:] the epithet from the former verb is , (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and applied to a woman; (M;) and the pl. of quacious, (M, O,) but is destitute of good. (M,

clouds had in them no water: (M:) or صَلْفُونَ is صَلَافَى اللهِ (AZ, M, K) and مُلْفَانًا and صَلْفَانًا applied صُلف applied صُلف applied to a vessel, accord to IAar as meaning "that takes little water;" but rather, as others say, as meaning "thick and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IAar]. (TA.) == See also the next paragraph.

> 4. اصلف i. q. قُلُّ خَيْرُهُ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAar, O, K:) and (TA) so ♥ تصلّف. (M, TA.) ___ And His soul, or spirit, روحه),) became heavy; (IAar, O, K;) and he became oppressed as though by the nightmare. (TK.) ___ And He became one whose wife was not in favour with him, or not beloved by him. (M.) اصلفها He hated her, namely, his wife; (M;) as also لمَلفَهَا, (so in a copy of the M,) or صَلْفَهَا, aor. -; (so in the L and TA;) the latter mentioned by IAmb: (L, TA:) or اصلفه he hated him, namely, another man. (Ibn-'Abbad, O, K.) And اصلف نساءه He divorced his wives: and he made their share of his favours to be small. أَصْلُفُ And one says to a woman, أَصْلُفُ meaning May God make thee [or thy ألله رفعك or the like] to be hated by thy husband. (Esh-Sheybanee, Ş, O, Ķ.) اصلف التَوْمُ اللهِ, (thus in the O, on the authority of Ibn-'Abbad, [like أَحْزَنَ and its contr. تَصلَّف لا cc.,]) or لله أَسْهُلَ, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] . صَلْفًا. (O, K.)

> 5. تصانى: see 4, first sentence. __ And see 1, latter part. — Also He behaved in a loving, or an affectionats, and a blandishing, or coaxing, manner. (O, K.) - And, said of a camel, He loathed, or turned away with disgust from, the مَنْف and inclined to the عُلُّة [pasturage termed] (O, K.) = See also 4, last sentence.

> The branches of the heart of the palmtree that are next below the قلبُة : [in the CK, خُوافِي is erroneously put for خُواءٌ في قُلْبِ النَّخْلَةِ and the same mistake was originally ; قلب التخلة made in my MS. copy of the K:] n. un. with 5 [IAar, O, K, • TA. [See خَافَيَة, last sentence.]

مَالِف, applied to clouds (صَالِف, S, M, O, K) Containing no water: (M:) or having little water and much thunder. (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رَبُّ صَلِفٍ تَحْتُ الرَّاعِدَةِ, (Ş, and so in some copies of the K,) or أربُّ صَلَف 🕻 (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:] (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is lo-

O, K.) __ And A vessel that takes little water: (IAar, S, M, O, K:) a small vessel: one that leaks; that will not hold water. (IAsr, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) _ Also High ground (قنف), or a hard plain, that produces no plants or herbage: (TA:) and so the fcm., with ة, applied to land (اَرْض). (M, TA.) - Wheat (طُعَام) having little increase (M :) or tasteless : (M, قَلِيلُ النَّزَلِ) O, K:) and مُلينُ significs the same, in the former sense or in the latter. (M.) ___ And [A man] heavy in soul, or spirit; syn. ثُقِيلُ الروح. (TA. [See 4, second sentence, which shows that has this meaning: but the epithet thus expl. in the TA is there said to be like .]) signifies A woman not in favour صُلفَة signifies A with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَانَفُ, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلفَاتٌ. (O, K.) _ See also 1, near the

أَصَلُف and and oach with a: see صَلْفَاء

in one of my copies of صُليفُ [in one of my copies of the Ṣ (عرق, and in the other copy عُرْض,) of the nech; the two being called صُلِيفَانِ; (Ṣ, O, K;) [i. e.] الصَّليفَان signifies the two sides of the neck or this signifies what are between: (جَانبًا العُنُق): [or part beneath the earring] and the [or base of the nech, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck. (AZ, O, K, TA.) In this last explanation, in the copies of the K, رأسا is put for رأس . (TA. [And in some copies of the K, is there erroneously put for شقين, which, as is said in the TA, refers to the mean, accord. بِصَلِيفَتِهِ لا and أَخَذُ بِصَلِيفِهِ mean, accord. to As, He took hold of the back of his nech: أَخُذُهُ بِصَلِيفَتِهِ ♥ (O, TA:) and one says also, meaning He took him, or it, altogether. (TA. in بصليفته ال But I think it not improbable that these two instances may be a mistranscription for .signifies also Two staves الصَّلِيغَانِ ... [[.بِصَلِيغَيْهِ or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غبيط, by means of which the مَشَهِلٌ [pl. of مَشَهِلٌ, q. v.,] are bound. (S, O, K.) And (TA) صَليفًا الإِكُافِ signifies The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] , latter half. صُلْف See also ڪار. (M, TA.) بِكَاف

in three places. صَلَيْفٌ see صَلَيْفُة

and مَلْنَفَاتُ A loquacious man. (M, TA.)

أصلف Hard, applied to a place; and so [the applied to land (أرض): (Ş, O:) or both signify hard ground (M, K) containing O;) and the pl. is صُلَاف, (M, O, K,* [in the last, erroneously, صَارَفِي, and in the O, correctly, الصَّارُفي, being made determinate,])thus pluralized in the same manner as فحراء because the quality of a subst. is predominant therein, (M,) and [for the same reason أَصَالُفُ also; (O, K;) [the former صَلْفَاء ب and the latter of صَلْفَاء or الله والماء والماء والماء والماء والماء والماء والماء والماء (Ibn-'Abbad, O, K) and اصلفاء, [each, app., with tenween, the latter because of the measure and each because receiving the affix 5, for it is added,] and likewise مُلْفَادَة (K) and المُفَاءَة (Ibn-'Abbad, O, K,) rugged, hard ground: (K:) or a smooth rock, or a hard, smooth, bare rock, even with the ground. (Ibn-'Abbad, 0, K.)

A man whose wife is not in favour with him or not beloved by him. (IAar, M, O, K.)

1. مِنْتَ, (Ṣ, M, O, Mṣb, Ķ,) aor. -, (Mṣb,) inf. n. مُثَثَّى, (Aṣ, • Ṣ, • M, • TA,) He called out, cried out, or shouted, vehemently; or made a vehement sound; (As, S, M, O, Msb, K;) as also اصلت ا : (S, M, O, K:) he raised his voice on the occasion of a calamity, and of a death: (TA:) and he reailed; (M, TA;) and so * the latter verb: (M:) A'Obeyd mentions it as with ... [in the place of ____ (TA.) ___ Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so اصلق (S, M, O;) It made a sound by its being grated against another. (S,* M, O, TA.) __ And صُلَقَت الخَيْل (M, O, TA.) sor. , or, accord. to Lth, , inf. n. as above, (O,) The horsemen dashed amid others (فيهر) in making a sudden attack or incursion. (M, O, TA. •) _ مُلْقُ , inf. n. مُلْقَ نَابَهُ _ (a camel) grated his tush against another so as to make them produce a sound: and اصلق, said of a stallion [camel], he made his tushes to produce a grating sound: (M, TA:) and بنابه, likewise said of a stallion [camel], he made a grating sound with his tush. (\$, Msb, TA.) _ مُلْقُهُ بِالعُصَا, (AZ, S, M, O, K,) aor. ، inf. n. (M,) He struck him with the staff, or stick, (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And مُلْق is also said to signify The striking with stone-cutter's picks, or pickaxes. (O.) See also مُعَلَّرُنَة . ـ The sun smote him with its heat. -(80r. يـ , TA) He at صَلَقَ بَنِي فَلَانِ ــــ (0, K.) tacked the sons of such a one with an abominable onslaught. (IDrd, O, K.) __ مُلقَّه بِلسَانِهِ مِن Bor. 2, inf. n. صُنَّمَه , + He reviled him ; syn. مُنْتَمَه . (M.) is allowable in the sense of صَلَقُوكُم is allowable in the Kur xxxiii. 19: (Şe and TA in this art.:) but it is not allowable in the reading صَلَقَ ـــ (TA in art. سلق, q. v.) صَلَقَ He spread his girl, or young woman, (K, TA,) upon her back, (TA,) and compressed her. (K, TA.) _ مَلَقْتُ الثَّاةُ I rodsted the sheep, or goat, upon its sides. (TA.) _ صلق يسبعه He

game called البّيسر]. (Ibn-'Abbad, O.)

4: see 1, former half, in four places.

5. تصلّقت البُواة The woman, being taken with the pains of parturition, screamed, or cried out vehemently: (S, O, K:) or threw herself upon her sides, one time thus and another time thus. (Lth, O.) And الدَّابَّةُ, (Lth, O,) or الدَّابَّةُ, (K,) The she-camel, (Lth, O,) or the beast, (K,) rolled over, back for belly, by reason of distress: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And تصلّق عُلَى فراشه, occurring in a trad., means He writhed about upon his sides on his bed, (O, TA,) and rolled over. The fish went تصلّق الحُوتُ فِي الهَاءَ The fish went and came in the water. (O.)

8: see 1, in the middle of the paragraph.

صُلُقْ (As, S, M,) an inf. n., (TA, [see 1, first sentence,]) and أَصُلُقَةُ * and مَانَيْ * (M, TA,) A vehement crying or shouting (As, S, M, TA) or sounding: (As, S:) and a wailing. (M, TA.) And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly v صَلَقٌ, q. v.,] A round plain: (JK:) or a depressed, soft, round plain : (M :) pl. أَصَاقُ (JK, (M.) مُلْقَانٌ M) and

أصلت : Bee مُلَق , first sentence. عد ملق plain; (Ṣ, O, Ķ;) like سَلَقْ [q. v.]: (Ṣ, O:) pl. O, K, TA,) in one, أَصَالَتُ copy of the K أصاليق. (TA.) See also صُلْق. latter sentence.

صُلْقَة: Bee مُلْقَة. — Also An onslaught, or a shock in battle. (M, TA.) — صَلَقَاتُ الإبلِ tushes of camels, that make a sound by their being grated, one against another. (\$,* O,* TA.)

Smooth. (O, K.)

Water that has long preserved a still, or motionless, state, (أطال صيامًا, JK, Ibn-'Abbad, O, K, in which last omitted,) in the place, (JK, Ibn-'Abbad, O,) or in a place, (K,) i. e. in one place, (TA,) and which the beasts have beaten [with their feet], (صَلَقَهَا * الدُّوَابُّ, [which, accord. to MF, should be صَلَقَهُ الدُّوابُ, referring to the word .L, but accord. to the TA it may refer to مُكْوَنَة,]) wherefore it is [said to be] لمُعْلُونَة (JK, Ibn-'Abbad, O, K, TA.) In such should not be الوضوء should not be performed. (TK.)

Flesh-meat (Jm, O, K) thoroughly صَلْيَقَةُ cooked, (Jm, TA,) or spread to dry, (مُشْرِيُّ, O,) or roasted, (مَشْوِى, K,) and thoroughly cooked: (O, K:) or a piece of roasted flesh-meat: (M:) pl. صَلَاتَقُ (Jm, M, O, K:) accord. to AA, سَلَائِقُ سَلَقْتُ with س, signifies "roasted lambs," from سَلَقْتُ "I roasted the sheep or goat." (TA. See also أَمُلِيقًا) __ And A thin cake of bread : (M, صَلَائِنَ [the pl.] accord. to some, (O,) signifies thin bread: (JK, S, O:) but some say

stones; (M;) or hard and rugged ground; (As, | was rendered unfortunate by his arrow [in the | that it is صُوَاتِقُ with , that has this meaning.

[said in the copies of the K to be like Lo- صَلَنْقَاء but correctly مَلَنْدَى and مَلَنْدَى Loquacious: (O, K:) the is augmentative. (O.)

A species of bird. (M, TA.)

مارق, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, Ķ,) is like سُنُرُقُ, (JK,) [i. e.] Eloquent; as also أمسَلَقُ [like أمسَلَقُ [like], (O, إِمْسُلَاقٌ like مِصْلَاقٌ (O, [Drd, O, K) and المُسْلَاقُ (O, A vehement مَصْلَاقَ * and ضَرْبُ صَلَّاقً A vehement striking or beating. (M, TA.)

see the next preceding paragraph.

in two places. مَالَاقُ see مَالَاقُ

[a pl. of which the sing., if it have one, is not specified,] Large, or bulky, stones. (Ibn-'Abbad, O, K.) _ And Light, or active, camels. (Ibn-'Abbad, O, K.)

صَلَاقَة see its fem., with a, voce مُصَلُوقًا.

aor. -, [in one of my copies of the Ş -,] inf. n. مَانّ, (Ṣ, M, Mṣb, K,) He cut off, (K,) or he cut off so as to extirpate, (S, M, Mab,) a thing, (M, K,*) or an ear, (S, M, M,b, K,) and a nose; (M, K;) as also بتصليم (M, K,*) inf. n. متر بتصليم; (K;) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and اصطلَعَالَو [likewise] signifies he cut off so as to extirpate (S, Msb, K) a nose. (Msb.) - And صُلُم, aor. -, inf. n. صُلُم, He had his ear extirpated [by amputation]. (Msb.)

2: see the preceding paragraph.

8: see 1. __ [Hence,] أصطلمُ القُومُ The people, or party, were destroyed [or cut off] (M, TA) utterly. (TA.)

i. q. مغفر (K. [See the latter word, which is variously explained.])

[مُلَمِّ written by Golius and Freytag] صَلَهُ Strong men: (K, TA:) as though pl. of صَالِم صيلتر See also صيلتر.

مَلْرَمَةُ and صُلَامَةً (K,) the last on the authority of IAar, (TA,) [all three written in a copy of the M with teshdeed to the J,] A party, or distinct body, of men: (S, M, K:) pl. صلامات, signifying companies, and parties, or distinct bodies: (\$:) or, as some say, صُرُمُة, with damm, means a party, or company, equals in age and courage and liberality or bounty.

and of the hernel of the stone of the or fruit of the lote-tree]; (M, K;) which is also called إليوب; and is eaten: mentioned by Az.

A difficult, severe, or distressing, event;

(M, K;) such as extirpates: you say اَدُوْنَهُ اَلَّهُ اللهُ ا

see the next preceding paragraph.

A man (S) having his ears (S, Mgh) or ear (Msb) extirpated [by amputation]: (S, Mgh, Msb:) or a slave whose ear has been cut off; as also مُصَلَّمُ : (M :) or a man who is by nature as مُصَلَّدُ vhough his ears had been cut off; and so المُصَلَّدُ vhough his ears had been cut off; الأَدْنَيْن: (K:) or this last is applied to a man as incaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (\$;) or [small and short in the ears; i. e.] because of the smallness and shortness of his cars; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) اَذُنْ صَلْمَاء means An ear that cleaves to its lobe, or lobule. (M.) And الأصلَة is an appellation applied to The flea. (K.)

عمان : see the next preceding paragraph, in two places.

صلهب

Q. 4. اَمْنَدَّتُ عَلَى جَهْتَهَا i. q. اَصْلَهْتِ الأَشْيَاتَ الْأَشْيَاتَ الْأَشْيَاتَ الْأَشْيَاتَ الْآَشْيَة [The things extended in their proper direction]. (K. [In the O, اَشْنَدْتُ is put in the place of امتدت.

المنب [q. v.]; (IJ, TA;) as also المنب [q. v.]; (IJ, TA;) as also المنب (K accord. to different copies.) — And A strong camel; (K;) and so المنب (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. منب (TA) and المنب (S, K:) pl. منب (AA, O, TA.) — And A large, or great, house or tent. (Lth, O, K.) — And A hard stone; as also المنب (AA, TA.)

see the next preceding paragraph.

صلو

1. صَلَوْتُ الظَّهْرَ (K,) or مَلُوتُ الظَّهْرَ (M,) I struck, or beat, that part, [of kim, or] of the bach, which is called صَلَّةُ: (M:) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is

of the dial. of Hudheyl: and one says also مَلَيْتُ ; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of and حَلَتُ and صَلَتُ , said of a mare, or she-camel: see 4.

2. صَلَوة or صَلَاة or صَلَاة, (Ṣ, M, K̩,) quasi-inf n. تَصَلَوة, (Ṣ, Ḳ,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K:) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed صَلَاة or صَلَوة (S.) Hence, in the Kur [ix. 104], (TA,) وَصَلِّ عَلَيْهِمْ صَلَّى عَلَى (Msb, TA.) مَلَّى عَلَى means He prayed for such a one, and فلان praised him. (TA.) And hence the verse of El-Aasha cited in art. رسم, conj. 8. (Ş, Mgh, TA.)

It is said in a trad., مَنْ دُعِىَ إِلَى وَلِيمَةٍ فَلْيُحِبُ [i. c. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aasha, عَلَيْك مَثْلُ الَّذِي صَلَّيْت means Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, عَلَيْكِ مِثْلُ الَّذِي صَلَّيْتِ, meaning upon thee be the like of that for which thou hast prayed: (M:) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain.' (Mgh.) The saying عَبِيدُ فُلَانِ يُصَلُّونَ [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) ملّى عَلَيْهِ مِل , said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, إِذَا مِثْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَظْعُونِ [When we die, 'Othman Ibn-Madh'oon will pray for forgiveness for us]; he having then died. (TA.) _[And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, مَلِّ عَلَيْهِ صَلِّ عَلَيْهِ (expl. by what here follows) accord. to the rendering of i. e. مَلَى النَّبِيّ, by Bd and others in the Kur xxxiii. 56.] Onc says, صُلَّيْتُ عَلَى النِّبِيّ [I blessed the Prophet; &c.]. (Ṣ.) __ And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, وَاللَّهُمُّ صَلِّي عَلَى آلِ أَبِي أُوفَى, meaning O God, bless the family of Aboo-Orfa: or have mercy on &c.: but in the saying [in the إِنَّ ٱللَّهَ وَمَلَا تَكْتَهُ يُصَلُّونَ عَلَى النَّبِيِّ [56] Kur xxxiii. 56 the verb does not import two meanings; for it has there only one meaning, which is "magnification" [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is "eulogy," or "commendation," bestowed by God upon his apostle, while it imports God's

"conferring of blessing" and the angels' "invoking thercof"]: (Msb, TA:) [it is said that] mcans O God, magnify اللُّهُمُّ صُلِّ عَلَى مُحَبَّد Mohammad in the present world by exalting his renown and manifesting his invitation [to El-Islam] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khattabee says that it may not, though he صَلَّى اللهُ عَلَيْهِ] himself used it for others. (TA.) is a phrase commonly used by the Muslims وَسُلَّمَ after the mention of their prophet : see art. سلم. See also مَكْرَةُ bclow.] = يعنا of a horse, (Ş, K,) inf. n. تُصْلَيَة, (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of 'Alee], سُبَقَ expl. in art. رَسُولُ ٱللَّهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ غَمَرُ رستى الحمَّارُ أَتُنَهُ And مِلَّى الحَمَّارُ أَتُنَهُ (Ṣgh, K,) inf. n. تَصُلِيَةُ (Ṣgh, TA,) *The [wild] ass* drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K,

4. أَمْالُتُ (T, S, K, TA,) and أَمْالُتُ (Fr, K, TA,) and أَمْالُتُ (Fr, K, TA,) and أَمْالُتُ (Zj, TA,) said of a marc, The parts on the right and left of her tail, (مُلُواً), S,) or the part on either side of her tail, (هُرُولُو), K, [see هُرُولُو), below,]) became relaxed, she being near to bringing forth: (S, K:) or, said of a sliccamel, her young one fell into the part of her called هُرُولُو (T, TA.)

The middle of the back of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the app. meaning جَاعرة space intervening between the the hinder projection of the haunch or rump of a beast] and the tail: (M, K:) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] صُلُوان, (Ş, K,) which is similarly expl. by Zi in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bonc : (TA:) or the place in which is set the tail of the horse; dual as above: (Msb:) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:]) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the صَلُوَان are the two bones projecting from the two sides of the rump: or, accord to some of the lexicologists, two veins (عرفان) in the place of the ردف [i. e. in the rumpi]: (Ḥam p. 46:) the pl. is صُلُوات (M, K,) an instance of a pl. formed by the addition of l and of from a masc. sing., (M,) and أَصُلاً: (M, K.) — [Hence,] one snys, مُنْتُ فِي أَصْلَائِهِم , meaning I came at their rears. (TA.)

مُلُوة, or مُكُلُوة, [accord. to El-Harcerce, to be written with I when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed.

even in the best MSS., nor have I in the similar مَلَيْتُ بِفُلَانٍ المُوَّاةِ فِي also means الشَّلَةِ عِي the A, مَلَيْتُ بِفُلَانٍ (probably a mistranscription case of , (to which it is also applied,) in the best copies of the Kur-an,] is said to be [originally of the measure , (Mgh, MF, TA,) or, فعلة accord. to some, [مُلُوة] of the measure : (MF, TA:) it is a quasi-inf. n. of صلّی [q. v.]: (S, K:) and [used as a simple subst.] it signifies Prayer, supplication, or petition: (S, M, Msb, K:) this is said to be its primary signification: and أَصُلَّى is said to have the same meaning. (Msb, TA.) __ Then applied to signify A certain well-known mode, or manner, [of religious service,] because comprising prayer; (Msb;) [the divinelyappointed act of prayer;] one of the divinelyappointed صلوات; (Ṣ;) a certain religious service in which are رُخُوع [or lowering of the head so that the palms of the hands reach the linees] and [or prostration of oneself in a particular مُصَلَّى † M, *K:) and [سَجَدُ manner expl. voce is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shihab says respecting it necessarily implies its being a proper term of the law known to the Arabs [before El-Islam]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Msb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, صُلُوة means There is no لِجَارِ الْمُسْجِدِ إِلَّا فِي الْمُسْجِدِ or divinely-appointed act of prayer] that is excellent or complete [to the neighbour of the mosque unless in the mosque]. (M.) And his saying, to Usameh, الصَّلُوةُ أَمَامُكُ means The time of the old [or divinely-appointed prayer], or the place thereof, [is before thee,] alluding to that of sunset. (Mgh.) And he used the term الصَّلُوة as or Opening فَاتَحَة or Opening, i. e. The فَاتَحَة Chapter of the Kur-án, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Kur xxii. 41, (I'Ab, S, M, Ksh, Bd,) [the pl.] صَلُوَاتُ means Places of worship of the Jews: (I'Ab, S, M, Ksh, Bd, K:) said to be (Ksh, Bd) originally a Hebrew word, (Ksh, Bd, K,) arabicized: (Ksh, Bd:) this is the common reading of the word, and the most valid: other readings are and beside these, صِلُوات and صُلُوات and صُلُوات some others which are perverted forms. (TA.) __Also Prayer for forgiveness or pardon. (M, Mgh, K.) _ [And A blessing, as meaning an invocation of God's blessing upon any one. See 2.] __ And i. q. بَرْكُهُ [as meaning A blessing, such as is bestowed by God]: (Msb:) and mercy (S, M, Mgh, Msb, K) of God (S, M) on his apostle: (M:) and magnification; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Msb:) and God's eulogy, or com-

(.صوه . TA in art. دبرها

part. n. of أَصْلُتُ [q. v.] said of a shecamel [or of a mare]. (T, TA.)

as meaning the performance of the divinely-appointed act of prayer]; (Mgh, Msb, K;) or of any prayer or supplication: (Mgh:) [and particularly] a place of the performance of the divinely-appointed prayer on the occasion of the [festival termed] عيد: (MA:) [and also such a place at a burial-ground: the place for this purpose is particularly termed see De Sacy's Chrest. Arabe, sec. ed., i. 192.] _ And A carpet upon which one performs the divinely-appointed act of prayer. (MA.) __ See also , former half, in two

Any one praying [in any manner: and particularly performing the divinely-appointed act of prayer]. (TA.) = And المُصَلِّى signifies, as applied to a horse, The one that follows next after the foremost [at the goal] (S, M, Mgh, Msh) in a race: (Mgh, Msb:) because his head is next to the part called مُعُلِّر, (Lh, S, M, Msb,) or next to the صَلَوَان, (Mgh,) of the foremost. (Lh, Ş, M, Mgh, Mab.)

1. مُلاه، (Ṣ, M, Mab, K,) aor. يُصْلِيهِ, (Ṣ, Meb, K,) inf. n. صلى, (S, M, K,) He roasted, broiled, or fried, it, namely, flesh-meat, (S, M, عَلَى and صَلَاهُ فِي النَّارِ and (\$;) and صَلَاهُ فِي النَّارِ signify the same; and also he burned it. (TA.) Ánd (so in the M, but in the K "or") صَلَاهُ (M, K) في النّار (M) He threw it into the fire to be burned; as also و اصلاه با; and و اصلاه با; (M, K,) inf. n. تصلية (TA;) namely, flesh-meat. (M, K. [But see the and فِي النَّارِ and صَلّاهُ النَّارَ And صَلّاهُ النَّار and صُلِّى and صَلْى , (M, K,) inf. n. عَلَى التَّارِ ; صلَّاهُ * النَّارَ and أصلاهُ * النَّارَ M;) and إصلَّى ; He made him to enter into the fire, and to remain, stay, dwell, or abide, therein: (M, K:) and Such as one was made to enter صُلِّى ♦ فُلَانُ النَّارَ into the fire, &c.]: (M:) [or] you say, صُلَيْتَ الرَّجِلُ نَارًا, meaning I made the man to enter fire and to be burned: and المُعْتَدُّة, with I, when you mean I threw him, or cast him, into the fire, as though intending burning [him]; as also أصليته v (T, TA,) مُصَلَيَّتُ فَلَانًا And __ (S.) . تَصْلَيَهُ inf. n. or نفُلان, (Ṣ, TA,) ‡ I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destrucboth صَلَيْتُ لَهُ and صَلَيْتُهُ both signify I calumniated, or slandered, him, and caused him to fall into destruction, (M, TA,) in consequence thereof: (M:) or, accord. to the K, signifies he مُعَلَّىٰ of which the inf. n. is فُكَرَّنًا soothed, coaxed, wheedled, or cajoled, such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him: which meanings are not in any mendation, bestowed upon his apostle. (M, K.) of the three lexicons above mentioned: accord. to reading is صلّى ظهرة بالنبرة, i. c. He warmed his

for لفُلَان means ! I framed a stratagem, or plot, to cause such a one to fall; there said to be tropical. (TA.) صَلَى يَدَهُ بِالنَّارِ said in the TA to be a mistake] : sec 2. صُلِيَ النَّارَ عد , (Ṣ, M, Msb, K,) and بِإِنْتَارِ, (M, Mab, K,) aor ِ بِيْضَلَى, (Ṣ, Mạb,• صَلْيًا , (Ş, K, وصُلِقَ or رَصُلِقَ (Ş, K, وصَلَّى), (Ş, K, وصَلَّى) in the CK being a mistranscription for (,)) or both, (M,) and صِلْقً and مِسْلَقً, (M, K,) and accord. to the K , but this is a mistake for صلى, (TA,) He was, or became, burned [by the fire]: (\$:) or he endured, or suffered, the heat of the fire; as also تصلّى النَّارُ: (M, Kू:) or he felt تصلّی الله the heat of the fire: (Msb:) and one says المالي الله the heat of the fire: (Msb:) and اصطلاه ا and محرّ النّار sense next preceding]: (Ham p. 792:) and صلى التَّارُ he entered into the fire : (TA in art. بله seo an ex. voce صلى:) or, accord. to Er-Raghib, صلى means he was tried (بُلِيَ) by fire, or by the fire; and so بكذًا † [by such a thing, as though by fire]. (TA.) [In the Kur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without إ.إ And صَلِي بِالأَمْرِ, (\$, M, •) and تصلّى الأُمْرَ (Ṣ;) and إبالخَرْب, and الحرب; (M;) He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight: (S, M:) Aboo-Zubeyd

نَقَدْ تَصَلَّيْتُ ﴿ حَرَّحَرْبِهِمْ

حُبَا تُصَلَّى لا المَقْرُورُ مِنْ قَرَس

[And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abun-صلى [It is said that] [It is said that] i. e. The man kept to, or كَزْمَ signifies also الرَّجُلُ clave to, a thing]; and so اصطلى: whence Zj holds صَلَاةً [expl. in art. صَلَاةً] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] app. يُلْزُمُ , meaning يلزم. i. e. مَنْ يُصَلَّى ₹ فِي النَّارِ He who is made to keep, or cleave, مَنْ يُلْزَمُ النَّارَ to the fire; nearly agrecing with صَلَّاهُ النَّارُ as expl. above from the M and K]. (TA.) = And means I struck, or beat, that part of the back which is called i: or I hit that part: but this is extr.; for by rule it should be صَلُوتَهُ, like as Hudheyl say. (M. [See 1 in art.

2: sec 1, second sentence; and third sentence in three places; and last sentence but one. -One says also, صلَّى يَدُهُ بِالنَّارِ, (M, TA,) accord. to the K مَلَى, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) He warmed his hand with the fire. (M, K, TA.) [And it is said in the TA that do but I think that the right : أَدْفَأَهُ means ظُهُوهُ بِالنهو

back with the woollen garment called .] ___ And مُلَيْتُ العَصَا بالنَّار I made the staff supple, and straightened it, by means of fire: (S:) or ; تَصُّلِيَةٌ ، inf. n. مَلَّى العَصَا عَلَى النَّارِ (K;) and المالاة; he parched and darkened the صلَّى M, K:) or: لُوْحَهَا (M, K:) or عَلَى he straightened the staff by turning it round over the fire: (T in art. ...): see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ القَنَاةُ I straightened the spear-shaft by means of fire: (A, TA:) and صُلَيْتُ الْعُودُ بِالنَّارِ I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: see also 1, latter half, in five places: ___ and see 2,

8. اصطلى He narmed himself (M, K) بالثّار [by means of the fire]: (M:) one says, اصطَلَيْت and بالنَّار [app. meaning I warmed] تَصَلَّيْتُ * بِبَهَا nnyself by means of the fire]: (\$:) or اصطلى النَّارَ mean he became warm by means of the بالنار fire: and تصلّی النّار, he became burnt by the fire. (MA.) Hence, in the Kur [xxvii. 7 and [May-be ye will warm كَعَلَّكُمْ تَصْطَلُونَ ,[xxviii. 20] yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore الاصطلاد was needed. (M, TA.) __ It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شقد: see an ex. in a verse cited man, with whom one cannot cope, يُصْطَلَى بِنَارِهِ [lit. One cannot warm himself by means of his fire; meaning + one cannot approach him when he is inflamed with rage, especially in fight, or battle]. (Ş.) The phrase may be also used satirically, as meaning † One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) __ Sec also 1, latter half, in two places.

.صَلَاً: see : صَلَّى

صَلَايَة see عَلَاثَ

Roasted, broiled, or fried, flesh-meat. (Ṣ, M, Ķ.) __ And, as also أصلى, (Ṣ, M, Ķ.) the former with kesr and the latter with fet-h, (Ṣ,) Fuel; (Ṣ, M, K;) syn. وَقُودَ; (M, K, TA; مَا تُوقَدُ i. e. ; وَقُور (jin the CK, erroneously) : صَلِي النَّارِ and صِلاَّة النَّادِ you say (; TA) ; بِهِ النَّارُ (S:) or both signify fire: (M, Mgh, K:) or عَارَةً significs the heat of fire. (Msb.) One says, هُوْ الْمُسَنُ مِنَ الصَّلاَّةِ فِي الشَّتَاةِ إِلَّهُ السَّتَاءُ فِي الشَّتَاءُ السَّتَاءُ لِلسَّاءُ وَلِي الشَّتَاءُ السَّتَاءُ الْعَامُ السَّتَاءُ ا

مُصلى see صَلَى.

عَكْرُونَ : see what next follows.

and أَمَّلَ and أَمَّلَ and أَمَّلُ مَنْ (Ş, M, Mgh, K,) the latter with a because Viji is used as the pl., [or rather coll. gen. n.,] but not by those who say مُعَرِّعَةً, (K) and صَلَايَاتُ (MA,) i. q. نِبْر [i. e. A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called مدوك. (MA.) Imra-el-Keys [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَايَةُ مَنْظُل, because colocynths, when they have become dry, are split therewith. and صَوَايِلَة ,But there are two other readings .]) - Also, (K,) as being likened thereto, (TA,) † The forehead. (K.) — And the former word, A rough, rugged, سريحة [or long strip] of [high ground such as is termed] قنّ. (ISh, Az, TA.)

صل .sec art صليان

is expl. by Freytag as meaning Heated صال or warmed ("calefactus"), and burnt: and the pl. is said by him to be صُلِّى: but he names no authority: if this be correct, it must be a possessive epithet from صلى.]

A support for the cooking-pot, such as is termed اَثْفَيَةُ (MA.)

مَعْلَى Roasted, broiled, or fried; as also مُلَى اللهِ. (Ḥam pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أَتِى بِشَاةٍ مَصْلِيَّةٍ i. e. A roasted sheep, or goat, was brought. (S, TA.) _ And عَيْمَانِيَّة [مَيْحَانِي means [A date of the sort called مَصْلَيَّة dried in the sun. (A, TA.)

A land abounding with the plant called صلّیان. (K.)

A snare that is set up for birds &c.: (Ṣ, M : •) pl. مُصَالِ. (Ṣ, M.) It is said in a trad. مَصَالِيَ وَنُخُوخًا or (\$) إِنَّ لِلشَّيْطَانِ فُخُوخًا وَمَصَالِيَ i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. برد:) or the face and extremities. (Z, TA.) One says, : برد .AHeyth, L in art) .بَرَدُ الْمُوتُ عَلَى مُصْطَلَاهُ see 1 in that art.)

1. مُعْرَ, (Ṣ, M, Mşb, K,) and مُعْرَ, which is extr., (M, K,) [first pers. of each co,] aor. مَعْرُ (M, Msb, K,) inf. n. مُعْرُ (S, M, Msb, K) and مُعْرُ ; (M, K;) and أَمْرُ ; (S, M, Msb, K;) He was, or became, deaf; (M, Msb, K;) [or] he had a stoppage of the ear, and a heaviness of

above, inf. n. , The ear was, or became, deaf. (Msb.) _ [And He was, or became, as though he heard not.] One says, مَدْ عُنْهُ †[He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and أصر عنه [meaning the same]. (S, M.) _ [Hence significs also † He or it, uttered, or made, no sound or noise; like him who, not hearing, returns no reply to a call or question; + was dumb, or mute.] One says, المُعَتَّ حَصَاةً بِدُم [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Keys, صمَّى آبَنَهُ الجَبُلِ, (جْ, Ķ,) in the following verse:

> بُدَّلْتُ مِنْ وَائِلِ وَكِنْدَةَ عَدُّ وَانَ وَفَهُمَّا صَمَّى ٱبْنَهُ الجَّبَل

+ [I have been given in exchange, for Wail and Kindeh,'Adwan and Fahm: make no sound, Opebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O ccho; (S, M, Meyd, K;) so they assert: (A Heyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severo calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or Orock. (Alleyth, K, TA. [See also the second of the sentences here following.]) One says also, مُرْصَدُاهُ إِلَيْنَاهُ إِلْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه echo became dumb, or may his echo become dumb;] meaning he perished, or may he perish. (S, K, TA.) And موى صهام [in the CK erroneously written موى المعادية] meaning ! Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صهام means calamity, and war; but primarily, the serpent; and this saying, like صَمَّى ٱبْنَةَ الجَبَل, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art won! to be. in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The being hard [and solid (see أُصَّرُ or [as a simple subst.] hardness [and solidity]: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, المجرّ, inf. n. منهم, The stone was hard [and solid]. (MA.) And مُنت الفنية, meaning [The trial, or civil mar, &c.,] was, or became, hard, vehement, or severe. (Msb.) = مُثَرَّ القَارُورَةَ (Ṣ, K,) or مَدَّ رَأْسُ القَارُورَةِ, (M,) aor. ٤, (PŞ, [in a copy of the M =, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. , (M,) He stopped (Sb, M,) [for] the pl. [of this] is صلى and صلى hearing. (M, K.) And مبت الأذن, aor. as the flash or bottle [app. with a صلى]: (S, K:)

or he stopped the head of the flash or bottle, and اصر القَارُورَةُ bound it; as also اصمه القارُورَةُ (K:) or signifies he put a مناه to the flash or bottle. (S, K.) _ And مُعَرِّر الْجُرْح , aor. 2 , inf. n. مُعَرِّر الْجُرْح , He bound the wound, and put upon it a bandage with medicament. (M.) _ And a, (S, M, K,) inf. n. , (M,) He struch him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And , with damm, He was struck vehemently. (IAar, TA.)

2. منبر, said of a sword, (S, M, K, TA,) accord. to the K, signifies It struck the joint, and cut, or severed, it: or i. q. طُبَقَ: but this is at variance with what is said by J and other leading authorities: which is as follows: (TA:) it penetrated into the bone, and cut, or severed, it; but when it strikes the joint, and cuts, or severs, it, one says مُلْبَق ; a poet says, describing a sword,

يُصَمِّمُ أَحْيَانًا وَحِينًا يُطَيِّقُ [It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or it passed into the bones : (M:) and , said of a sword, significs the same: (M, TA:) or signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from lin the ear. (Ham p. 326.) __ And hence تصبير signifies also 1 A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi suprà.) Onc says, مُمَّرُ عَلَى كَذَا kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) __ And , (Ş, Msb, K, TA,) inf. n. , (M, K,) ! He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, Msb, K, TA,) in an affair, (M, Msb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (Ṣ;) as also مُنْمُنُرُ (Ķ.) And ! He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or صمر في عضته he infixed his teeth [or canine teeth] in his bite. (A, TA.) ... And الفَرْسَ العَلْفُ IIe (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, TA.) __ And He made his companion to عاصبه العديث

4. , intrans.: see 1, first and fourth sentences. He, (God, S, Msb, K,) or it, (a disease, M,) rendered him deaf; (S,* M,* Msb, K; or caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) -[Hence,] أَصَّهَنِي الْكَلَامُ + He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) ... [Hence, signifies also † He, or it, caused him to be as though he heard not. _ And hence, + Hc, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a

retain the narrative, or story, in his memory. (K, TA.) - See also the next paragraph.

call, or question; to be dumb, or mute.] One says, ا أَصَدُ الله صَدَاه I [May God make his echo to return no sound;] meaning may God destroy him: (TA:) a prov., said in imprecating death upon a man; the oce being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the oce hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, likewise signifies + He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] __ And اصغة [in the CK أصغبة] also signifies He found him to be [i. e. deaf]. (S. M. K.) One says, عَاْدُهُ فَأَصَيْهُ [He called him, or called to him, and found him to be deaf]. (TA.) And أَصَدُّ دُعَاوُهُ His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) - See also 1, near the end.

i. e. أَصَرِّ He feigned himself to be تصامر [i. e. deaf]. (S.) [It is intrans. and trans.] You say, ahd تصام عنه He feigned to him that he was deaf. (M.) And تصامرعَنِ الحَدِيثِ (M, K) and in (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K.°) مُنْهُ means تَصَامَيْتُهُ [or ais], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p.

The female hedge-hog uttered its cry. (K, TK.)

a name for † Calamity, or misfortune; (ك, TA;) as also الصَّةُ (TA,) and so مُمَّامِ الْمَامِةُ (كِمْ , TA) like قطام, in a phrase mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) __ And + The lion; (S, M, K;) as also الصَّةُ , (M, Msb, K,) thus called because of his courage, [i. e. from the latter word as signifying "courageous," but accord. to the Mab the reverse is the case,] (M,) and so الشَّمُومُ and السُّمُومُ :is the case,] (M,) and so (K:) the pl. of the is one. (TA.)

Courageous; (S, M, Msb, K;) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Rághib, TA.) __ Sce also the next preceding paragraph, in three places. _

inf. n. of the intrans. verb مَنْ [q. v.]. (Ṣ, M, Mṣb, Ķ.) == Sce also مِنْ مَنْ , in four places.

نَزَال an imperative verbal noun, like] صَهَامِ &c.]. One says, صَهَام صَهَام, meaning Feign ye deafness, in silence. (S, K.) Also meaning Charge ye upon the enemy. (AHcytli, TA.) = Also # Hard, or severe, calamity or misfortune; and so الصَّاءُ ; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or signifies [simply] calamity, or misfortune : (S:) and المية مناع signifies a calamity, or niggardly, or tenacious, in the utmost degree.

misfortune, [as though] closed up, and hard. (M.) See also الصر, above.

[i. e.] سداد The سداد [or stopper], (S, M, K,) the thing that is put into the mouth, (Msb,) of a flask, or bottle: (Ṣ, M, Msb, Ķ:) and its شدًاد [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the عفاص [which has the latter meaning]: (Msb:) or it signifies the thing that is put into the head of the flask, or bottle; and عفاص signifies the "thing [or piece of skin] that is tied upon it:" (M:) and المامة significs the same as (IAar, K,) as also value. (K.) _ Also The perhaps for مُوضِعُ صِمَامِ: (Mgh, TA:) so in a trad., in which it is said that الوَطْن should be in one صهام: but, as some relate it, the word is there with سَمار. (TA.) . (TA.)

The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the صهير [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to وَشَيْظٌ, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) __ [Hence,] The heart: so in a saying of a poet cited vece دُلُف. (Ham p. 678.) __ And hence, also, (TA,) 1 The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, Mab, K, TA) of any kind. (M.) One says, هُوَ فِي صَعِيمِ \$ [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of شظی (S in art. شظی) [and of مثق , q. v.]. __ And ; The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) _ And † The middle [or core] of the heart. (Msb.) __ And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) = Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) ! Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

. صيام see عيامة

Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands: as also اصَّانَةُ (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called جَبَلُ (M:) it is so called because of its hardness. (TA.)

عَمَانَة: see the next preceding paragraph.

Very niggardly or tenacious: (K:) or

(IAar, TA.) __ See also the next paragraph. __ [And see ضَمَنُّر.]

مبصر, (S, M, K,) applied to a man, (S, M,) Thick: (A'Obeyd, S:) or short and thich: (M, K:) or it signifies, (S,) or signifies also, (K,) bold, or daring; that acts, or proceeds, with penctrative energy, or with sharpness, vigorousness, and effectiveness: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. vaine [and and in the CK مُعْمَد is erroneously put for (مُصَمِّعُ i. e. that acts, or proceeds, with penetrative energy, or with sharpness, vigourousness, and effectiveness], (M, K,) as also مَمْصُرُ (K, TA,) or مَمْصُرُ (so in a copy of the M,) and مَمْصُامُ , and مُمْصُورُ , and مُمْصُورُ , and مُمْصُورُ , (M, K, the last omitted in the TA,) and الله عناصة (K:) or strong, robust, or hardy: or compact in mahe: (M, in relation to all of these epithets:) or , applied to a man, lias the former of these two meanings: or the latter of them; as also مبصر, and المبادئة : and, accord. to AO, applied to a horse, and to a mare, signify strong, firm, compact in make. (TA.) = See also

see the next preceding paragraph, in two places: __ and see also

inf. n. of R. Q. 1 [q. v.] = See also the paragraph here following.

A company, or collection, (M, K,) of men; like زَوْزَمَة; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. من المناه ال

المُعْمَامُةُ (S, K,) or مُعْمَامُةً (M,) and الله مُعْمَامُةً (M,) and مُعْمَامُةً (S, M, K, [in the CK, erroneously, عَمْمَامُةً (S, M,)] A sword, (K,) or a sharp sword, (S, M,) that mill not bend. (S, M, K.) الصَّمَاءُ (S, K,) or الصَّمَاءُ (M,) was the name of The sword of 'Amr Ibn-Maadee-Kerib. (S, M, K.) And some of the Arabs make مَعْمَاهُ لَهُ بِهُ لَا الله الله without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) — See also

عَمْامَةُ: see the next preceding paragraph, in three places: ___and see also_____.

عَمَاصِمُ : sce مَعَاصِمُ : ــ and see also الصِّرُ الصَّرِ الصَّرِ الصَّرِ الصَّرِ الصَّرِي الصَّرِ الصَّرِي الصَّرِ الصَّ

applied to any animal, (Mgh,) Deaf; (Ṣ,• M,• Mgh, Mṣb, K;•) [or] having a stoppage of the ear, and a heaviness of hearing; (M, K:) fem.

(Mgh, Mṣb:) pl. مُعَادَّدُ: (Mgh, Mṣb:) pl. مُعَادَّدُ (M, Mṣb, K) and (M, K.) A poet says,

المرعها ساده سبيع

(TA,) a prov., (Meyd,) meaning Feigning himself deaf to that which displeases him, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but hearing (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أَذْنُ عَنِ الغَحْشَاءِ صَمَّا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] Ono says likewise, وَعُوهُ الرُّصَةِ الرُّصَةِ الرُّصَةِ called him [with the call of the deaf, meaning,] with extraordinary force. (TA.) And فربه He beat him [with the beating of ضرب الأصم the deaf, meaning,] uninterruptedly and excessively; because the deaf, when he does thus, [not hearing any cry, imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And المُعَ بِثُوبِهِ لَهُعَ الأُصَوِّ # He (one warning a people from afar) made a sign by naving his garment continually, as does the deaf; as though he heard not the reply. (TA.) And (M, K, TA) and مَهَا (TA) A scrpent that will not accept charming; (M, K, TA;) as though it heard it not; (M;) that will not obey the charmer: (TA:) and [in like manner] the epithet is applied to scorpions. (M.) And ا رُجُلُ أَصَرُ 1 A man whom one does not hope to win over, and who will not be turned back from the object of his desire; (M, K, TA;) as though he were called and would not hear. (M, TA.) Aud دَهْرُ أَصَّمُ + [Inexorable fortune;] as though one complained to it and it would not hear. (M.) that is severe, or hard to be borne; (S, Msb;) to the allaying of which there is no may; because of its having gone to the utmost extent. (TA. [See also أَمْرُ أَصَّرُ And أَمْرُ أَصَرُ + An affair, or event, that is severe, or hard to be borne. (TA.) And is tropically attributed to الحلم is tropically attributed to poet, cited by Th, says,

قُلُّ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبِ حِلْمِي أُصَمُّ وَأُذْنِي غَبْرُ صَمَّاً،

commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, Ş:) thus applied it is tropical, like نَانَدُ in the phrase نَيْلُ نَائِم; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called مُنْصِلُ الرَّبِي. (M. [See also الأَصَبُّ and [as that which is without a cavity is generally nonsonorous,] one says حَجْر أَصَّر meaning ! Hard (S, M, Msb, K) and solid (S, Msb, K) stone: (S, &c. :) and i aid and solid rock: (K, TA:) or this latter signifies † a rock in which is no crack nor hole: pl. مُعَدُّدُ (TA.) And الصَّاء + A compact spear-shaft. (M.) __ الصَّاء also signifies † The earth, or ground. (M:) And ارض صَالًا + Rugged ground: pl. أرض صَالًا Also [app. + The verniform appendage of the coccum;] the thin, or slender, extremity of the عفجة: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, air but the right reading is evidently عنْجَة, which is said in the TA, in art. عفح, to be, like عفاة, a pl. of عفة and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) _ And it at the camel: (K, TA:) and, (K,) or as some say, (TA,) one that has just conceived, or become pregnant. (K, TA.) __ اثْنَهَالُ الصَّهَّاءِ (Ş, Mab, K, TA,) which is forbidden in a trad., (TA,) is + The covering oneself with his garment, like [as is done in the case of] the sit of the Arabs of the desert with their [garments called] أخْسِيَة [pl. of كاء); (A'Obeyd, S;) i. c. the turning the خسك, from the direction of one's right, upon his left arm and the part between his left shoulderjoint and nech, and then turning it a second time. from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both: (A'Obeyd, S, K:) or the wrapping oneself with the garment without making to it a place from which to put forth the hand: (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said is erroncously put for يَضَعُهُ on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it: (A'Obeyd, S, K:) [but] with the Arabs, يُسَةُ الصَّمَّاء means the covering one's whole body with his garment, and not raising a side from which to put forth his hand: (Mgh:) when you say, of a man, إِثْتَهَالَ, it is as though you said, إِثْتُهَالَ الصَّهَّاء . (Ṣ́. الشُّتَهَال is a sort of الصُّهَّاء ; for أَلشَّهُلُهُ الصُّهَّاء [See also الشَّهُلُهُ الصُّهَّاءُ and الشُّهُلُهُ إِلَي in art. [أَشْهَالُ السُّهُاءُ الصُّهَاءُ إِل † A surd, or an irrational, root, in arithmetic; which is known only to God, accord. to a saying of 'Aïsheh: opposed to جَدْرٌ نَاطِنُ. (Mgh in art. نعل أصر الجدر A surd verb

a triliteral-radical verb of the class commonly called adaption of which the second and third radicals are the same letter.]

A sound, or noise, or voice, that deafens the car-hole. (TA.)

† A thrusand completed; like مُصَبَّتُ and مُصَبَّتُ. (TA in art. حصن)

A sword that passes into the bones : (M:) or that penetrates into that which is struck with it. (TA.) _ Sce also ___ And + A strong camel: so says Aboo-'Ainr Esh-Sheybance: and he cites the saying,

حَمَّلْتُ أَثْقَالَى مُصَمِّمَاتِهَا

[as meaning I loaded their strong camels with my burdens]: (TA:) or the مصفهات, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham p. 791.)

1. صَبَتَ, (Ṣ, M, A, Mgh, Msh,) aor. ع , (Ṣ, M, Msb,) inf.n. (S, M, A, Mgh, Msb, K) and , (Ş, M, صُهَاتٌ and صُهُوتٌ M, L, TA) صُمَا Mgh, Msb, K,) or the first of these is the inf. a. and the rest are simple substs.; (M;) and اصحت (Ṣ, M, Msh,) inf. n. إصاب ; (K;) and بَعْتُ , inf. n. رُصْبِيتُ; (Ṣ, Ķ; but only the inf. n. is mentioned;) He was, or became, silent, mute, or specchless; syn. شكت : (S, A, Msh, K:) or he mas, or became, long silent or mute or speechless: (M, Mgli:) but there is a difference between and of him; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) إِلَى اللَّهِلِ , or بوم or يوم, i. e. There shall be no heeping silence a whole day [until night]. (Ks, K, TA. [In the "Jami' ce-Sagheer," we find أَمُهَاتُ y instead of ال صيت ا: and El-Munawce, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إِذْنَهَا صَمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. Her permission is her silence,] means her silence is like her permission, i. e. it suffices. (Msb.) One says also, وصَهَتَ †[He brought what was vocal and what was mute]; it meaning sheep, or goats, and camels; and مُن صُبُتُ in this saying is صَاءَ (I Aar, TA :) نصاء formed by transposition from صَأَى [q. v.]. (Sin (.صاَّی art.

2. مَتْنه (M, A, K,) inf. n. تُصْبِيتْ; (Ṣ;) and اصبته (M, A, Mab, K;) He made him, or rendered him, silent, mute, or speechless: (S, A, Mab, K:) or he made him, or rendered him, long

is a term sometimes used in grammar, as meaning of Feed thy child with that which will silence it [or quiet it]. (A, TA.) __ And He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him : see مضبت]. (M, TA.) Sec also 1, first sentence.

> لَمْ يُصْمِنَّهُ ذِلكَ [Henec,] اصمته : see 2.__[Henec,] That did not suffice him [so as to quiet him]: said only of what is caten and drunk. (TA.) - And اصمته IIe made it to be solid, not hollow; without a cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] -And أُصْهَتَتِ الأَرْضُ, or أَصْهَتَتِ الأَرْضُ, (accord. to different copies of the K, the latter accord. to the O,) The land became altered (iali) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the cud of two years, (O, K,) and had rugged patches of urine and dung. (O.) = See also 1, first sentence. also signifies He was, or became, tongueticd, (O, TA,) and spoke not; (TA;) said of a sick man. (O, TA.)

a subst. from صُهَتُ [as such signifying Silence, muteness, or speechlessness; like used as a subst., and عُمْتُ &c.; and like مُثُمَّةً and استُنَهُ [. (M, TA.) _ And (M, TA) A thing, (M, A, K, TA,) i.e. food, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also وَصُغَنَّهُ ; (Lḥ, M, TA;) like سُكُتَّةً [in this sense as well as in the former sense]. (S.) A date is called [The quieter of the child], (M, TA,) and [The quicter of the little one], so in a trad., because when the little one cries, or weeps, أما عندها (TA.) One says, ما عندها She has not as much as would silence صُبْتَةُ لَيْلَة or quiet] her child during one night. (A.) And He has not what صَيْنَةُ لعياله would jeed and silence [or quiet] his household, or family. (Lli, M.)

sce the next preceding paragraph, in two places.

I did not taste, or have not أَفْتُ صَهَاتًا tasted,] anything. (Ķ.)

رَمَاهُ بِصُهَاته, (AZ, Ṣ, A, Ḳ, [in a copy of the M بصماته, but this I think a mistranscription,]) or مصَالَة, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بِسُكَاتُه (AZ, Ṣ) and بِسُكَاتِه, (Ṣ, M, A, K, in art. سكت,) He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him. (AZ, S, M, A, K.) [See رَمَاهُ بِسَكَاتِ in art. صَبَاتٌ ...] signifies also Thirst : (As, TA:) or quickness of thirsting, (M, K, TA,) in men and in beasts. (M, TA.)

Such a one is, or was, فَلَانْ عَلَى صِمَاتِ الأَمْرِ

And أَنَا عَلَى صِمَات حَاجَتِي I am at the point of accomplishing my want. (M.) And بات على IIc passed the night resolved upon his affair. (TA.) And هو بصماته He is at the point of [attaining] his purpose: (M, TA:) Aboo-Málik says that صَهَات significs قَصْد [i. c. purpose, intention, &c.]. (TA.) And one says, بات مِن IIc passed the night in a place القُوْم عَلَى صَمَات where he was seen and heard by the people, near to them. (S, TA.)

t A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L,TA:) or a heavy coat of mail. (K.) And جَارِيَةٌ صَبُوتٌ الخَلْخَالَيْنِ And woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [الله in the CK is erroneously put for الم)]) And سَيْفُ صَمُوتُ + A smord that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And + A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.)

And بَهْنَةُ مُنُوتُ

A honey-comb that is full; not having a cell empty. (A, K.)

above. رَمَاهُ بِصُهَاتِهِ sec رَمَاهُ بِصُهَاتِهِ, above.

مبيت, applied to a man, (Ṣ,) i. q. عبيت, (Ṣ, K, TA,) [i. c. Much, or often, silent or mute or speechless; or] long silent &c. (TA.)

ضامت Silent, mute, or speechless: (Msb:) pl. مَامِتُونَ (Kur vii. 192) [and صُامِتُونَ, occurring in the K in art. زمر]. [Honce,] one says, مُا لَهُ صَامِتْ إ وَلَا نَاطَقَ [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Msb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.) _ Also, of camels, † Twenty, (O, K,) and the like. (O.) - And of milk, † Such as is thick. (\$, 0, K.)

مُصبت sec : أَصبَتُ.

AZ ex- بِبَلْدَةِ إِصْمِتَ and لَقِيتُهُ بِوَحْشِ إِصْمِتَ plains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, بَبُلُدَة إِصْبَت ; but the phrase commonly known is بِبُلُدَة إِصْبِت (M:) or [I left him] in the desert, or waterless desert: or in such a place that it was not known where he mas: (K:) and بصحراً، إصبت (M, K) meaning as above, (K,) or having tho latter of these two meanings: (M:) and and vaii, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or materless desert: silent or mute or speechless. (M.) _ [Hence,] at the point of accomplishing the affair. (S.) (M:) and some say, بوحش الإصبيّين (TA:)

is as above, with the disjunctive alif; and also with the conjunctive [i. e. آأسيتُ : (O, K:) it is imperfectly deel., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, [i. c. تُمْمِتُ or أُصْمِتُ, "Be thou silent"]; like as mey say of a that it is so called because a man [therein] says to his companion, 40 40: (MA:) [for] accord. to some the word is an imperative changed into a subst., and hence the . is disjunctive, and it may be with kesr accord. to a dial. var. [of the imperative] that has not reached us: accord to Yákoot, it is the name of a particular desert; but others say that the proper name [of that desert] is (TA in art. وحش)

اصْبَتَا: see the next preceding paragraph.

[primarily signifies Made, or rendered, silent, mute, or speechless. _ And hence, | Solid; not hollow; having no cavity. (A'Obeyd, S, M, Mgh, Msb, K.) [For that which is without a cavity is generally non-sonorous.] - And A door, (S, M, Mgh, Msb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mab, K,) so that one cannot find the way to open it. (S, M, * K.*) A poet says,

وَمنْ دُونِ لَيْلَى مُصْبَتَاتُ البَقَاصر

[And in the way to Leylà are what are closed, &c., of chambers to which the owner alone has access: مَقَاصر being used by poetic license for رَمُقُاصِير, pl. of مُقْصُورَةً]. (TA.) _ Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed مُصَبَتُ مِنْ خُرُ i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) __ [Hence,] فَرُس مُصَهَّت A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. ثُنْمُ مُصْمَتُ (TA.) And أَدْمُهُ مُصْمَتَاتُ to a horse] + Black unmixed with any other colour. (TA.) __[Hence also,] ressel not silvered, or not ornamented with silver. (Mgh.) And مُنْفَقُهُ مُصَافِقًا + A helmet made of one piece. (AO, TA in art. بيض.) And حَلْق † A woman's ornament that is not intermixed with another: or, accord. to Ahmad Ibn-'Obeyd, that has stuch fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) __ The فَهُد [or lynx, an animal proverbial for much sleeping,] is said to be مُصَبُّتُ النَّومِ t [app. meaning A heavy sleeper]. (A, TA.) __ الحُرُوفِ المُصْمَتَةُ All the letters [of the Arabic alphabet] except those called خُرُوفُ الذَّلَقُ or أَحُرُوفُ الذَّلَافَة (M, TA;) i. e. (TA) all the letters except those

comprised in the phrase مُرْ بِنَفُلِي. (K, TA.) blow that leaves a mark; accord. to AZ, upon [What is here rendered "except" (i. e. امَا عَدُا) is said by MF to be omitted in most of the copies of the K.] - See also

Tongue-tied; (O, TA;) not speaking: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and [signifies the same,] i. q. ind one of the K in art. بهم. [In one of the explanations which I have given of مبهم, in consequence of an omission (to be supplied in Book II.), أُصُبُتُ is made syn. ([.مُصَّهَتُ with

† A thousand completed; (M, K;) like مُصَنَّدُ; (M;) as also أَصُنَّدُ. (K.)

[A silencer, or quieter: and hence, __] One who cares for another's complaint. (M,* Meyd, TA.) One says, (M, Meyd, TA.) i. c. a rájiz says, addressing a camel belonging to him, (Har p. 642,)

[Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.) بَشْكُو إِلَى غَيْرِ مُصَبِّت, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

[pl. of قَنَادِيلُ [Lamps of the kind called] صَبْحُ [pl. of قَنَادِيلُ one of which is called قَنْديلُ [in the K, the former word is called pl. of the latter; but it is a coll. gen. n:]) an Arabic word, an exception to the rule that on and - cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رُومِيُّ), arabicized : (Ş:) Esh-Shemmákh says,

[And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

1. مُنْفُ مَنْ (S, A, L, K,) aor. المَنْفُ مَنْ (L,) He hit, or hurt, his صَانِح [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, مَانَعُ اللهُ الله (TA.) _ مَمْتَتِ الشَّهُسُ وَجْهُ The sun smote, or hurt, his face: or [in the CK "and"] fell vehomently upon it. (A'Obeyd, K.) __ مُنَخَ عَيْنَه __, (ISk, K,) aor. and inf. n. as above, (ISk,) He struck his eye with his fist: (ISk, K:) in some of the lexicons, with his hand. (TA.) - And He crushed, or bruised, his nose. (Lh, TA.) [See also what next follows.]

inf. n. of 1 [q. v.]. (L.) _ Also Any (M, K,) aor. =, (M,) or =, (K,) but this is

the face. (TA.)

The ear-hole: (S, A, Mgh, K:) the hole, (Msb,) or inner hole, (L,) of the ear, that penetrates to [the interior of] the head: (L, Msb:) and signifies the same: (L, K:) of the dial. of Temeem: (L:) and is a dial. var., (S, L,) as also i: (L:) and, (S, L, M, K,) as some say, (S, L, M, b,) the car itself: (S, L, M, b, K:) pl. is a dial. var., (S, L, M, b, L, M, b, L) and, (S, L, M, b, L) and, (S, L, M, b, L) as some say, (S, L, M, b, L) the car itself: (S, L, M, b, L) pl. is a dial. var., (S, L, M, b, L) and, (S, L, M, b, L) and (S, L, M, (L,) and أَصْهَاحُ (A,) [also a pl. of pauc.,] and ضَرَبَ ٱللهُ عَلَى ,One says . صَمَائِنُ and صُمَنْ , and مَلَى أَصْبِعَتِهِم, meaning God made him, and them, to sleep: phrases similar to in the Kur [xviii. 10: see art. رَضُرُبُنَا عَلَى أَذَانِهِمْ This] هٰذَا كَلَامٌ يُؤْلِمُ أَصْهَاحِي And (L.) .[صَرَبُ is speech that pains my ears]. (A.)

[Having merely an ear-hole; as distinguished from أَذُونَ, meaning " having an ear." i. e. "having an external ear"]. (Meb in art.

صِهَاحُ 800 : أَصَمُوحُ

1. مُعَدَّهُ, (S, M, A, Mgh,) aor. 4, (S, Mgh,) inf. n. صَهَدُ إِلَيْه (S, M, Mgh, K;) and ضَهَدُ إِلَيْه (M, A;*) He tended, repaired, betook himself. or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. قصده: (S, M, A, Mgh, K:•) and so سَهَدُه. (M in art. سَهَدُه.) One says, He repaired, betook himself, or had recourse, to him in exigencies; syn. صَهَدَ صَهْدَ (M.) And مُصَدَ الأَمْرُ (M.) مَهَدَ الأَمْرُ الأمر, (M,) He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. تَصِيدٌ M.) And . قَصَدُ قَصْدُهُ (A;) or أَعْتَهَدُهُ IIe betook himself to him or towards him, or aimed at him, with the staff, or stick; He تَصَهِّد ۗ رَأْسَهُ بِالعُصَا And قُصَد . ayn. . قُصَد aimed (عَهُدُ) at the main part of his head with the staff, or stich. (M.) - Hence, صهد له He faced it directly; directed his face exactly tomards it. (Mgh.) __ And He pointed towards it. (Mgh.) __ And مَعَدُتُ لَهُ حَتَّى أَمْكَنَتْنِي مِنْهُ I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power. (L, from a trad. respecting the slaying of Aboo-Jahl.) - And K,) He struck , صَهَدُهُ بِالعَصَا him, or beat him, with the staff, or stick. (A, K...) also signifies النَّصُبُ [The setting up, or erecting, a thing]: (K:) one says of He set it up, or erected, it. (TK.) And صَبَدَت رَجْهُهُ (K,) The sun, (K,) The sun scorched his face. (K, TK.) = مُصَهَدُ القَارُورِةُ

reason for it, (MF,) He put a صباد [q. v.] over, or into, the mouth of the flash, or bottle. (M, K.)

2. [مهده], said of a number of persons, signifies the same as مَهَدُهُ as first expl. above; or, said of a single person, He tended, repaired, &c., repeatedly, or frequently, to him, or it; see its , تُصْمِيدُ , inf. u. صَهَد رَأْسَه == pass. part. n., below.] He wound a piece of cloth, or a herchief, called , round his head. (TA.)

3. صَمَاد , (TA,) inf. n. صَمَاد , (K, TA,) He contended with him in fight; syn. of the inf. n. جلاد (K, TA. [For جلاد, Golius appears to have found in his copy of the K .])

4. أَمْرُ He rested, or stayed, upon him the affair; syn. أَسْنَدُهُ. (M.)

5: see 1, in two places.

صَهَدُتُ inf. n. of 1. (S, M, &c.) [Hence صَهَدُ , q. v.] = Also, (Ş, L, قَصَدُتُ قَصْدُهُ Also, (Ş, L, K,) or مَمَد , (as in a copy of the S and in one of the M,) Elevated ground: (L:) or elevated and rugged ground, (S, M, L, K,) not so high as to be a mountain: (M, L:) or hard, firm, or : صَهَادٌ اللهِ and أَصْهَادُ اللهِ atough, ground : (AA:) pl. أَصْهَادُ (M:) or a narrow, rugged, and low part of a mountain, producing trees; as also وصهاد ♦ (Aboo-Kheyreli.)

an epithet applied to ال with the article صَمَدُ God, M) A lord; because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K; *) or, when applied to God, because affairs are stayed, or rested, upon Him, (أَصْهِدُتُ مانية) and none but He accomplishes them: (M, A, L:) or a person to whom one repairs, betakes himself, or has recourse, in exigencies: (M, A:*) you say, سَيْدُ صَهَدُ, meaning a lord, or chief, to whom recourse is had: (A:) or signifies a lord to whom obedience is rendered, without whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated; (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) _ Also Solid; not hollow; (M, K;) in which sense it may not be applied to God: (M:) and so people having no trade, or occupation, nor anything by means of which they may live. (K.) See also

A roch firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat clevated; (M, K;*) as also sunset, which is called . (O, K.)

strange, for there is no faucial letter, nor any other (M.) = And A she-camel that has been covered and has not conceived; (M, K; *) as also أصَهَدَة ♦ (Kr, M.)

see the next preceding paragraph.

or stopper, like سِدَاد The صِمَادٌ K,) or the عفاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flash or bottle. (Lth, I Aar, S, M, K.) - And A piece of cloth, or a kerchief, which a man winds round his head, دون العمامة [which may mean either exclusively of the turban or beneath the turban]. (K.) = See also صُهُدُ, in two places.

A certain idol, which belonged to the tribe of 'Ad, who worshipped it. (TA.)

مَنْهُ: sec مُنْهَدّ, near the end of the paragraph.

applied to a house, or tent, (بَيْتُ, Ş) رَبِيتُ paired to [repeatedly, or frequently, or by many persons, as is indicated by the teshdeed, though only expl. as] syn. with مَقْصُودُ. (S, K.) = Also A hard thing; in which is no softness, or fragility. (K, TA.)

A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milh : pl. مَصَامِيدُ and مَصَامِدُ. (K.)

مَصُومَد Thick, or rough, (K, TA,) and high, overtopping, or prominent. (TA.)

1. مَمَر (M, K,) aor. مَر (M,) inf. n. مَمَر and , He was niggardly, or tenacious, and refused; (M, K;) as also اصمر ا, and اصمر : (K:) [or] صور, inf. n. صهر, signifies he collected, and refused; and so اصبرا, and اصبر: one says, [he collected, and refused, his goods] عَمَوْ مَنَاعَهُ الصَّامرينَ ♦ Dut ISd says that] the phrase) (O:) الصَّامِرِينَ بِهَتَاعِهِمْ, used by a poet, means, مَتَاعَهُمْ [i. c., accord. to the context, those who are niggardly with their goods]. (M.) = مَمَرُ المَانَا , (M, O, K,) aor. -, inf. n. , (M, O,) The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running. (M, O, K.) And signifies The resting-place of such water : (M, K:) and the resting-place of such water of the valley. (TA.) , (O, K,) aor. ; (K;) and صَمِرٌ, (O, K,) aor. -; (K;) said of milk, (O, K,) It was, or became, sour; (O;) or very sour; as also اصمر الله (O, K.)

2: see above, first sentence, in two places: and see the paragraph here following.

4: see 1, first sentence, in two places: === and see also the last sentence. = Also اصهروا, (O,* K,) inf. n. إصمار; (O;) and أوممار, (K,) inf. n. تُصمير; (O;) They entered upon the time of

5. تعبر He confined, restricted, or restrained, himself. (O.) [See also its part. n., below.]

رصَمْر (M, O, TṢ, Ķ,) or , (Ṣ, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, owhence the part. n. مُحرّ, q. v.,] Stink, foul odour, or offensive smell: (S, M, K:) and, (K,) accord. to IAar, (O, TA,) the odour of fresh musk, (O, and so in copies of the K,) or of fresh fish: (TA, as from the K:) and, accord. to IAnr, (O, TA,) but in this sense more commonly فمَمَر (O,) the sultry heat, (O,) or foul smell, and sultry heat, and dew, or moisture, accompanying such heat, (TA,) of the sea when it is agitated. (O, TA.)

i. q. منبر [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the said to be substituted for بُ: (M:) pl. أَصْمَارُ (Ş, M, K.) You say, أَصْمَارِهَا إِلَى أَصْمَارِهَا, meaning i. e. I filled the cup to its uppermost الى أصبارها parts; or to its edges]. (ISk, S, M, K: in the M and TA is added, i. e. آخَذَ أَصْبَارِهِ i. c. He took the الشَّيْء بأَصْبَارِهِ ii. c. He took the thing altogether: see art. [صبر (M, TA.)

and مِثْرُ الوَّادِي: see the first paragraph.

. see صُهُو, in two places.

: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يُدى منَ السَّبَك صَبرَةً [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and من اللَّهُم [from the flesh-meat].

Milh devoid of sweetness. (O, K.)

A man whose flesh is dry, or tough, upon his bones, (S, M, A, O, K,) from whom the odour of sweat diffuses itself. (IDrd, S, A, O, K.)

The time of sunset. (K, TA.)

رَصْمَارَى (M, O, K,) and رَصْمَارَى (O, K,) and with kesr, [but , صِهَارِي , §, O, K,) and صَهَارِيّ whether otherwise like the first and second or the last, is not shown,] (TA, from Az,) The poder, or the anus; syn. גיא, (S,) or ..., (M, A,) or : (O:) because of its foul smell. (O, TA.)

see the next preceding paragraph.

A day in which the wind is still. (O, TA.) = See also 1, first sentence.

a word of the dial. of El-Yemen, (IDrd, O,) The باذروج; (M;) [i. c.] the trees, or plants, رشجر) called by the latter name; (K;) or a species of بَقِّل [or herb] called in Pers. by the latter name [which, commonly pronounced with , is one of the names now applied to basil]: (IDrd, O:) accord to AHn, a sort of tree, or plant, that does not grow by itself, but twines upon the غاف, consisting of twigs with leaves like those of the أَرَاك , (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the openion [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the alie while the latter does so: (O:) 'Alec Ibn-'Abbás, author of the book entitled the "Kamil," says that the lias in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for انفج in the TA, an evident mistranscription, I read أَنْضُجُ,] and acts as a dissolvent. (TA.)

Very sour milk. (O, K.)

i. q. مَتَصَوِّر [app. as meaning Niggardly, tenacious, or avaricious; ngreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) confining, restricting, or restraining, himself. (K, TA.)

1. مُعَة الْأَذُن, aor. -, inf. n. مُعَة الْأَذُن, (Msb, TA,) The ear was [small: (see أَصْعَة) or] rleaving [to the head], and small: (Msb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed. (TA.)

2: see the next paragraph.

Q. Q. 1. ثريدة He made the صَوْمَعَ الثّريدَة mess of crumbled bread with broth] slender in the head, (Ibn-'Abbad, O, K,) and pointed therein; (Ibn-'Abbad, O;) as also المنعقباً (TA.). And صومع بناءه He made his building high. (Secr, TA.) _ And صومع الشَّىء IIe collected together the thing. (Ibn-'Abbad, O, K.)

inf. n. of 1 [q. v.]. (Mşb, TA.) Also Courage: because the courageous is described as compact in heart. (TA.)

Coura neous. (TA.) __ And Sharp in intellect. (TA. [See also

see what next follows.

A Christian's cell, or chamber, (K. KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's مَنَار (which, as here used, means likewise n cell, or chamber, of the kind described above]: of the Christians is thus called صُومَعَة because it is slender in the head; (S, O, K;) or because contracted; (Msb;) or, as As says, from the epithet , meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called V صومع : (Ibn-'Abbud, O, K:) مُثَدِّنَة . (Msb.) _ And i. q. مُثَدِّنَة . [q. v.]. (Lh, M and K and TA in art. الذن.) ___

or crumbled bread moistened with فريد [or crumbled] broth]: (K, TA:) and the body thereof: a تريدة [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) _ And And A بَرْنُس [or garment with a pointed hood]: (K, TA:) Aboo-'Aleo says, (TA,) صَوَامِعُ signifies مَوَامِعُ TA;) without mentioning a sing. thereof. (TA.) And † The cagle is thus termed, because always upon the highest place to which it can ascend. (O,* K,* TA.)

The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. مُعَان ; (S, Mgh, O, K, TA ;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, rhose car is like that of the gazelle, between such as is termed it and such as is termed اَلْأَنَاء; or, accord. to Az, applied to a ewe or she-goat, mhose ear is little, and Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) -And the fem., applied to an ear, Small, or little, and contracted towards the head. (O, K.)as meaning كُعب Also, the masc., applied to a a joint of the bones, and particularly an anklejoint, and an ankle-bone, and also a joint, or knot, of a cane or reed], Small, or slender, and even. صَمِعاً: الكَعبين A woman is said to be صَمِعاً: i. c. ankle-joints كُبِعَان Small, or slender, in the or ankle-bones]. (TA.) And dogs are said to be i. e. Small in the كعوب [app. meaning joints of the legs, i. c. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the يُحُوب; even and smooth therein; thus in the saying of En-Nábighah Edh-Dhubyánec, describing dogs and a [wild] bull:

فَبَثَّهُنَّ عَلَيْهِ وَٱسْتَهُرُّ بِهِ صُمُّعُ الْكُعُوبِ بَرِيَّاتُ مِنَ الحَرْدِ

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قُوَاتُمُر being understood) slender and even and smooth in the joints, free from the discuse that would render them unsteady, (such being here meant by ,! which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Saey's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also قَنَاة i. o. [A spear-shaft] even and smooth صَمْعَانًا الْكُعُوبِ [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. i. e. A spear jointed in the كعب [app. meaning the knot that forms its lower extremity]. (TA.) ____ applied to a feather means Slender in the بينة [or shaft]: (O, TA:) العسيبُ اللَّطِيفُ in the K is a mistake for النَّطيفُ العَسيب: (TA:) or the best of feathers; (K, TA;) such as is used for feathering

And t The upper, or uppermost, part of [a mess | an arrow, of the hind called different [q. v.]: (TA:) pl. صُهْعَان, (O, K,) which is said to mean the best of the feathers of a bird. (O.) _ Applied to a plant, it means Having fruit come forth that has not yet broken open: (O, K:) or, as some say, saturated with moisture, and compact: and is said to have this latter meaning applied to a plant such as is termed بَقْلَة: (TA:) and the same, (i. c. the fem.,) applied to the plant called بهمى, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see : بُسُر:)] or, applied to a plant, smooth and round and slender: (O, K:) or any calyx (بُرغُومَة) that has not yet opened: (AHn, O, K:) and, applied to the plant called , of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IAar, thus applied, it is an intensive epithet, [app. menning full-grown and flourishing,] like جعد applied to the صليان, and أَسُمَّمُ applied to the أَسُمَّمُ : (TA:) the pl. is means Vigilant, أُصْمَعُ القُلْبِ ... (O, K.) and sharp, or acute, in mind: (S, O, K:) and an intelligent and acute mind: (TA:) قُلْبُ أَصْبَعُ and الأصمعان the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, , S, and so in the L,) or prudent, or discreet, عازم) or intelligent, or firm and sound, (حازم, O, K,) judgment, or opinion : (S, O, K :) accord. to As, applied to the mind (نُؤَاد), and to judgment, or opinion, means عَازِمْ [expl. above] : and -means a man of acute intelli رَجُلُ أَصْبَعُ القَلْبِ gence. (TA.) [See also مُعني And one says also عَزْمَةٌ صَمْعًا i. c. An effective resolution, or determination. (TA.) _ [It is said that] signifies also A sharp sword: (O, K:) this and the next two significations are related as on the authority of El-Muarrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) __ And One that ascends, or rises by degrees, to the most clerated of places. (O, K.) _ And i. q. _ [which means In a state of roufusion or perplexity, and unable to see his right course: &c.: see this latter also signifies الصبعاء also meaning the side of the upper part of اَسَالَعَة the nech], (O, K,) and the place of the ear: (O:)this is said to be its meaning as used in a verse of Abn-n-Nejm, (O, TA,) describing a male ostrich.

. see what here follows : تُرِيدُةٌ مُصَيّعَةٌ

(Ş, O, K) مُصَهِّعَةً لا K) تُريدَة مُصَوْمَعَةً [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

2. مُغَنِّى inf, n. تُصْمِيغُ, He put مُمَّغَهُ [i. e.

gum] into it; (O, K;) meaning, into ink. (O.)

And صغ بالتبخ , inf. n. as above, He compacted the hair of his head [with gum]. (Msb.)

1. في الشيورة الشيورة المعند الشيورة المعند الشيورة المعند المعن

10. استصبغ الصّاب IIe scarified the species of tree that produces صاب [q. v.] (Ş, O, K) in order that its غزاء [meaning mucilage] might issue, (K, TA,) i. c. (TA) in order that a certain bitter substance might issue from it, and concrete tike إن [i. e. alocs]: (Ş, O, TA:) thus expl. by Abul-Ghowth. (Ş.) = And استصبغ He had a أستصبغ i. e. a small swelling, or pustule. (Ibn-Abbád, O, K.)

رَصَهُعُ ♥ (Ṣ, O, Mṣb, Ķ) and وَصَهُعُ ♦ (Ķ,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. c.] the fluid that exudes from the trees called and the like of these : (Msb :) it is of many sorts: (S, O:) that which is called is the صَمْعُ الْعَرْبِيّ, (S, O, Msb,) which is said to be the same [tree] that is called أَمْ غَيْلَانُ: (Msb:) or the mucilage (غَرَاء) of the [tree called] قَرُظ [and more commonly i. c. the mimosa Nilotica, also called acacia ; الصَّبْعُ العَرْبِيُّ Nilotica]; and this is what is called not the صُغْن of the طُلُح; J [and others] having erred [in asserting it to be this]: [but] every tree also has صبغ: (K: [this last assertion, however, is questionable; for seems to signify properly gum, or juice that exudes from certain trees and concretes:]) the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is (S, O, Msb, TA) and ثمنية: (TA:) and the pl. is [i. e. sorts صُمُوعَ (Ş, O, Msb, K:) among صُمُوعَ [i. e. sorts of مُعُل], the مُقُل [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., تَرَكْتُهُ عَلَى مِثْلِ مَقْرِفِ الصَّهْعَةِ [I lift him in a committee that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the فصفة is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, عَلَى مِثْلِ مَقْلَعِ الصَّهْعَةِ [in a condition like that of the place where the piece of gum has been pluched off]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there | K, see art. صقر. Bk. I.

remains not any trace of it. (Meyd.) And in a trad. of El-Ḥajjáj occurs the saying, وَقُلْعَنْكُ قَلْعُ [I will assuredly pluch thee amay with the plucking away of the piece of gnm]; meaning I will assuredly extirpate thee. (TA.) [— Also Resin; see علاء]

الصَّامِغَانِ see : ـــ and see also : صَبَغُ see : صَبَغُ

(AZ, O, K) and منعة (K,) or the latter is the n. un. of the former, and in like manner and and منعة, the latter being the n. un., (AZ, O,) or منعة and منعة منعة, of which منعة are the ns. un., (Az, on the authority of A'Obeyd, TA,) A dry substance which is finand upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (نَطُر مُلك) [in the CK الْقُطْرُ دُلك), the milk is clear and sweet. (AZ, O, K.)

مَيْغَةُ A small swelling, or pustule; syn. وَرْحَةُ (Ibn-'Abbad, O, K.)

صَهْغُان and see also : صَهُغُ see : صَهُغُهُ.

أَبُ مَعْفَانَ , (Ibn-'Abbad, O, K,) and أَبُ مُعْفَانَ , (K,) I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum. (Ibn-'Abbad, O, K.)

الصَّهَاغَان: see what next follows, in two places. رالسَّامغَان IDrd, Ṣ, O, Ḳ,) like الصَّامِغَانِ [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and الصِّمَاغَانِ برا اللهِ الل (AO, O, K,) and الصَّغَانِ (Lth, O, K,) The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شُدْقَان: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAar, O, K;) called by the vulgar الصُّوَّارَيْن, (O in this art.,) or الصُّوَّارَيْن, for : صور : O and TA in art : الصُّوارَانِ or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the are the two places where sit the two angels [that note and record the actions of a mun]: a saying enjoining the use of the ... (TA.)

pp. Milh that is gummy; deseribing biestings not yet clear]. (TA voce, q. v.) — And مُعْرُورُ, (O, TA,) in the copies of the K, erroneously, بلبنها, (TA,) A eve, or she-goat, yielding fresh biestings on the first occasion of her being milked. (O, K, TA.)

Ink made with [the addition of] صمغ [or gum]: but [J says] I know not from whom I heard this. (S.)

صهقر

For words mentioned under this head in the see art. مقر

سيلخ

تَمَالِيخُ : see above. __ Also sing. of صَالِيخُ (TA) which signifies The thin, or slender, shoots of the أَصُولُ [i. e. stems, or lower parts,] of the يَصَى : (TA:) or the sing. signifies the أَصُوخُ of the يَصَى ; which is a hind of thing that is pluched therefrom, resembling a rod. (AIIn, TA.)

Thich milk, (S, K,) of a consistency resembling liver, so that it quivers. (S.)

signify the same; (ISh, K;) i. e. Milk collected in a shin, and buried in a hole duy in the earth, and left until it becomes thich, or coagulates: (ISh, TA:) or food, and milk, having no taste. (IAar, TA.)

صهی

مَهَيَانْ .TK,) inf. n. يَصْمِى, رَبِّ (TK,) أَمْمَى He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-huk [i. c. Zj] to be the primary signification ; (TA ;) as also اصحى . (K.) _ And صَهَيَانٌ, (S, M, K,) likewise an inf. n. of which the verb is صُهَى, aor. as above, said of a man, (TK,) signifies [also] The act of escaping, or getting loose or at liberty, syn. تَفَلَّتُ, (M, and so in some copies of the S, in other copies of the S and in the K بُغَنُّب, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and leaping. (S, M, K.) ____, aor. as above, (S, Mab, K,) inf. n. منهى, (Mab,) said of an animal that is an object of the chase, means He died (S, Msh, K) in one's sight, (S, Msh,) or on the spot. (K.) صماه الأمر (Lth, K,) aor. as above, (TA,) The thing, or event, betided him, or befell him. (Lth, K.) _ And ما صهاك عليه What incited, urged, induced, or made, thee to do it? (Ķ, TA.)

3. صامى منيَّتُهُ He tasted, or experienced, his destiny, or denth; as also اصهاها (M.)

4: see 1, first sentence. المحمى عَلَى لَجَامِهِ بَالْمَهِمَى عَلَى لَجَامِهِمَ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

or by some accident. (Msb.) It is said in a trad., Eat thou what thou أَصْمَيْتَ وَدَعْ مَا أَنْمَيْتَ hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mgh, Mab.) __ And اصمى الرمية He transpierced the animal that he shot at, or shot. (M.) And The bow sent its arrow اصبت القُوسُ الرَّميَّةُ through the animal shot. (TA.) - See also 3.

7. انصبي عُلَيه IIe darted down, or rushed, انْقَضَّ , Ş, K, or انْقَضَّ , M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him, (M,) to which Az adds, like as the hawk, or falcon, darts down (يَنْقَضُ , i. e. يَنْقَضُ). (TA.)

[an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) Quick, or swift: (Har p. 93: [see 1, first sentence:]) courageous; (S, M, K;) earnest, not making a false show of bravery, in the charge, or assault: (M, K:) and strong, and mature in age: (M, TA:) or the same word, (accord. to the TA,) or استيان , (so in this sense accord. to a copy of the M,) one who rushes (ینصبی) upon men injuriously: (M, TA:) accord. to the T, one who seizes upon men unjustly: accord. to IAar, daring in acts of disobedience: مَنْنَاء accord. to Z, applied to a man, it signifies i. e. one who executes, performs, or accomplishes, affairs with energy; or who keeps, or applies himself, thereto with much constancy or perseverance: being an intensive epithet, صَبَيَان and تَكُلُو هد.]: (TA:) the pl. of تَكُلُو مُ is صبيان. (Kr, M, TA.)

: see the next preceding paragraph.

1. صُنّ, [aor., accord. to rule, ج,] said of fleshmeat, i. q. J. [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. اصن He, or it, (a man, S, or a thing, Msb,) had a foul, or fetid, odour, such as is termed ضَنَان: (S, Mab, K:) so too said of a he-goat, when excited by lust. (TA.) And said of fleshmeat, [like مُنّ,] It stank. (TA.) And اصنّت The herb, or leguminous plant, when held in the hand, stank. (TA.) And اصن said of water, It became altered [for the worse]. (K.)Also He elevated his nose, (S, K,) or his head, (ISk, TA,) from pride. (ISk, S, K.) And hence, (S,) said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K.) And He was, or became, angry. (K.) = snid of a she-camel, (ISh, M,) or of a marc, (A'Obeyd, K,) when near to bringing forth, (A'Obeyd,) Her young one struggled, or was in a state of commotion, (A'Obeyd, M,) in the part bordering upon her tail [so I render في صَلَاهًا], (A'Obeyd,) or its hind leg fell [or happened to come] into that part; (M;) or her young one stuck fust in her belly, and it pushed with its head, the spot whomsoever it bites]. (IKh, TA.)

(ISh, K,) or with its shank and its nose, (ISh,) in the region of her anus. (ISh, K.) The epithet applied to her in this case is ومُصنُّ (ISh:) and اصنت = (Az, TA.) مَصَانٌ and مُصَانًا في المنابق said of a woman, She became old, but having in her some remains [of vigour]: and such is termed also signifies اصن عامنة and مُصنّة He spoke in a low, faint, gentle, or soft, manner. He persevered, or اصنّ عَلَى الأُمْرِ TA.) persisted, in the affair. (K.)

يُّن, (S, M, TA,) with fet-h, (S, TA,) accord to the K صنّ, which is wrong, (TA,) [A hind of basket ;] a thing like a covered سُلَة, in which bread is put, (S, K, TA,) and [other] food: (TA:) a large سَلَّة, lihe the سَلَّة. (M.)

[or hyrax Syriacus] وَبُر The urine of the صَنْ (S, M, TA,) in the copies of the K crroncously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) is also a term applied to Small, round, flattened cakes, (أُقُرُاص,) which are brought from El-Yemen to El-Hijaz, found there in cares; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the hakeem Dáwood. (TA.) = Also, (M, TA,) thus, without the art., but written by Az and J with it, i. c. الصَّنَّ, as in the K, (TA,) One of the days called إِنَّامُ العَجُوزِ; (S, M, K;) said to be the first of those days. (M. [See art. عجز.])

رسُفُرَة i.~q. [q. v.] as signifying Λ صُنَّةً, or athing like the سُفُرَة. (M in art. صب.)

: sec the next paragraph.

منان A stinh, or stench; (M, Msb;) whether of the armpit or otherwise: (Msb:) or, (S, K,) as also فنة الله, (K,) the stinh, or stench, of the armpit, (S,K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M,

A courageous man. (K.)

A man feigning himself unmindful, inadvertent, or heedless. (K.)

A man having a foul, or fetid, odour, such as is termed صنان; fem. with a: and likewise applied to a he-goat when excited by lust. (TA.) And Elevating the nose, (S, M, TA,) or the head, (AA, TA,) from pride, (AA, S, M, TA,) or from anger. (M.) So in a verse cited in art. مُصنَّ غَضَبًا And مُصنَّ عَضَبًا Full of anger. (As, S.) See also 4, latter part, in two places. = Also Silent. (TA.) = And البُصنّ signifies The scrpent that, when it bites, hills on the spot: one says, رَمَاهُ ٱللهُ بِالْمُصِنِّ المُسْكِت [May God smite him with the silencing serpent that kills on

A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) = And Long in the back and belly; as also وصنَابَة (IAar, O, K:) and so each with س. (IAar, O.)

sce what immediately precedes.

منابى, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between reduces and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or darh bay, or brown, colour; syn. : (S, O, K:) or of a sorrel colour; syn. اَشْقُوْ. K:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed صِنَابِيُّ (: TA:) وَمِنَابِ being a rel. noun from مِنَابِ

Addicted to, or fand of, eating the sauce termed صناب. (IAar, O, K.)

Q. 1. مَنْبَرَتِ النَّخْلَة The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.) And صَنْبَرَ أَسْفَلُ النَّخْلَة The lower part of the pulm-tree became stender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. صبر, and TA.)

(O,) [both probably صنبور الله بالمرابع (K, TA,) or منبور eorrect,] Anything slender and meah, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صَنَابِر: and hence, app.,]___ signifies Slemler arrows; (T, M;) accord. to IAar: [ISd says,] I have not found it save on his unthority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so [صُنْبُورٌ a pl. of] صَنَابِر called as being likened to the of the palin-tree: (TA:) occurring in this sense in a verse cited voce زَنَّة. (IAar, T, M.)

. مِنْبِر and مِنْبِر, and مِنْبِر. see مِنْبِر.

Ground that has become rough by reason صُنْبَرَةُ of urine and of dung, or compacted dung, of oxen or sheep syc., (K, TA,) and the like. (TA.) _____ بِصُنُوبِرِهِ and بِصِنْبِرتهِ and أَخَذْتُ الشَّى بِصَنْبَرتهِ [which last is evidently, I think, a mistranscription for ايصنوبرو is a saying mentioned by Ibn-'Abbad as meaning I took the thing altogether.

جنبر (Ṣ, in art. صبر, M, O, K,) originally صنبر (O,) Cold, as a subst.; (M, O;) as also صنبو: (O:) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafeli with kest to the ب: (M:) [see also مِثْبُورُ occurring in that verse, signifies the intense cold of winter; (S in art. مَنَابِرُ as also رُصبر, (Ṣ, Ķ,) of which the sing. is Voice. (TA.) On the expression of Tarafeh, or lonely, without offspring and without brother:

(S, A:) or solitary, weak, vile, or ignominious, having no family nor offspring nor assistant:

(M, K:) or having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers movent, he transfers to it the final vowel, as in the phrases مُزْرَتُ بِبكُرُ and مُزَرِّتُ بِبكُرُ: he should therefore have said الصَّبْر ; but regarding the expression as meaning الصِّنْبُو, he makes the to be with kesr, as though he transferred to it the kesrch of the j: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the and,, and with kesr to the ; saying,

[We give to eat fat and the hump of the camel, and we give to drinh pure milk, in the time of cold wind and chill mist]. (K.) __ Also الصّنبُر, (M, K,) or الصّنبُر, (as in two copies of the Ś in art صبر,) and صبر, [without the article ال, oecurring in a verse of which the metre requires it to be thus written, with teshdeed to the ,] (TA,) One, (S,) namely, the second, (M, K,) of the days called الصّنبر (S, M, K: [see الصّنبر [or الصّنبر]] and الصّنبر and الصّنبر [or meanings, or may both be applied to the day above mentioned, for the application of to that day is certain;] poetic necessity requiring the to be movent. (S.) has also two contr. significations, namely, Hot: and cold: accord. to Th, on the anthority of IAnr. (M.)
You say عَدَاةً صِنْبُو (M,) or مِنْبُور (K,) and بُعْدَاةً صِنْبُور, (as in a copy of the M,) or , (K,) A cold morning: (M, K:) and a hot morning. (K.)

A solitary palm-tree, apart from others, (AO, Ş in art. صبر, and M, A in art. صبر, and K,) the lower part of which becomes slender, (S and A in art. ,one,) and stripped of the external parts [or the stumps of the branches]: (S ubi suprà:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K;) as also أصنبورة الله عند ال (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'an:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'an, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palmtree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is صَنَابِرُ (IAar) and أَصَنَابِرُ : رُوَاكِيبُ are also called صَنَابِيرِ are also called and عقان. (Ibn-Sim'án.) --- Hence, (A,) applied to a man, Solitary; lonely: (IAar:) or solitary,

or relations: and weak: (IAur:) and mean, or ignoble. (M, K.) Sce also مُنْبَرُ. And A young, or little, (K,) or weak, (TA,) boy, or child. (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] voice, (M, TA,) or they called him , (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (A();) or to a branch growing from the trunk of a palm-tree. (TA.) = The tube, or pipe, that is in the [hind of leathern vessel, or bag, for water, called] إداوة, of iron, (Ṣ, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K.) -The [aperture called] _____ of a watering-trough or tank [from which the water runs out]: (S, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) _ The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) __And The mouth of a قَنَاة [or water-pipe]. (M, K.) = Also A cold wind: and a hot wind. (O, K.) Sec also صنبو. __ And A calamity, or misfortune. (O, K.)

see صنبورة: see صنبورة

[The pine tree;] a certain hind of tree, (S in art. صبر, M, Mgh, Msb, K,) well known, from which, (Msb,) or from the roots of which, (Mgh,) زفت [i. e. pitch] is obtained, (Mgh, Mab,) green in winter and summer, (M,) the fruit of rchick is like small لُوز [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the hind called] هندب [q. v.]: (Mgh:) or the fruit [i. e. the cone] (S, M, K) of that tree, (Ṣ,) [i. e.] of the زَرَز; (M, K;) the trees being called ازز (M:) A'Obeyd says that it signifies the fruit of the i, and that the tree is called [which is the n. un.] on account of its fruit. (TA.) = See also صُنْبَرَةً.

n. un. of مُنُوبُرُهُ [n. un. of مُنُوبُرُهُ [n. v. mad] The middle of anything. (O.)

The conc-shaped shade of the الظِّلُّ الصُّنُوبُرِيُّ] earth, on entering which the moon becomes eclipsed.]

dim. of صنبور, q. v. (M, TA.)

A palm-tree that produces branches نَحْلُةُ مُصَنْبُرُةُ from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.)

[having its fellow of the same kind,] one of which was struck with the other; (S, Mgh, Msb, K;) of a round form: (Mgh, Msb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L,* Msh) and the like, (L,) of brass, or copper: (Msb:) an arabicized word (S, Mgh, Msb) [app. from the Pers. Also A certain stringed instrument [of music]; (S, Mgh, Msb, K;) [app. the hind of harp called by the Persians , and by the modern Arabs figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] an instrument peculiar to the 'Ajam; (S, Mgh, Msb;) but the Arabs sometimes applied the name of to this latter instrument: (L:) also an arabicized word when thus applied. (Ş, Mgh, Msb, K.) مُونَّبًا siguifies مَنْتُ الْجِنِّ [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kutamee.

صَنَجَاتُ its pl. is صَنَجَة see : صَنْجَة المِيزَانِ (Mgh) [and app. also صِنَجُ , like إِسَنَجُ

مناج A player with [or upon] the مناج ing [the cymbal, and also] the stringed instrument so called: and in like manner vaiio: (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the اضح]: (Har p. 617:) and signifies also a woman having [or playing with] a , as in a verse eited voce أَجَدُ in art. إِنْ [where it evidently means a female player with cymbals]. (L.)

see the next preceding paragraph. means + The singer of the army : صَنَّاجَهُ الجَيْشِ and also † The well-known بطل [or man of courage or valour] (Ḥar p. 617.) Aasha-Benee-Keys, (L, K,) also called Aasha-Bekr, because of صَنَّاجَةُ العَرَبِ because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi supra.)

see what follows, in three places.

منديد A courageous lord or chief; (Ş, L, K;) as also مندو (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (As, IAar, L,) or the latter, (K,) a noble lord or chief: (As, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAar, L, K:) a defender of an army: (IAar, L:) بَهَاعَةُ العَسْكُر, by which the pl. الصَّنَادِيدُ is expl. in the K, is a mistake for حَمَاةُ العَسْكُر, the words used by IAar: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, pos-[A cymbal;] a thing mude of brass, sessing the qualities of courage and liberality or

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صَنَادِيد. (IAar, A, L.) Accord. to some, the is augmentative; and the word is derived from الصَّف, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also Overcoming, is The دَأَد الصَّنَادِيدِ (TA.) and great. disease called ذَاتُ الجَنْب. (T in art. ــ رجنب.) _ Also A calamity; a misfortune; or a great, or formidable, event: (TA:) pl. as above. (S, M. A, K.) Hence the saying of El-Hasan, نعوذ We seek protection by God بالله مِنْ صَنَادِيدِ القَدَرِ from the calamities, &c., of destiny: (S, M:*) or from its great and overpowering afflictions. (L.) _ Also, (accord. to the TA,) or مندد الم (accord. to the K,) An isolated ledge of a mountain. (K, TA.) برد صندید Violent wind. (A, K.) برد صندید Vehement, or intense, مَرْتُ عَلَيْنَا صَنَادِيدُ, One says, مَرْتُ عَلَيْنَا صَنَادِيدُ Times of intense cold befell us. (A.) [See also another ex. voce صُعَدَان]__And l Vehement, or intense, heat. (A.) One ,الصَّنَادِيدِ Th, M, L,) or بَوْمْ حَامِي الصِنْدِيدِ (A, K,) A day of vehement, or intense, heat. (Th, M, A, L, K.) _ غَيْثُ صنديد ال Rain consisting of large drops: (S, K:) or that falls in large quantity : pl. غُيُوتْ صَنَادِيدُ. (A.) And one says, رُمَّتِ السَّهَاءَ بِصَنَادِيدِ البَّرَد The sky cast الصَّنَادِيدُ مِنَ السَّمَابِ ... (A.) down large hail-stones. † Great clouds: (M:) or clouds that pour forth much rain, in large drops. (L.)

and K in a صدق, and K in a separate art.,) thus, with , accord. to ISk, (S,) and مَنْدُونٌ, (K,) or the latter is vulgar, (Msb,) [A chest, coffer, or trunk: strangely expl. in the سُنْدُوقٌ and زُنْدُوقٌ and [: جُوَالِق TA as meaning a are dial. vars. thereof: (K:) pl. صَنَادِيقُ. (Ṣ, Mab, K.)

or chests, coffers, صَنَادِيق A maker of صَنَادِيقِيْ or trunks]. (TA.)

Q. 1. مَنْدُل, said of a camel, (IAar, M, O, K,) and of an ass, (K,) He was big in the head, (IAar, M, O, K,) and hard, or strong, or hardy, and large. (K.)

Q. 2. تَصَنَّدُلُ He exerted himself in amatory conversation or dalliance with women. (Ibn-'Abbad, O, K.) And He wore what is termed the صُنْدُل, a thing resembling the boot, with nails in the sole. (Msb.)

مَنْدُلّ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also أَصْنَادِلُ * (M, K,) Big in the head: (\$, 0:) or strong in make, big in the head: (T, TA:) or large, strong, big in the head: (M:) or big in the head, and hard, or strong, or hardy, and large: (K:) or accord. to IDrd, أَسْنَط applied to a camel, signifies (TA,) a dial. var. of سُنَادِلٌ v. (K.)

hard, or strong, or hardy: (O:) the pl! of the former [or of each] is صَنَادِلُ. (Ş, O.) = Also, i. e. مُنْدُل, A species of trees, (S, O, Msb,) or a kind of wood, (M, K,) well known, (Mab,) of sweet odour, (S, M, O,) and of several sorts; (TA;) [i. e. sandal-wood;] the best of which is the red, or the white, (K, TA,) or the yellow; (TA;) a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers: (K, TA:) the infusion of its sandust and the continual smelling of it weaken the venereal faculty. كُلُهُ أُعْجُمِيةً (TA.) == It is also a Pers. word [or rather an arabicized word from the Pers. signifying A thing resembling the boot [سندل صَنَادلَ . in the sole of which are nails : pl. صَنَادلَ.

مُنْدَلَانِی i. q. مَنْدَلَانِی (O, K.) See the latter, in art. مدل

مُنْدَلُ see صُنَادِلْ, above, in two places.

منارً *, as some say, or صنارً *, (M,) or both, but the former is the more common, (K,) The kind of tree called دُلّب [i. e. the plane-tree]: (AḤn, M, K:) n. un. with :: (AHn, M:) a Pers. word, introduced into the Arabie language; (Lth, AḤn, M;) or arabicized, from [the Pers.] يَنَارِ

is not allowable, (TA,) The head of a spindle; (S, O, K;) i. e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) = See .صنّار also.

A niggardly man, of evil disposition: (T, O, K:) mentioned by IAar. (T, O.) [See also صنّارة.]

: see the next paragraph.

عنارة : see صنارة . __ Also The handle of the صَنَانيرُ . (Ş, K :) pl : حَجَفَة [kind of shield called] (K.) _ And The ear: (S, M, K:) of the dial. of El-Yemen. (S, M.) = Also A man evil in disposition; (M, K;) on the authority of IAar; (M, K;) as also وَمُثَّارَةٌ وُّ (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAar, (TA,) Bad in respect of icy [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known: (K, TA:) pl. as above. (TA.)

, thus pronounced by the people of Egypt,

1. وَمُنْعُ and مُنْعُ الشَّى، aor. مَنْعُ الشَّى، He made, wrought, manufactured, fabricated, or constructed, the thing; syn. عَمْلَة: (K:) [or he made it, &c., skilfully, or well; for] الصُنْعُ signi-fies العُلْ is a مُنْع is a مُنْع but every فعل is not a منع ; and it is not predicated of [irrational] animals [unless tropically, (see is, الفعل nor of inanimate things, like as الفعل is, (Er-Rághib, TA.) __[Hence,] مُنَعُ signifies also † [He fabricated speech or a saying or sentence or the like:] he forged a word; and poetry, in the name of such a onc. (Mz, 8th فُلَانِ مُنْيِعٌ and وَمُنْعُ and صُنْعُ and صُنْعُ and [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture. (MA.) And أَيْهُ مُعْرُونًا, (Ṣ, O, K,) aor. as above, (K,) inf. n. منع, with damm, He did to him a benefit, favour, or kind act: and منع به صنع he did to him an evil, or a foul, deed: syn. : (S, O, K :) and one says also [in the former of these two senses], عَنْدُهُ صَنِيعَةً (Ş, Mgh, K;) syn. إِنَّخَذَهَا; (K;) or أَخُسَنُ إِنَّهِ مَعَ means مَا صَنَعْتَ وَأَبَاكَ Means مَا صَنَعْتَ وَأَبَاكَ i.e. What didst thou together with thy أبيك father?]. (S.) The saying of the Prophet, إِذَا لَرْ تَسْتَحُي فَأَصْنَعُ مَا شِئْتَ ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i.e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeyd to be the right meaning. (L.) In the phrase مُنْعُ الله, in the Kur [xxvii. 90, which may be rendered By the doing of God], is in the accus. case as an inf. n.: but one to be ذلك may read it in the nom. case, meaning understood before it. (Zj, O, TA.) One says also, صَنِيعَ ٱللهِ عِنْدَكَ [How good] صَنِيعَ ٱللهِ عِنْدَكَ is the doing of God with thee, or at thine abode!]. رِصَنْعَةُ and صَنْعُ .inf. n. رَصَنَعْتُ فَرَسِي And (K.) I I tended well my horse; or took good care of him; (S, O, K, TA;) supplied him with fodder, and fattened him: and صَنْعُ جَارِيْتُهُ the reared, or nourished, his girl, or young noman: (TA:) and صُنعَت الجَارِيَة the girl, or young rooman, was treated [or nourished] well, so that she became fat; as also أصنَّعَت , inf. n. تُصنيعُ: (K, TA:) or you say إصنع الفُرس, (so accord. to my MS. copy of the K,,) or أُصْنَعَ لا الفَرَسَ, (so accord. to other copies of the K, and in the O, [in the CK without teshdeed; [which seems to [,أُصْنِعَ الفُرَسُ indicate that the right reading is مُنعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that أَصْنَعَ الفَرَسَ is said by IKtt to be a رَضُتُعُ ♥ الجَارِيَة dial. var. of عُنْعُ ♦ (O, K;) and

with teshdeed, meaning he treated [or nourished] well the girl, or young woman, and fattened her; (O, K; [in my MS. copy of the K ; [in my MS. copy of the K ;]) because the تصنيع of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صُنَعَ جَارِيتُه, without teshdeed: and hence the phrase in the Kur [xx. 40.], وَلَتُصْنَعُ عَلَى عَيْنى, (TA,) meaning + [And this I did] that thou mightest be reared and nourished in my sight; (O, TA;) for which some read وُلْتُصْنَعُ, as an imperative; and some, وَلِتُصْنَعُ, meaning and that thou mightest work in my sight, (Ksh, Bd,) lest thou shouldst do so contrary to my command. : صَنَعَتْ نَفْسَهَا , Bd.) You say likewise, of a woman see 5. And you say also اصطَنَعْتُهُ با, meaning ‡ 1 reared him; and educated, disciplined, or trained, him well. (\$, O, K, TA.) = Accord. to IDrst, inf. n. منع, signifies He was, or became, shilled, or shilful : but IB says that صنع has not been heard. (TA.)

2: see 1, latter half, in two places.

primarily signifies The doing to one مَصَانَعَة . a thing in order that he may do another thing to the doer of the former thing. (TA.) _ Hence, (TA,) + The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say of He treated him with gentleness, or blandishment; &c. (O, TA.) And + He acted hypocritically with him. (TA.) And He strove, or endeavoured, to مانعه عَن الشّيء turn him from the thing by deceit, or guile. (TA.) _ And hence, (A, TA,) or from the last signification in this paragraph, (TA,) ‡ The act of bribing. (Ṣ, O, Mṣb, K, TA.) One says, صانع l He bribed [the prefect, ruler, judge, or the الوالي like]. (TA.) And صانعه بالهال IIc bribed him with property, wealth, or money. (Mgh, TA.*) مَنْ صَانَعَ بِالهَالِ لَدْ ,.And it is said in a prov إلَّهُ الحَاجَةِ t [He who bribes with property is not ashamed of demanding the thing manted]. (S, O, TA.) __ Also 1 A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof: one says, somewhat by the manner in which he exerts his power of going]. (O, K, TA.)

4. lie (a man, O) aided, or assisted, another. (O, K.) And accord to Ibn-'Abbad, followed in the O and TS and K, one says also, meaning The unskilful learned, and did soundly, thoroughly, skilfully, or well: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawadir of IAar, where the latter says that اصنع الرجل means أعان الأخرق [i. e. The man aided, or assisted, the unskilful]. (TA.) = اصنع الفُرسُ see 1, latter half. [Freytag states, as on the authority of the K, that أصنع, said of a horse, also صنع, in two places.

signifies "Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset" (which is nearly the same as a signification of صَانَع likewise mentioned by him): but this is a mistake.]

5. قَضْنُع signifies The affecting a goodly way, mode, or manner, of acting, or conduct, or the like; (S, O, K, TA; [الشنة in the CK is a mistranscription for الشنة]) and the making a show thereof; (TA;) and the adorning oneself (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And تصنعت She cul- صَنَعَتُ * نَفْسَهَا She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O:) or she adorned, or embellished, herself.

signifies The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state. (TA.) __ And hence, he says, the phrase in the Kur [xx. 43], وَأَصْطَنَعْتُكُ لِنَهْسى, which means lish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA:) or it means I have reared thee, (Az, TA,) or I have chosen thee, (O, K, TA,) [for myself,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but onc. — One says also, He ordered that a signet-ring should be made for him. (O, K.) [See also 10.] _ And loadies [in which the pronoun seems to refer to زق i. e. sustenance, &c.,] also signifies [app. meaning He offered it]. (TA.) _ And اصطنع مصنعة alone, for اصطنع إلى 1 He made, or prepared, a repast, feast, or banquet, to which to invite friends. (O, K, TA.) And 1 He prepared food to be dispensed in the way, or cause, of God. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of

10. متصنعه, accord. to the O, signifies He asked for it to be made for him: accord to the L, signifies he invited, or he induced, or caused ((ca),) [another] to make the thing. (TA.) In the saying of Es-Sarakhsee, app. meaning He asked, or عند الرجل قُلْنَسُوة desired, the man to make for him a قلنسوة (q. v.)], is redundant. (Mgh.) [Sce also 8.]

see مُنْع; in two places. == Also, and مُونَع , A certain small creeping thing, or insect, وَكُنِيلَةً) or a flying thing (طَائرُ): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. ضَوْتَعُ and ضَتَّعُ: in one case or the other mistranscribed. (TA in art. ضَعَّع.)

an inf. n. of صَنَعُ [q. v.] (Ş, Ķ, &c.) _____ And i. q. رَزَق [Sustenance, &c.]. (TA.) = See

A tailor: (O, K:) or one who is gentle, delicate, or skilful, (رفيق, O,) or thin, fine, or delicate, (قين, so in the copies of the K,) or slender, or small, (دُقيق, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also , in five places. = Also A vaisable of water; (O, K, TA;) i. c. a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while: (TA:) pl. أصناع: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that ; أَصْنَاءِ of water أَحْبَاس Az heard the Arabs call (sec جبس, of which احباس is the pl.;) for I do not find أمنعة thus expl. in any lexicon except the TA :] and * مُنَاعُ * with teshdeed, and , with teshdeed, and 8: sec 1, former half. _ Accord. to Er-Raghib, (O, K,) like (K,) accord. to Lth, (O,) signify pieces of rood [or planks or boards] put together in water, to confine the water, and retain it for a while; (O, K;) like the عبانة [q. v.]. (O.) __ See also مُضْنَعُة in two senses. __ Also A manufactured thing (K, TA) of any kind, (TA,) such as a مَنْرة [q.v.], (K, TA,) fr. (TA.) __ And † A garment. (Ibn-'Abbúd, O, K, TA.) You say, اَزَايْتُ عَلَيْهِ صِنْعًا جَيِّدًا upon him a goodly garment]. (Ibn-'Abbad, O, TA.) _ And ! A turban. (IAar, O, K, TA.) _ And The [iron instrument with which flesh-meat is roasted, called] سُفُود (O, TS, K.) El-Marrur El-Fak'asee says, describing camels,

> وَجَاءَتُ وَرُكْبَانُهَا كَالشُّرُوبِ وَسَائِقُهَا مِثْلُ صِنْعِ الشَّوَآهِ

[And they came, their riders being like drinkers, or drunkards, and their driver like the of roasted flesh-meat]. (O.) In the L, is put in the place of السفود; and after citing the verse above, [and app. reading مثلً , regarding it as relating to the camcle,] the author says that the poet means, سُودَ الأَنْوَانِ. (TA.) _ And Roasted flesh-meat [itself]; syn. شُوَاً: (So in copies of the K. [SM says that the right reading, as the explanation of الشُّوا in this instance, is الشُّوء and cites IAar as saying مُشْهُ الشُّوا نَفْسُهُ but I think that the right reading is indicated by the and that IAnr gives ; الشَّوْآل to be نَفْسُهُ this signification after mentioning that which here next precedes it.])

رَجُلْ صَنَعُ اليَدَيْنِ Mgh, L, Msb,) and رَجُلْ صَنَعُ (, Th, TA, صَنَعُ اليَدِ S, Mgh, O, Mab, K,) and صَنَعُ اليَدِ and إِنْعُ اللَّهِ (Ṣ, O, K,) and مِنْعُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ إِن (TA,) and اليَد (IB, TA,) and Sh is related to have said, ارْجُل صَنْع (TA,) and (TA,) مَنِيعُ * اليَدِ TA,) and مَنِيعُ * اليَدَبُنِ, (TA,) and اليَّدُيْنِ, (Ķ,) and اليَّدُيْنِ, but alone when applied to a male, (TA,) A man skilful in the work of the hands or hand: (S, Mgh, O, Mab, K, TA:) and a company of صُنْعَى * and قُوْمُ صُنْعَى * الأَيْدِي and تُومُّ صُنْعَى

, مِنْعَى ♦ الأَيْدِي and , مَنْعَى ♦ الأَيْدِي , and الأَيْدِي (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of * رَضْعُ and رَبِيْدِي, and رَبِيْعُ , (Ķ, [in the CK, erroneously, رأضناعي which is pl. of or of مَنِيعٌ لا اليَّدِ or of صِنْعُ اليَّدِ ns IB says, the only pl. of ومنعون is منعون, and in like manner in the case of ومنعو you say is mentioned as on the authority of Sb, (K,) and Sh is related to have said قوم صنعون, [using the latter word as pl. of vith the ن quiescent. (TA.) And you ورَّمَنْعُ أَوْرُاهُ مَنَاعٌ اللهِ (ISk, Mgh, Msb, TA,) and رَضَاعُ الْيَدِ الْيَدِ S, O, K,) and الْيَدِ (IJ, وَمَنَاعُ الْيَدَيْنِ TA,) an instance of an epithet applied to a woman like عُعَابُ and رَدَاع and رَدَاع (TA,) the I of prolongation before the final letter resembling, and rendering needless, the 5 in air, (IJ, TA,) which is not allowable, (IJ, Mgh, Msh, TA,*) though an instance of it occurs used on the ground of analogy: (Mgh:) A woman shilful in the work of the hands or hand; (ISk, S, O, K, TA;) who makes things in a suitable manuer; who seers, and cuts out or makes, leathern huckets; (ISk, TA;) contr. of خُرِقًاء ; (Mgh, Male;) and امْرَأَةُ صَنِيعَةُ اللهِ signifies the same: (\$, نِسْوَةُ صُنْعُ and : إِمْرَأْتَانِ صَنَاعَانِ And نِسْوَةً صُنْعُ (TA:) as applied to a صَنَعُ اليَّدِ as applied to a as applied to a woman. صَنَاعٌ اليَّدِ as applied to a woman. is an inf. n. (1B, TA.) Accord. to IDrst, مُنْع is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., مُنَاعُ لا تُقَدُّمُ صَنَاعُ اللهِ [expl. in art. J]. (TA.) _ [Hence,] one says of a poet, and of any one who is eloquent, رُجُل السَّانِ عَنْعُ اللَّسَانِ [A man skilful in the use of the tongue]: and in like manner, يُسَانُ صَنْعُ إِلَيْمَانُ عَنْعُ إِلَيْمَانُ عَنْعُ اللَّمَانِ عَالَمُ اللَّهُ اللّ اِمْرَأَةٌ صَنَاعٌ * اللِّسَانِ shilful tongue]. (K, TA.) And إمْرَأَةٌ صَنَاعٌ * † A moman sharp-tongued: or long-tongued: syn. (TA.) .سُلِيطُلة

عَنعُ : seo مُنيعُ , last sentence.

Worh or handiwork, an art, a craft or handicraft, or a trade; (KL;) as also المناعَة على المعادة ال (KL, PS:) any habitual work or occupation of a man; as also جرنة; (K in art. حرف;) [and so رَضَاعُهُ ♦, as is indicated in the K voce whence] one says, صِنَاعَتُهُ رِعَايَةُ الإبلِ [His habitual work or occupation, or his business, is the tending, or pasturing, of camels]: (M, and K in art. عى:) or ais [more particularly] signifies the work of the ضانع; (S, O, K;) [a manufacture, or work of art; and workmanship, or the skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and أَصْنَاعُمُ * the مِنْاعُمُةُ [i.e. craft, or habitual work or occupation,] of the صانع, (S, Mgh, O, Mab, K,) meaning of him who works with his hand: (Mgh:) the pl. of part, n. of but IB says that one has not is [مِنَاعُلُةُ and] صِنَاعُلُةُ (KL.) __ It is been heard. (TA.)

also an inf. n. of 1 as used in the phrase, مَنْعُتُ [q. v.]. (Ş, O, K, TA.)

أسر منعة, with damm, Arrows that are equal, equable, uniform, or even, the worh of one man.

(TA.) [Perhaps منبع is a quasi-pl. n. of عنبع applied to an arrow.]

and مَنْعَى and صَنْعَى and صَنْعَى and صَنْعَى see

عَنَاعُ: see عَنَاعُ: == and see also عَنَاعُ, in eight places.

in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof:" accord. to Skr, it means The غَرَادَة [app. either the seams or the stitch-holes] of a مَزَادَة or of an المُورِّة or, as some say, the thongs used in the sewing thereof: and some say the making thereof, so that in this case it is an inf. n. (TA.)

an inf. n. of 1 [q. v.]. (MA.) __ And i. q. v مَنْوَعُ [meaning Made, wrought, manufactured, fabricated, or constructed: or made, &c., shilfully, or well: see 1, first sentence]. (TA.) ... [Hence,] t Food (O, K, TA) that is made, or prepared, and to which people are invited; (TA;) and مصنعة signifies [the same, i. e.] ! a repast, feast, or banquet, to which friends are invited: (O, Ķ, TA :) one says, مُنْتُ فِي صَنِيعِ فُلَانٍ was at the repast of such a one, made, or prepared, by him, to which people were invited: and المُصْنَعَة the repast to which friends were invited. (TA.) And (i. e. the former word) 1 Food prepared to be dispensed in the way, or cause, of God. (TA.) ___ Also, applied to a sword, Polished, (S, O, K, TA,) and proved by experience; and so applied to an arrow: (K, TA:) or, applied to a sword, frequently renovated by polishing: (A, TA:) pl. صنع. (TA.) _ And, applied to a horse, 1 Well tended; (S, O, K, TA;) supplied with fodder, and fattened. (TA.) And [in like manner it is applied to a human being:] one says, # IIc is the person whom I have reared فو صنيعي and whom I have educated, disciplined, or trained, well; (O, K, TA;) and so وَ صَنِيعَتِي ﴿ Ş, • O, K, he is the person مُو مُصطَنَعَةُ * فُلَان TA;) and whom such a one has reared; &c. (Z, TA.). And A goodly and clean garment. (A, L, TA.) And A deed, or an action; (S, O, K, KL;) and so منبعة (Ḥam p. 198:) one says, صنعة به صنيعًا قبيحًا IIe did to him an evil, or a foul, means The evil سُوا صَنيعَة ♦ means The [consequence] of a deed. (Ham ubi supra.) And [particularly] A good deed, a benefit, favour, or hind act; (O, K, TA;) and so وضيعة ♦ (S, • O, Mṣb, Ķ:) [see a verse cited voce بأمنت pl. [of either, of the latter agreeably with rule,] صَنَائعُ [.either, of the latter agreeably with rule, (O, K.) = Also Shilful in work of the hands or hand: (S, O, K, TA:) fem. [in this sense] with 5. (TA.) See منع, in four places. Accord to IDrst, [likewise] signifies Skilled, or skilful, as

فنيعة: see مُنيعة, latter half, in four places.

Persons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Amir Ibn-Et-Tufeyl. (TA, in this art. and in art. oc.)

. صَانِعُ عَدَى عَنَائِعِي

i. e. manufacturer &c.] مَنَاع i. e. manufacturer &c.]
(TA. [There mentioned only as a proper name, or surname.])

أَنْاعَةُ: see صُنَّاعَةً, former half.

صَنْعُ عود عَمُونَعُ

أَصْنَعُ [More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سُرُقَةً, and another voce

(may be used, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

إِنَّ الصَّنِيعَةَ لا تَكُونُ صَنِيعَةً
 حَتَّى يُصَابَ بِهَا طَرِيقُ المَصْنَعِ

[which may be rendered Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith]. (O, TA.) __ In the following verse of Náfi' Ibn-Lakcet, (TA in this art. and in art. ريش,) wrongly ascribed by J [in arts. to Lebeed, (TA in art. مرط and ریش), and ascribed by others to other poets, (TA in art. مرط) it is expl. by IAar as signifying A place that is deemed goodly [in workmanship]; syn. as well as pass. part. n. : or مُصَنَع may be here more literally rendered a place of shilful workmanship]: the poet says,

مُرُطُ القِذَاذِ فَلَيْسَ فِيهِ مَصْنَعُ
 لَا الرّيشُ يَتْفَعُهُ وَلَا التَّعْقيثُ

(TA in the present art.) meaning Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews. (TA in art. ريش) ___ See also what here follows.

(Ş, Mgh, O, Mab, K) and مُصنَعَة (Ş, O, K) and v مُصنَع (O, Msb, K) [A hind of tanh, or reservoir, for rain-water; i. c.] a thing like a موض, (Ṣ, Mgh, O, K, TA,) or like a صهريج (Msh,) that is made, or constructed, (Mgh, Meb,) for collecting the water of the rain: (S, Mgh, O, Meh, K, TA:) pl. رمَصَانغ, (O, Mah, K, TA,) a pl. of all the three words above, expl. by As as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; being ى the مَصَنْعَةُ is another pl. of مَصَانِيعَ being signifies a مُوْف or a thing like a عوف and is said to be a pl. thereof: (TA:) or صنوع signifies a matering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعُ (TA voce يَرْكُهُ) See also signifies مَصَانعُ [The pl.] مَصَانعُ also Constructions such as قُصُور [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to As: هُوَ مِنْ أَهُلِ ,one says : مُصَنَعَة (O, TA:) مُصَنَعَة الممانع, meaning He is of the people of the towns, or villages, and of the cultivated land. (A, TA.) Also Places set apart for horses, away from the tents or houses: sing. مُصَنَعُهُ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica."] == See also منيع, in two places.

مَنْعُة see مُنْعِة, and مُنْعِة. __ Also + [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coincd,] and given by its author as chaste (فَصِيح) Arabic; differing from مُولَّد, which is applied to what is not so given: (Mz, 21st نوع :) forged, as applied to a word, and poetry. (Id. 8th نوع.)

صَنيع عدد : هُوَ مُصْطَنَعَهُ فُلَانِ

2. مَنْفهُ , (M, K,) inf. n. رُصَنيف , (Ş, M, O, K,) He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:) is the separating, or distinguishing, of things, one from another. (Msb.) - And hence, : الكتَابِ Z, TA) or تُصْنيفُ الكُتُبِ (Z, TA) or (Msb:) you say, صنّف الكتّابُ, inf: n. as above, صنفت العضاه العضاء العضاء He composed the book. (MA.) The [trees called] عضاه became green: (M:) and a garment, (O, K,) The مُرَّة thereof, i. e. (S, O)

the trees put forth their leaves: (0, K: [and the like is said in the Msh:]) AHn says that this signifies the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner • تصنّف: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner صنف the plants, or herbage]: (TA:) and النَّبَاتُ inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Mab:) and الأَرْطَى, and تَصنّف لا الأَرْطَى, and the [trees called] ارطى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbad, O, K.) 'Obeyd-Alláh Ibn-Keys-er-Ruķeiyát says,

> سَغَيًّا لِحُلُوانَ ذي الكُرُوم وَمَا صَنَّفَ مِنْ تِينِهِ وَمِنْ عِنْبَهُ

[May there be a sending down of rain to Hulwan, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof]: (O, K:) it is said in the K that the verb in this verse is thus, from oit , not from منفه; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Ahmar, is , but this is the reading of Fr. [as is said in the O.] and both readings are correct; and of the latter, [accord. to which the meaning is, and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof, MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. __ One says also, His lip became chapped. (Ibn-'Abbad, O, K.) And تصنّف سَاقُ النَّعَامَة The shank of the ostrich became chapped. (TA.)

: see what next follows.

and dii A sort, or species, (Lth, S, M, O, Msb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of householdgoods, or furniture and utensils: (TA:) [a term subordinate to and a part, or portion, or constituent, of anything: (Lth, Mab, TA:) pl. (of the former, Msb) أَصْنَافُ and (of the latter, Mab) مُنُوفٌ. (M, O, Mab, K.) _ Also the former, i. q. صفة [meaning A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing]. (M, K.) _ See also .

see the next paragraph.

رَصِنْفٌ ♦ and صِنْغَةٌ ♦ (Ş, M, O, Ķ) صَنفَةٌ (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إزار), (S, M,) or of

the side thereof that has no fringe of unmoven threads: (S, O, K:) or (M, K) its مُلْرَة [or border] (M) upon which is the fringe consisting of unnoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (احاشية) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صَنِفَاتُ is صَنِفَاتُ and [coll. poet describing the سراب [or mirage], means, accord. to Th, ! The sides, or borders, of the being likened by him to a [garment such as is called] مُكُرُّهُ (M.) __ And significs also † A portion of a فَبِيلُة [or tribe]. (Sh, TA.)

غُودُ الطِّيبِ A species, or sort, of عُودُ صَنْفِيًّ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عود, (O, K,) little differing from - [i. e. wood used in carpentry and the like]: (0:) or inferior to the فَهَارِي and superior to the تَعَاقِيِّي (K:) used for funigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

(M,) A male ,أُصْنَفُ السَّاقَيْنِ O, Ķ,) or أَصْنَفُ ostrich having his shanks excoriated: (M, O, K:) pl. صُنْف. (K.)

inf. n. of 2 [q. v.]. __ [As a subst., A literary composition; as also ومُصَنَّفُ: pl. of the former تَصَانيغُ; and of the latter

Sorts, or species, separated, or أَصْنَافٌ مُصَنَّفَةُ distinguished, one from another; distributed, or classified;] is a phrase similar to أَبُوابُ مُبُوبَةً. (٩ in art. بوب.) ___ See also تُصْنِيفُ.

[A literary composer; an author of a book or books]. شَجُرُ مُصَنَّفُ (Z, O, K, TA,) [in the CK مُصَنَّف, which is wrong, for it is] like مَــُدُثِّ, (TA,) Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits. (TA.)

2. مَتْر, inf. n. مَتْر, i. q. مُور, Ile formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

[An idol: or an idol of a particular kind:] a وَثَن (إن إن إن إن إن إن that is worshipped: (K:) or a وَثَن that is made of stones, and of wood; as is said on the authority of I'Ab: (Msb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Mab on is made of or the صنر is made metals that melt; and the وثن is made of stone or of wood: (Msb:) or, accord. to Hisham El-Kelbee, the former is made of wood or of gold or

of silver or of other metal; and the latter, of [xiii. 4], صِنْوَانْ وَغَيْرُ صِنْوَانْ وَغَيْرُ صِنْوَانِ وَغَيْرُ صِنْوَانِ وَغَيْرُ صِنْوَانِ وَعَيْرُ مِنْوَانِ stones: or, accord. to Ibn-'Arafeh and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal form, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the oice, but this I suppose to be a mistake for the روثن,)] is a incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corpored form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. وثن: [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbas states, on the authority of IAar, that الصورة and نصية signify an image (صورة) that is worshipped; (TA in the present art.;) each of these two words is thus (بالتَّصْرِيك), though it would seem that accord to the K the latter is نَصْمَةُ (: (TA in art. صَنَّهُ (: نصر (S, K) it is said (S) is an arabicized word, from (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is تبت [i. e. آبت : (TA:) the pl. is أَصْنَامِ (S, M, Msb;) which, as used in the Kur xiv. 38, is said by Er-Rághib to mean things that divert one from God. (TA.)

see the next preceding paragraph. = Also A calamity; a dial. var. of صُلُعَة ; (K, TA;) which is mentioned by Az, but omitted in the K in art. مار (TA.) - And The قَصْبَة [or quill] of any feather. (K.)

4. اصنى النَّخُلُ The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKtt, TA.)

see the next paragraph.

One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palmtrees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the oile of the other [or others growing with it]; (AHn, M;) as also مُنْوُ , (M, K,) mentioned by Zj: (M:) two of such are رصَنُوانِ and صُنُوانِ and صُنُوانِ and صُنُوانِ is a well as صُنُو as well as صُنُو is a dial. var. of مِنْهَانِ and also مِنْهَانِ and مُنْهَانِ and and صُنْیًا و and صُنْیًا و and صُنْیًا و are also dial. vars. of صِنْوُ and صِنْوُ and صَنْوُ (K;) and the pl. is صِنْوَان (AZ, S, M) and [of paue.] أصناً: (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the Kur

trees having one root and [others] having distinct roots: Hafe read صُنُوان, like قُنُوان pl. of قَنُو of the dial. of Temeem. (Bd.) __ And hence, (TA,) † A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the plst in what follows:] or a brother such as is termed شقيق, (M, K,) which means by the father and mother: (TA in art. شق:) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. eited in what follows: (TA:) the fem. is with 5: and the pl. is أَصْنَا [a pl. of pauc.] and صنوان [as above]. (M, K.) It is said in a trad., عَمْ الرَّجُلِ صِنْوُ أَبِيهِ \$ 1 [The paternal uncle of the man is the of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) relating , صِنْوَانٌ وغَيْرُ صِنْوَانِ [And it is said that] to a man's children, means + Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) __ [Hence the pl.] أَصْنَاءُ significs also + Likes, or fellows. (IAar, TA.) _ And رُكِيَّتَانِ صَنُوَانِ t Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) ___ also signifies A widened well () from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. صنوان. (Ibn-Buzurj, TA.) ___ See also what follows.

A small حشى [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of to: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (غعب) in which water flows, between two mountains. (TA.)

صنو and مِنْوْ and وَمَنْوْ see وَمَنْي in art. منو: dim. of صنى: sec art.

اَخُذُهُ بِصِنَايَتِهِ He took it (a thing, S) wholly: (M.) بسنايته (M.) (Fr, Ṣ, M, Ķ

1. صُهُ القُومُ He chid the people or party [app. saying to them ao: see what next follows]. (TA.)

R. Q. 1. مبحة بهر He silenced them, saying to them مَنْ عَنْ : (K, TA:) and they said also تَمْدَيْتُ [for تُمْمَيْتُ], like as they said دَهْدَيْتُ for دَهْدَيْتُ (TA.)

صَمًّا as also صُه, (S, IAth, K,) and صُه, and رصَه (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning Be silent, (S, IAth, K, TA,) addressed [Making to fly from her, or it makes to fly from

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also عُمه صُه: Mbr says, if you say, صُه يَا رَجُلُ [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; do being indeterminate: (S, TA:) [i. c.,] as IJ says, the saying , with tenween, is as though you said and when you pronounce it without tenween, it is as though you said السُّكُوتَ: or, as IAth says, when with tenween, it is as though you said, اَثُكُتْ سُكُوتًا; and when without tenween, as though you said, أَسْكُوتَ الْمَعْرُوفَ مَنْكَ

1. مُوبَّ , (Mgh, L, Msb, TA,) aor. -, (Msb,) inf. n. مُهُنَّدُ (Mgh, L, Msb, TA) [and app. also, and perhaps مُهُوبَدُ [and of a camel's fur or hair,] It was, or became, such as is termed i, i.e., of the colour termed and اصبت ا (Mgh, L, Msb, TA;) as also وصبة صَاهِبُ See also صَاهِبُ. (L, TA.) = See also

4. اصب He (a stallion [meaning a stallion camel]) had young ones such as are termed [pl. of joyn to him: (K:) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) = See also صُاهبُ.

9'and 11: see the first paragraph.

: see what next follows.

(S, A, Mgh, Msb, K) and مبوبة (S, A, Mgh, Msb, K) Mgh, Mab, K) and مُهَبُّ, (A, Mgh, K,) [the last said in the L and Msb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] Reduces, (T, Mgh, Mab, K,) or [a redness such as is termed] شُقْرَة, (Ṣ,-K,) in the hair (T, S, Mgh, Msb, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were blach: (As, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

see the next preceding paragraph.

applied to a camel, i. q. أُصْهَبُ, applied to a camel, j. q. بُعْهَايِيّ (S, K;) and its fem., with 5, is syn. with المُنْبُ [fem. of عُنْبُاءً]: or a camel of which the origin is referred to a certain stallion, or a place, named صَاب: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named :: Tarafeli uses the fem. as a prefixed noun in the A she-camel of the colour صُهَابِيَّةُ العُثْنُونِ Phrase termed in the long kairs beneath the lower jaw]: (T, TA:) but Himyan [without using it as a prefixed noun] says,

يُطيرُ عَنْهَا الوَبَرَ الصَّهَابِجَا

her, the fur of the colour termed ; meaning ; into ع contracting it, and changing the الصَّهَابِيُّ e: and El-'Ajjáj applies مُهَابِي in a similar manner, as an epithet, to a camel's lip. (TA.) __Also Full, or complete, without lack or defect. (K.) __ And applied to camels (نَعُنُر) as meaning From which the poor-rate has not been taken; (K, TA;) they being left complete, without lack or deficiency. (TA.) __ And, applied to a man, (K, TA,) Low, ignoble, or mean; (TA;) for whom, or to whom, there is no ديوان [or register of the names of pensioners or the like]. (K, TA.) _ And Hard, strong, vehement, or violent. (A, K.) Hence, مُوتُ صَهَابي A hard, or vio-lent, death; like مُوتُ أَحْمَرُ (A, TA.)

أُصْبِبُ * صَاهِبُ (O,) or عُمَاهِبُ (so in a copy of the K, in the CK مامب صاهب,) a call to ewes to be milked: (O, K:) it [i. e. ola] is a name for Ewes: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

A hard place: (Sh, K:) pl. (Sh, TA.) Level ground: (K:) so some say: (Sh, TA:) pl. as above: (TA:) or has this meaning. (O.) Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (0,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it: (O, K:) Lth assigns this meaning to ; but AM says that the right word is . (TA in (K:) [or] by stones are here meant hard rocks: (O:) [but] this is a meaning of the pl. صَيَاهَب (JK.) __ A hard, or strong, carnel; fem. with 3: likened to the stones so called. (T, O, TA.) __ And A tall man. (K.) - And A hot day: (K:) or a day intensely hot: (O, TA:) and so . (TA.) __ And Intenseness of heat: (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Mab,) fem. صبباً: (A, Mgh, Mab:) pl. : (S, A, Mab, K:) Of the colour termed [expl. above]: (S, A, Mgh, Msb:) as some say, (TA,) applied to hair, it means having redness intermixed with its whiteness: (K, TA:) accord. to As, it is nearly the same as : (TA:) applied to a camel, having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white: (§:) or not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness; the white than what is termed أدم, having a dusky hue in the upper parts and a whiteness in the lower parts: (T, TA:) or not intensely white: (K:) or, accord. to IAar, white: and he says that the مُره and أُدُم were called by the Araba "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by then, the best of them; also, that

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colours, and that a she-camel of that colour was said to be the most swift of all: [see also as applied to a camel:] but accord. to As, عادم applied to a camel signifies white; and white intermixed with redness: (TA:) [see also صُبُّ لِـ اللهِ the dim. is للهُ أُسَيِّبُ أَلَّ (Msb.) للهُ أَسَيِّبُ lit. Persons red, or reddish, &c., in respect of the mustaches, &c.,] is a designation of ‡ enemies; and is applied to them even if not really السَّبَالِ : (Aṣ, Ṣ, A, L, Ķ:) originally applied to the Greeks (الروم), because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemics as the Greeks. (TA.) نازصها is an appellation of The lion: (K:) because of his colour. (TA.) __ And [for the same reason] is a designation of The male ostrich. (L, TA.) __ Hence also (S, TA) الصّباد signifies Wine: (S, K:) or wine expressed from white grapes: (K:) used in this sense as a proper name: (AḤn, Ķ:) but also used without the article ! A cold day: (K:) or a day intensely cold. (A, TA.)

أَصْبِبُ dim. of أُصْبِبُ, q. v. (Mab.)

Flesh-meat mixed with fat. (A, TA.) __ † What is termed oise [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see صيبت)], (O, K, and so in a copy of the Ş, in some copies of the K غليظ, and in one copy رَضَعيف,) of roast flesh-meat. (Ş, O, K.) __ And Wild animals (وَحَسُن) [of various kinds or species] mixed together. (O, K, and in one of my copies of the S.)

1. مُهُرُّ , (Ṣ, A, Ķ,) aor. -, inf. n. مُهُرُّ , (Ķ,) He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also اصطهر اله fat, (A, TA,) and the like; (K.) The saying وَأُصْبَرُنُّكُ بِيَمِينِ مُرَّة app. means + I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]: (\$:) or ‡ I will assuredly make thee to swear a hard oath. One says also, مَهْرَتْ فَلَانًا بِيَمِينِ كَاذِبَةٍ l caused such a one to melt, by تُوْجِبُ لَهُ النَّارَ making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) __ Also, inf. n. as above, He, or it, burned: he thoroughly cooked with fire. (TA.) _: It (heat) affected him severely. (A.) And The sun affected him severely by its heat, (S, A, K, TA,) so that it pained his brain. (TA.) Ibn-Ahmar says, describing the young one of a قطاة, (S, O,) which was bearing water to it, (O,)

> تَرْوِي لَقِّي أَلْقِيَ فِي صَفْصَفِ تَصْهُرُهُ الشَّهُسُ فَهَا يَنْصُهُرُ السُّهُسُ فَهَا يَنْصُهُرُ السُّهُسُ

was said to be the most famous and the best of a plain, which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S, O. [In both of my copies of the S, and in the O and TA, the first word is تُروى, as above; not تُروي]) And you say, مَهُرَ الحَرُّ الحَرِّ العَرْبَاءُ The heat made the chameleon's bach to glisten. (TA.) _ And صارة He seasoned his bread with مهر خبزه (AZ, A, TA,) i. e. melted fat. (A, TA.) And . (A, صَهَارَة He anointed his head with صَهُو رَأْسَهُ K.) And صَهُوْ بَدُنَهُ He anointed his body with صَهْرَهُ == (L, TA.) . [صُهَارَة which is like صَبِير also signifies + He brought, or drew, it (i. e. a thing, O) near, إليه [to him or it]; and so أصبوه . (O, TA.)

> 3. مُعَاهُرُهُمْ (K,) inf. n. مُعَاهُرُهُمْ (TA;) and مُعَاهُرُهُمْ ; He became النبيم that hind of relation to them termed ; (K;) صاهر إلَيْبِرُ or : ختن . Mgh in art : أَصْهَرَهُمْ or he took to himself a wife from among them; (S, A, Mab;) and so lower ! lower! (A:) and volume lower ! he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage: (IAar, S:) or lowe sought to bring himself near to them by the relationship termed . (T, TA.)

> 4: see 3, in three places. __One says also, The army drew near to the عبر االجَيْشُ لِلْجَيْشُ [other] army. (A, O, K.) See also 1, last sentence.

> 7. انصبر It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied. (Ṣ, Ķ.) — See also 1.

> 8. اصطهر: see 1. == Also ‡ His (a chameleon's) bach glistened by reason of the heat of the sun; $(A, \mathring{K};)$ and so اصهارًا. $(S, \mathring{K}.)$ And Heate صبارة. (0, K.)

11: see the next preceding paragraph.

مَسْوِي . Roasted, broiled, or fried; syn (Kr, K.) __ And Hot; syn. حَارٌ.

Relationship; nearness with respect to kindred; syn. قرابة: (A, K:) and [affinity; or] the sacred, or inviolable, tie (حرمة) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and المروزة الله the sacred, or inviolable, tie (مرونة) of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) -And A relation, or kinsman, or kinswoman, of a man's wife: (Kh, S, A, Mab:) and of a woman's husband: (A:) or the father or brother or other hinsman of a woman's husband; syn. ... [and &c. (see art. حبو)]: (Kh, As, ISk, Mab:) and the futher or brother or other hinsnan of a man's wife: (Kh, As, ISk, S, Mab, K:) so accord. to some of the Arabs: (Kh, As, S, Msb:) or none says otherwise, accord. to Aş, and IAar says the like: (Mgh:) or any relation of a man's wife or of a woman's husband whom it is unlawful to i. e. [She bearing mater to a castaway, cast upon marry; as the father, and brother, and son, and

paternal uncle, and maternal uncle: (Az, Msh:) | camel any fatness (طرق); (ISk, S;) or any maror a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسُب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a ,of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining [as your wives] two sisters:" I'Ab explains سبر and on the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and one to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suchled him; his fostersister, who has been suchled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُوَاتُ whether male or female: (Jel:) or ذُواتُ (Ṣ, A, Mạb, K, &c.) and أَصْهَارُ (Ṣ, A, Mạb, K, مُهُواً ، (K;) which latter is extr. (TA.) مُهُواً ، مِهُواً ، مُهُواً ، مِهُواً ، مُهُواً ، مِهُواً ، مِهُواً ، مِهُواً ، مُهُواً ، مِهُواً ، مُهُواً ، مُهُواً ، مُهُواً ، مُهُواً ، مُهُواً ، مِهُواً ، مِهُواً ، مُهُواً ، مُهُمُواً ، مُؤْمًا ، classical.] __ And ! A grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islam, this expression was used, and it was said, نعبر العبر القبر [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the ... (ISd.)

[q. v.]; (Ķ;) a dial. var. of the latter word; signifying A thing like a [or watering-trough, or tank]: (S:) accord. to Az, a construction of clay and stones, built between [und across] two narrow branches (مأزمان) of a small water-course (a.s.) of a valley, so that the water is hept back thereby, and they drink from it a long time. (TA.)

منبور A melter of fat: and a roaster, broiler, or frier: pl. فبدر. (K.)

as meaning] Melted, or liquefied. (S. K.) [And used also as a subst., in the sense of مَارَّةُ Also Bread seasoned with .] __ Also Bread seasoned with ; and so بُعْبُورٌ * (A, O, TA.)

What is melted (Ag, K, TA) of fat, (Ag, TA,) and the like: (TA:) or (TA, in the K "and") any piece of fat, (K, TA,) whether small or large: (TA:) and t marrow; syn. نقى and ; (K, TA;) which mean the same. (TA.) One says, مَا بالبَعير صَهَارَة There is not in the

row. (TA.)

. see صبورة . first sentence.

The sheath of the moon. (K. [See what is meant thereby voce سَاهُور; of which it is a dial. var. in this sense, and app. in other senses also.])

or منبر A thing (A, O, K, TA) like a منبور pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but ISd says that it is not of established authority.

in two places. مُصَهُور sec مُصَهُور, in two

صبرج مبریج They plastered a صبریجا with صبریج [or plaster of quich lime]. (L.)

Q. 2. تَصَهْرَجُوا صَهْرِيّ [They made for themselves a صِهْرِيّ, i. e. a صِهْرِيّ. (T and TA in art.

مبریخ (Ṣ, A, Mṣb, K) and مبریخ, but this latter is of weak authority, (Mṣb,) and مبارخ, (Ṣ, K,) as also صبری, by a change of the last letter, (ISd, TA,) مُوف [i. e. watering-trough, or tank], (K,) or a thing like a حُوف, (S, A,) in which water collects; (S, A, K;) a tanh, or cistern, for rain-water: (ISd, TA:) arabicized: (Msh:) originally Pers.: pl. صهاريع. (S.) [See also صهري, in art. صهريً

sce the next preceding paragraph: _ and also that here following.

or نُورَة Made with مَارُوج Made with مَصْهِرَج plaster of quich lime]. (TA.) One says صَاروج A tank, or the like,] made with مَصْهَرَجَةُ (S.) And in like manner, ا حَوْفُ صَهَارِجُ ا watering-trough, or tank,] plastered with صاروج.

A vehement voice. (Ş, O, K.) A rajiz

قَدْ شَيْبَتُ رَأْسِي بِصَوْتٍ صَهْصَلِقً

[She has rendered my head hoary by a rchement voice]. (TA.) __ And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and 80 مُمْصَلِيقٌ لا TA;) 50 too وَمُصَلِيقٌ لا As, S, O, K.) صَهْصَلِتُ الصّوت is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.)

sec the next preceding paragraph.

Q. 1. مُرِهُتُ for تُوهُتُ: see R. Q. 1 in art.

1. صَهَلَ, said of a horse, aor. - (Ṣ, O, Mṣb, K) and -, (Mab, K,) inf. n. صَبِيلْ, (S, O, Mab, K,) صَهِيلٌ is an intensive inf. n., (see تَصْهَالٌ below,)] He neighed; lit. uttered his voice; or voiced. (\$, 0, K.)

[6. تَصَاهَلَتِ الخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce , [.تَتَصَاهَلُ occurs for تَصَاهَلُ where

: see the next paragraph, in two places.

A voice with hoarseness, roughness, harshness, or grufficese; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like أصَهُلُ and عَهُلُ is syn. with فحد : (K accord. to the CK and TA: [to which is added in the TA, i. c. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صحل: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, في صوته صهل and مُحُلِّ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Maabad, في or صُحَلٌ , accord. to different relations: and A'Obeyd says that الصَّهُلُ is like البَّحْتُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 but: المَّاء القليل signify الصحل and الصحل but I think that this has been taken from some comerro- الصهل and الصحل erroncously written for الضَّعْلُ and الضَّعْلُ, with و.]

صَبَالَ: see the next paragraph.

(S, O, K) صُهَالٌ * [an inf. n., see 1,] and صَهِيلٌ and v صَوَاهِلُ of which the pl. is , صَاهِلُةً (O, K,) and أَصْبَالٌ * which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the roicing or voice, of the horse: (S, O, K:) similar to نَبِيقٌ and نُهَاقُ (Ṣ, TA) in relation to the ass. (TA.) means Possessors of horses and of camels: (TA in art. المُعْلُ صَهِيلِ وَأَطْيِطُ of Umni-Zara, فَجَعَلَنى فِي أَهْلِ صَبِيلِ وَأَطِيطِ [And he set me amony possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rieh] than the possessors of sheep or goats. (TA in the present

مُهَالُ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, S, Msb, K;) and so und گر صَاهِلِ ♥ JK. [But these two صَاهِلٌ ♥ I find not elsewhere in this sense.]) - [Hence,] It should . بنى .TA in art بَنَاتُ صُهَّالِ applied to irrational beings بَنَات applied to irrational is pl. of إَبْنَةُ as well as of إَبْنَ is pl. of

ap- صَاهِلْ صَهَّالٌ see ذُو صَاهِلِ and صَاهِلْ plied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says جَمَلُ صَاهِلُ and (O, K) نَافَةً ذَاتُ صَاهِلِ and : دُو صَاهِلِ and ذُو صَاهِلِ or : (O, TA:) or ذُو صَاهِلِ signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also رُو شَاهِيّ. (TA in art. شهق.) And دو صاهل applied to a man, + Vehement in springing or rushing, or in assaulting or attaching, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also (.شهق .TA in art) . دُو شَاهِتِي

is expl. by Reiske as signifying Firma ac tenax durities: so says Freytag: but I find not any authority for this.]

and see also أَغَناً: in art. صَاهِلًا: is also applied (by the poet صُواهلُ . __ Its pl., مُحوَاهلُ , is also applied Aboo-Zubcyd Et-Tá-ce, O, TA) to The sounds of [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

صَبِيلُ sce تَصْبَالُ.

صهی and صهی 1. مُنهی (or صَهَی), aor. مِنْمَنی, inf. n. مُنهی مُنهی accord. to A'Obeyd; or مُنهی accord. to Kh; It (a wound) was, or became, moist: (S:) or or [as written in different copies of the K], aor. 4; and مبى; he had a wound and it became moist. (K.) - And the former, He had much property. (Az, K.) _ And i. q. أَسُنَّ [He became advanced in age, or full-grown; &c.]. (TA.)

(TA,) as expl. by مُصَاهَاة ، (K,) inf. n. مُصَاهَاة IAar, (TA,) He mounted upon its, or his, opposite [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. اصبى He had a complaint of the [q. v.]; (K, TA;) said of a horse. (TA.) اصبى الصبى He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

صه . see من in art. منه

: see the next following paragraph, last sentence but one.

The part of the back, of a horse, which is the place of the saddle-cloth: (\$:) or the smooth, or soft, part (ما أَسْبَلَ so in copies of the K, but the right reading is app. ما أسْبِل, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,]) of the two sides of the back] of the horse: (K:) or the part, of the back, of the horse, whereon the

of its pls. voce عنيف:]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the زُادِفَة; (JK;) or, as some say, the [part called] رادفة, which one sees above the rump: (TA:) pl. صَهَا and مَهُوَاتَ (K.) [Hence, app.,] onc says, تَيْسُ ذُو صَهُوَات meaning † A fat he-goat. (TA.) And صَهُوَات significs also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed قطّل. (TA.) __ Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof tower (JK, S, K) made (JK, S) upon a hill, (JK, S. K.,) on the highest part thereof: (JK, K:) pl. صَبُوات, (JK,) or صُبُوا, (K,) which is extr. [in respect of rule], like شَهُو pl. of : mentioned by AHei. (TA.) __And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. مباء, (K, TA,) with kesr and the long I: (TA:) or signifies places in which water falls, upon the heads of mountains, like the قلب [a mistranscription for , q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of فهوف: but in the handwriting of Az, الشُّهُا is expl. as meaning the places in which water wells forth; and as pl. of مَهُوَةُ in the Mj, مَهُوَةً is said to be pl. of مَهُوَةً and of مَهُوَةً also. (TA.) __And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so مباوية و accord. to

see what next precedes.

2. مُوى صوى He made صوى صوى صوى up for the guidance of travellers] in the way. is صُوى and عُوور (TA. [The verb is originally) pl. of صوى [See also art. صوى.]

The people, or party, alighted اصوى القوم . 4 in what are termed صوى, meaning elevated [or rugged and elevated] tracts of land. (IĶṭṭ, TA.) صوى .See also art. صوى.]

i. q. فَارِغ, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.)

: see what follows, near the end.

A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Msb,) set up (IAth, Msb) in the way (Msb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. صُوَّى (AA, Ṣ, M, IAth, Mạb) and pl. pl. pl. أَصُوَّاً (M, Mạb, K,) the latter like أَرْطَابُ pl. of رُطَب, (Msb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., if from a higher to a lower place or position; or it

rider sits: (K, and EM p. 43: [see an ex. of one مَنَارًا كَمَنَارًا كَمَنَارًا كَمَنَارًا الطَّرِيقِ | Verily El-Islám has signs and marks of guidance like those of the way]. (ج.) --- Hence [the pl.] أَصُوادُ is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) - And the sing., (Ş, K,) accord. to As, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like مُوة. (M in art. مُوة.) ___ And A place of varying, or of coming and going, (مُنْتَلُف) of the wind: (S, K:) a poet says, (namely, Imra-cl-Ксув, ТА,)

[meaning, if the explanation be correct, and the citation appropriate, And a wind blew them (referring to the word , i. c. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind]: (\$:) but Aboo-Zekerceyà, in the margin of his book [or his copy of the S], throws doubt upon the word meaning "wind" [in this explanation]. (TA. [Sec De Slanc's "Diwan d' Amro'lkais," p. 20 of the Arabic text and p. 34 of his translation.]) = Also An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) And The sound of the echo: (K:) mentioned by Az; but written by him with fet-h [i. c. in بطراءته) meaning He took it in its fresh state the CK erroneously إباطرافه), is a mistranscription; correctly, بصَرَاه, with fct-h to the مر and with ,, as written by Az. (TA. [صَرَاوَة and صَرًا] both omitted in the K, are expl. in their proper place in the TA as syn. with جدّة and عَضَاضَةً

مُوبِ . inf. n. رَصُوبُ . (Ṣ, M, A,) [aor رَصُوبُ .] (S, M, A, K) and مصاب, (Har p. 240,) said of rain, (S, M, A,) It poured forth; (M, A, K;) as also انصاب ا : (M, K:) or it descended; and signifies the like. (Ş.) A poet says,

which may mean, [And may] the descending of the rain called the ربيع [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the ربيع [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (شدة), on the occasion of its befalling, قَرَار meaning It became [or fell] in its ,صَابَتُ بِقُرَ or settled or fixed place, or in the place where it should remain]. (S, TA. [See also art.]) ____ And صاب, aor. as above, (M, TA,) inf. n. وب (K, TA,) It, or he, came from a high place; (K, TA;) descended from above; (M, TA;) as also تصوّب ♥: (K, TA:) and (TA) it, or he, descended; went down, downwards, down a declivity, or

sloped down; syn. إنْحَدَر; and so أَنْحَدَر (M, TA. [Sec also 4, first sentence; and sec 2, last sentence.]) _ [Hence, app.,] صَابُوا بِهِمْ They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalee,

صَابُوا بِسِتَّةِ أَبَّيَاتٍ وَأَرْبَعَةٍ خَتَى كَأَنَّ عَلَيْهِمْ جَابِئًا لُبَدُا

meaning [They fell upon, or assaulted, six tents, or Awellings, and four; so that it was as though there were upon them] numerous locusts. (TA.) significs also [صُوبُ مُطر app. meaning صوب The sky's bringing vain. (A, K.) __ And The pouring forth (A, K, TA) of water [&c.]. (TA.) One says, صاب الماء IIc ponred forth the water; as also وموّبه و M, TA.) عوّبه و as syn. with sce the latter in eight places.

2: see ahove, last sentence but onc ._ [Hence, app.,] صُوَّبُتُ الفَرَسُ † I sent forth, or started, or let go, the horse in running. (S, TA.) __ And is the contr. of تُعيدُ [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The mahing to descend]. (M, TA.) One says, مُوْب رَأْسُهُ IIc lowered, or depressed, his head. (S, A, Mgh, Mah, K.) And مُوبُ اللهُ رَأْسَهُ Mah, K.) And مُوبُ اللهُ رَأْسَهُ grasle him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., مُنْ قَطْعُ سِدْرَةٌ, which, accord. to Aboo-Dáwood Es-Sijistánce, is abridged, and means, Whose cuts down, or lops, a سدرة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says, He lowered, or depressed, his hand, or arm. (L, TA.) And موب الإناء He inclined the ressel (Mgh, Msb) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like : صُعَدَ فِي النَّظَرَ وَصُوبَهُ And : صُعَدَ فِي النَّظَرَ وَصُوبَهُ see art. عد. معد . And مُوبَّتُ قُولُهُ see art. his saying was صواب [i. e. right; or I pronounced his saying to be right]. (Msb.) And صوّب رَأْيَه 1 [He pronounced his opinion to be right]. (A.) And app + He said to him Thou hast hit the right thing; or said, or done, right]. (S, K.) إِنْ أَخْطَأْتُ فَخَطِّنَّنِي وَإِنْ أَصَبْتُ فَصَوِّبْنِي You say, إِنْ أَصَبْتُ فَصَوِّبْنِي 1 [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) == تصویب is also the contr. in an intrans. sense as well as in the dال في trans. sense mentioned above:] one says, Long have continued الأرض تصويبي وتصعيدي my descending, or going down, and my ascending, or going up, in the land]. (A in art.)

4. إِصَابَة , (M, TA,) inf. n. إِصَابَة , (M, K, TA,)

country; contr. of . (M, K, TA. [See also 1 as syn. with 5; and see 2, last sentence.]) inf. n. as above,] said of an إصاب القرطاس arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and أصابه (S, (, (\$, M,) aor. يَصِيبَهُ, (\$, M,) ماب الهَدَفَ, inf. n. صيب, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صاب said of an arrow is intrans. (M.) And اصاب alone, [as though used elliptically,] (Msh, TA,) inf. n. as above; (Msh, K;) and , aor. ; صَوْبٌ (Ṣ, Mṣb,) inf. n. مَيْبُوبَةٌ (Ṣ,) or , يَصُوبُ ; صَيْبٌ , inf. n. رَيْصِيبُ , aor. رَصَابِ ♥ (Mṣb, Ķ;) (Msb;) likewise said of an arrow, (S, Msb,) It ment right; did not derinte from the right course: (S, K, TA:) or it reached [or hit] the وصاب لا نَحْوَ الرَّميَّة object of aim. (Msh.) And صُوب , (A, TA,) inf. n. يُصُوبُ , (A, TA,) inf. n. and صيبوبة, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) us also اصاب. (TA.) __ Also ,اصاب فِي القِرْطَاسِ and (Ş, TA,) ,اصاب القِرْطَاسَ (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصاب alone is said of an archer or the like [as meaning He hit the object of his ainn]: (Mab :) one says, زَمَى فَأَصَابَ [He shot, or cast, and hit the object of his aim]. (A.) -[Hence, likening an event, &c., to an arrow,] one says also, اصابه أمر, inf. n. as abovc, † [1n event يَصُوبُهُ .aor مابهُ ♦ smote him, or hefell him;] and inf. n. صُوب, signifies the same. (Msb.) And إِ أَصَابَتُهُ مُصِيبَةً † [An affliction, or a calamity, &c., smote him, or befell him]. (Ş.) And اصابهُ الشَّى † The thing reached him [so as to take effect upon him]: (Mgh, Msb:) whence the saying, آصَابَه , There reached him &c. † مَنْ قَوْلِ النَّاسِ مَا أَصَابُهُ of the sayings of the people, what reached him &c.]. (Msb.) [Thus tropically used, اصابه may generally be rendered It hit, struck, smote, wounded, hart, affected, assailed, or befell, him. , اصابتهُ رِيحٌ and , وَجَعْ and , اصابهُ مَرَضٌ , One says &c., + A disease, and pain, and wind, &c., smote, مَابَهُ المَطُور And مَابَهُ المُطُور affected, or assailed, him.] (Ṣ, Mṣb,) aor. يَصُوبُ, iuf. n. صُوبُ (Mṣb,) +[The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And i. c. + [The shy, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means أَصَابَتْهَا بِصَوْبِ [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar,

فَكَيْفَ تُرَجِّي العَاذِلَاتُ تَجَلُّدِي وَصَبَّرى إِذَا مَا النَّفْسُ صِيبَ لا حَمِيمُهَا

he explains ميب as being like تُصدّ, and says that it may be of the dial. of him who says ; صَابَ السُّهُمُ but [ISd remarks,] I know not how this is, for is not trans.; [though, as shown

He descended, or went down, into a lower land, or in my opinion, [he says,] here is from the phrase صَابَت السَّهَا الأَرْضَ [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardiness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; كَأَنَّ الْهَنْيَةَ صَابَتِ الحَبِيمَ فَأَصَابَتُهُ [M, TA.*) .بِصَوْبِهَا يُصَوْبِهَا many phrases in which its agent is likened to an archer.] One says, اصاب الصُّوابُ [He hit the right thing or point, or the object, or aim, of his nords or of his actions]: (A:) and اصاب السَّدَادُ [which means the same]. (S in art. سد.) And alone [means thus likewise; or] † he said, or did, that which was right. (M, K..) And le hit the right thing in أصاب فِي قُولِهِ وَفِعْلِهِ his saying and his deed; (Msb;) and so في زأيه in his opinion; contr. of the . (A.) And lle attained, or obtained, the thing اصاب بغيته that he sought, or manted: whence the saying, [(سَفَقُ sec) أَصَابَهَا .[and so app] اصاب مِنْ زُوْجَتِهِ † He obtained his desired enjoyment of his wife: (Msb:) اصاب منّى occurs in a trad., [as a cuphemism,] said by the wife of Handhaleh, meaning + He compressed me: (Mgh:) and it is said in a trad., خَانَ يُصِيبُ مِنْ رَأْسِ بَعْضِ نِسَائِهِ meaning + IIe used to hiss [the head of same one or more of his wives when he was fasting]. (TA: and the like is said in the Mgh.) He took, or took اصاب من المال وغيره And with his hand, of the property and other things. (TA.) And الشَّى إلا السَّالُ [He hit upon, or lighted nn, the thing;] he found the thing. (S, M, K, TA.) And lole [† He found it, met with it, or experienced it; namely, a good or an evil event. And + He found it out, or discovered it; namely, an enigma (see 8 in art.) or the like. And] + He found it to be right: and + he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And + He aimed at it; (As, TA;) the desired, rished, willed, intended, or meant, it. (Aṣ, M, A, Mṣh, TA.) One says, أَصَابَ فَلَانْ Such a one aimed at, and + الصَّوَابُ فَأَخْطَأُ الجَوَابُ desired, [to say] that which was right, (As, Msb,• TA,) and failed of giving rightly the reply. (A, TA.) And أَيْنُ تُصِيبَانِ †[Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) وَ اللَّهُ مُوا اللَّهُ عَلَيْكُ أَصَالًا اللَّهُ اللَّاللَّا اللَّا اللَّهُ اللَّهُ اللَّا لَا اللَّهُ الل 35, referring to the wind], has been expl. as meaning + [Running by his command softly, or gently,] whithersoever He desireth. (M, TA.) اصاب ٱلله الذي أرَادُ And ماب آلله الذي أرَادُ And to a question respecting the interpretation of a text, mcans + God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And li.e. May God أَرَادُهُ means اصاب ٱلله بِكَ خُيْرًا alone † He desired, or intended, or meant, that which was right. (M, K.*) One says also, اصابه بنير + [meaning He did good to him]. (El-Muxrij, TA in art. اصابه بِكُذًا [But] اصابه بِكُذًا, (M,) inf. n. above, he has mentioned it as being trans.;] and إصابة, (K,) with which are syn. المابة [in

accordance with a usage generally allowable] (S, TA) and مُصَابُةً (K, TA,) † [generally] means He afflicted him with, or by, such a thing; or gave pain to him thereby. (M, K: in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, اصابه بِشَرّ † He afflicted him with evil; or did evil to him: and اصابه بهكروه + He afflicted him with, or did to him, an abominable, or an evil, thing or action: and اصابه بِقُولِ قبيع + He afflicted him mith, or said to him, a foul saying: and اصابه بِذَحْل + He punished him by blood-revenge: and lole + He, (i. c. God,) or it, (a thing,) affected him with disease; or rendered him diseased: and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which "affeeit" (a Latin equivalent of اصاب) occurs; as in "lionore affecit," meaning "honoravit."] El-Hárith Ibn-Khuld El-Makhzoomec says,

أَظُلَيْمُ إِنَّ مُصَابَكُمُ ۗ رَجُلًا أهدى السّلامَ تَحيَّةُ ظُلُّمُ

+ [O Dhulcymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjec, as El-Harceree imagined it to be: the correct rending is أَظْلَيْدُ, as above : ظليم is an apocopated form of ظُلُيْهَة ; which is the dim. of the : أَسُلَيْمُ , and some : أَظَلُومُ some read : ظَلُوم verse is cited accord, to this last reading in the \$:] is governed in the accus. case by مُصَاب [as an inf. n.]: and ظُلُهُ is the enunciative of إِنَّ L, TA.) أَضَابَهُمُ الدَّهُرُ بِنُفُوسِبِمُ وَأَمْوَالِبِمُ + means Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions. (M.) [In the K, الإصابة is expl. as signifying الإحتياج: but the right reading is evidently الإجتياح, as Ibr D has remarked in the margin of my copy of the TA; so that signifies + IIe destroyed, or extirpated; agreeably with an explanation in the sentence next preceding مَنْ يُرِدِ ٱلله بِهِ خَيْرًا يُصِبُ مِنْهُ [above, from the M. † occurring in a trad., means Him whom God intendeth good He trieth with afflictions, that He may recompense him for them. (TA.) And one says, عَا كُنْتُ مُصَابًا وَلَقَدُ أَصْبُت † [app. meaning I was not affected with weahness of intellect, or madness, and I have become affected therewith: see مصاب, below]. (IAar, TA.)

5. تموب [quasi-pass. of 2]: see 1, in three places. __ Also It was, or became, lowered, or depressed; syn. تَسَفُّلَ. (A.)

[8. تصاوب, accord. to Freytag, signifies IIc, or it, was well directed: but for this he names no authority.]

7: see 1, first sentence.

10. استَصْوَبُه signify the same, (Ş, M, A, Msb, K,) ! He saw it, considered it, or

deed, (S, Msb,) or his opinion, (M, TA,) or his saying: (A:) Th says, is the regular form; but the Arabs say, اُستَصُوِّبُتُ رَأَيُّكَ (M, TA. [See also 4, latter half.])

اب A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weahening the sight: (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA;) one of which is termed • صابة (M, K: jin the latter it is said that صَابُّ is the pl. of صَابَّةٌ but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the one [or alves]. (M.)

an inf. n. used as a subst. (Msb) meaning Rain; (Lth, Msb;) and so أُصِيبُ, which is from فَيْعِلْ from originally (صَيُّوبٌ, i. e.] of the measure is an epithet صُيِّبٌ is an epithet applied to clouds (غَيْهُ, Sh, O, or بَسَابٌ, S, Mah) meaning having rain, (O,) i. q. ذُو صُوبِ : (Ṣ Msb:) or صُوْبٌ ♦ and مَيْبٌ (the last of which is written in the CK [صَيُوب all signify the same, (M, K,) as epithets applied to rain, meaning pouring forth: (M:) or مُتُوبُ rain, meaning which is originally of the measure فَيْعُولٌ, [being altered from رصيووب,] means rain pouring forth much, or abundantly: (IDrd, O:) [صَانَب الله , also, is applied as an epithet to rain, like عُوْبُ and and] in the phrase صِيبَانُ المَطَرِ, and or and] in the phrase صَيِّبٌ Abu-l-'Alà, صَائِب is pl. of صَائِب or it may be صَيّبَان ♦ and if one say : حرمًان with fet-h, the meaning is, what has poured forth of rain, notwithstanding the sin it, for similar to meaning) عَيْدَان and الرَّوْحِ from رَيْحَان and tall" palm-trees) from العُود. (Ḥam p. 796.) : Also Course, or tendency; syn. قصد: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, [Rectify thy course]: and in the phrase Such a one is pursuing the فَلَانْ مُسْتَقيمُ الصُّوب right course], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce _____.])___And A place, or point, of tendency or direction or bearing, syn. جَهُ (Mṣb, TA,) of a thing; (Mṣb;) and عَمْ [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense صُوبُ is used in the present day]; and جَانِبُ [which generally has the latter of these meanings]. (TA.) - See also in three places.

غابة: Bee غيث . __ Also Weakness, or feebleness, in the intellect; (M, A, K;) or a touch of held it, to be right; (M, Mab, TA;) namely, his insanity therein; (A;) or somewhat of insanity.

or of madness produced by diabolical possession. (كِ.) = See also صَابِ.

A collection, (جَمَاعَة, M, or صُوبَة , K,) or a collection, or heap, not measured nor weighed, (مبرة, A) of wheat : (M, A, K :) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, .i. c مَخَلَّتُ عَلَى فُلَانٍ فَإِذَا الدَّنَانِيرُ صُوبَةً بَيْنَ يَدَيْهِ [I went in to such a one, and ho, the deenars mere] a heap poured out without measure before him: (S, M, A:) or, as some relate the saying, الدينار, which is thus used as a gen. n. (M.)

. صُوْبُ عُدد عُمْيَانُ

† A thing that is right, of what is said and of what is done; [like بَسَدَاد;] (Msb;) contr. of أَخُمُا ; (Ṣ, M, Mạb, Ķ;) as also وَبُوبُ وَ . (Ṣ, دَعْنِي وَعَلَيْ خَطَئِي وَصَوْبِي * Onc says, كَعْنِي وَعَلَيْ خَطَئِي وَصَوْبِي i. e. صوابي [meaning + Leave thou me, and on me be the consequence of my wrong saying or deed, and my right]. (S.) [And hence the phrase, الصَّوَابُ كَذَا ,.frequent in some of the lexicons &c., الصَّوَابُ كَذَا meaning + The right, or correct, word or wording or reading is thus: and صُوَابُهُ كُذًا The right, or correct, writing or wording or reading of it is thus.] __ And one says also مُوْلُ صُوْبُ and : meaning + A right, or correct, saying) صَوَابً thus using each as an epithet]. (M.)

in two places. صَويبُ

. فين ، see عَانِّب ; and see also art.

عائب : sce صُوب Also, (S, M, A, K,) and (M, K,) مَويبٌ ♦ and صَيُوبٌ ♦ (M, K,) An arrow going right, or hitting the mark: (S, M, A, * K, * TA:) ♥ the last of these is the only epithet, known to IJ, of the measure فَعِيلُ laving for its و sound and having ف and ف sound and having is [held by him to be عَوِيصٌ for يَوييرٌ and طَوِيلٌ only] used as a subst. : صَيَابٌ is pl. of صَائبٌ, likc either from وَقَائِيرٌ and صَائِيرٌ pls. of قِيَامٌ and صِيَامٌ صَابَ السَّهُمُ الهَّدَفَ or from الصَّوَابُ فِي الرَّمْي having يُصِيبُ for its aor. (M.) [See also يُصِيبُ in art. أِنَّهُ لَسَهُمُّ صَائِبُ One says, أَنَّهُ لَسَهُمُّ صَائِبُ it is an arrow that goes right. (TA.) وَمُعُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ وَاطِئِ سَهْرُ صَائِبً [خطأ is a prov. [expl. in art. أخطأ ...]. (S.) __[Hence,] onc says also وأَى صَائِبُ and ا مصب ا[A right opinion]: (A, TA:) [Mtr says,] أَيْ صَيِّبٌ لا I have not

ضَائب in two places: and صُوبً . ضَيّب ن ، see مُوَابَة ; see مُوَابَة , in two places; and see art.

in two places. صُوب see صَيُوب

The choice, or best, class of a people;

(Fr, Ṣ, M, Ķ;) as also أَصَابُهُ (Fr, Ṣ, Ķ) and أَصَابُهُ (Fr, Ṣ, Ķ) and مُعَابُهُ (Fr, Ṣ, Ķ) and مُعَابُهُ (Fr, Ṣ, Ķ) and في مُعَابُهُ (Fr, Ṣ, Ķ) and في مُعَابُهُ (Fr, Ṣ, Ķ) and في مُعَابُهُ (Fr, Ṣ, Ķ) and excellent, people. (Ṣ.) And في مُعَابُهُ (Ṣ.) [See also art. بموابه (M;) and so في مُعَابُهُ (Kr, M in art. بمود.)

عْمَانَةُ: see the next preceding paragraph, in three places; and see art. صيب.

أَنْتُ أَصُوبُ [More, and most, affected with weakness in the intellect, or insanity, or madness: see أَنْتُ مُصَابُ]. When a man says to another أَنْتُ مُصَابُ]. When a man says to another أَنْتُ أُصُوبُ مِنْ]. When a man says to another أَنْتُ أُصُوبُ مِنْ]. Imaging Thou art affected with weakness in the intellect, &c.], the latter replies أَنْتُ أُصُوبُ مِنْ]. [Thou art more affected with weakness in the intellect, &c., than I]. (IAar, M, TA. [Thus these phrases are used in the present day.])

أمضاوب [A place of pouring forth: pl. مُضَابُ الوَدْقِ. One Bays, هُوَ مُصَابُ الوَدْقِ [It is the place of the pouring of rain in the clouds]: and المُطُو السَّمَا [I watched, or watched for, the places of the pouring of rain in the clouds]: and سَقَاهُمُ [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

pass. part. n. of 4 [meaning Hit, struck, smitten, mounded, hurt, affected, assailed, afflicted, &c.]. (\$\overline{S}\$, M&\overline{S}\$b, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical passession: (\$\overline{S}\$, TA:) or mad, or possessed. (TA.) [See *\overline{S}\$b, TA:) or mad, last sentence; and *\overline{S}\$b.] — Also Syn. with *\overline{S}\$b.] — Also Syn. with *\overline{S}\$b., q. v. (A, M&\overline{S}\$b.) — Also The sugar-cane. (L, TA, and so in a copy of the \$\overline{S}\$.)

pass. part. n. of بَانُ [q. v.]. (Msb.) بُونُ A ladle. (IAar, K.) بُونُ: see بُنانُ, in two places.

أَصَابُهُ Syn. nith مُصَابُهُ : (K, TA:) see 4, latter half. — See also مُصَابُة is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed,] according to their classes, or ranks. (TA.)

see the next paragraph.

لا المنافرة المنافرة

of the measure فعينة to be of the measure بنافري without a radical و or , (M,) and it is thought by As to be of the speech of the people of the eities, (Msb,) and مصاوب , (M,) which is the original form, (S,) or is said to be so, (Msb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and مصيبات. (As, A, Msb.)

مُوَّبُ A nibbing in which the exterior of the writing-reed is made to extend beyond the pith : .

opposed to قَائْرِه (TA in art. عرف.)

موبج

of its measure except موبخ (AHei, TA) and موبخ (AHei, TA) and موبخ (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (AHei, TA;) the محود of the maker of bread, with which the dough, or bread, is expanded: (TA in art. ك:) an arabicized word, (K, TA,) from the Pers. [or حوبة]. (TA.) [See what is said in art. حوبة respecting words in which both معود occur.]

صوت

أَيْضَاتُ S, M, O, K) and يُصُوتُ and أَيْضَاتُ (M, O, K,) inf. n. صُوتٌ, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and said of a رَتُصُوبِتْ , (Ş, M, O, K,) inf. n, صوّت ♥ man (Ṣ) [and of any animal &c.]; and اصات الله ; (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (PS and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, signi- صُوتَ (M, K:) مُوتَ signifies also the making lamentation: (KL:) and رموت ♥ موت , (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M, TA.) It is said in a træd., كَانُوا يَكْرُهُونَ الصَّوْتَ عِنْدُ القِتَالِ [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also صُوت below.]

2: see above, in two places: me and see also 4, likewise in two places.

4: see 1. المات signifies also He became possessed of ميت [or fame, &c.; i. e. he became famous]. (O.) [It is also trans.; as in the phrase] اصات القُوسُ He made the bow to sound [or twang]: (M, TA:) [and so is ووت; as in the phrase] صوت العلك [He caused the kind of resin called علك to make a sound, or sounds]. (K voce مثل أَنْقُضُ [And it is trans. by means af بن as in the phrase] اصات بالرجل [and in like manner ووت (see موت)] He rendered the man notorious by a thing that he did not desire. (Ibn-

7. انصات آلد [The age resounded with the mention of him; meaning he became famous, or celebrated. (K.) __ And انصات He answered, and came, (S,O,K,) being called: of the measure from الصَّوْتُ. (Ṣ, O.) _ And He became straight in stature after having been bent; (\$, O, K;) as though his youthful vigour returned to him; (S, O; [in one of my copies of the former is put for اِقْتَبَلَ شَبَابُهُ ,of which, and in the TA or the right explanation is, as though ; أُقْبَلَ شبابه he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Nasr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) - Also He went away hiding himself. (K.)

تُاتُ: scc ثيث: __ and sec also ثَيِّتُ, in two places.

[an inf. n. (sec 1): and also a simple subst., signifying] A sound, (M, MA, TA, P\$,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, P\$;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (M\$\delta\$b:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (\$\delta\$, and a cry for aid or succour: (\$\delta\$, M:) the pl. is is: (M, M\$\delta\$b, TA:) it is masc.: (\$\delta\$, M, M\$\delta\$b, TA:) in the following verse, (\$\delta\$, M, M\$\delta\$b,) of Ruweyshid Ibn-Ketheer (\$\delta\$, M) Et-Tú-cc, (\$\delta\$).

يَا أَيُّهَا الرَّاكِبُ الْهُزْجِي مَطِيَّتُهُ
 سَايِلْ بَنِي أُسَدِ مَا هٰذِهِ الصَّوْتُ

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Msb,) the poet has made الصوت fem. because meaning thereby الضَّوْضًا and الجَلبَة and الجَّلْبَة (S,) or he has made it fem. as meaning المُعيَّدُة, (M :) the like is often الاستغاثة done by the Arabs, when two words, masc. and fem., are syn.: thus they say, اَقْبَلَت العشَاء, : العشَّاءُ meaning مُنَا العَشيَّةُ and ; العَشيَّةُ meaning (Msb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, أُسَهُعُ صُوتًا meaning I hear a sound, or voice, but in the Kur بصُوتك in the Kur xvii. 66 is said to mean With the sounds of [thy] singing, and musical pipes. (M, TA.) استر ... is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopæias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the عَدُسُ (to horses) and هُلُا (to mules) and عُدُسُ (to mules) and عُدُ اللهِ (to a young infant);

and ejaculations used for the purpose of calling, as (to camels) and أثناً (to an ass): of the other class are غاق (imitative of the cry of the crow) and كن (imitative of the sound produced by the falling of stones) and imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section - اسهاء الافعال والاصوات Sec also the next paragraph, in four places.

(S, M, A, Msb, K) and فوت (S, M, A, K) and ♦ صات (M, K) and ♦ صات (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Msb, K,) that spreads (S) among the people; (S, Msb;) so some say; (TA;) not evil: (S:) [they may often be well rendered renown:] صوت is originally صوت; the being changed into on account of the kesrch preceding it: it seems as though they made it to to distinguish between the that is heard and the fame &c. that is انْتَشَرُ صُوْتُهُ ♥ في known: but sometimes they said, in the sense of صيته [i. e. His fame &c., or good fame &c., spread among the people]: (\$, TA:) and صَيْتُ and لَهُ صَوْتُ * فِي النَّاسِ and has fame &c., or good fame &c., among the people]: and مُعِنَّ فَعِيْدُ لَا لَهُ لَا لَهُ اللهُ اللهُ إِلَى اللهُ is said in a trad., مَا مَنْ غَبْدِ إِلَّا لَهُ صِيتْ فِي السَّمَاء meaning [There is no servant of God, i. e. no man, but he has] a report by which he is hnown [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., فَصْلُ مَا بَيْنَ The distinction الحَلَالِ وَالحَرَامِ الصَّوْتُ * وَالدُّفُ between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) also signifies A blacksmith's hammer. (K, TA.) And An artificer, or a handicraftsman; syn. : (K accord to the TA:) or a goldsmith; syn. صَائع . (So in the CK and in my MS. copy of the K.)

see the next preceding paragraph.

Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, حات;)] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (Ṣ, Mṣb, TA;) as also رُضِتُ ; the two words being like صَيُوت and تُنَّت ; the latter originally (TA. [But see the next paragraph: and see also ([.مصوات

ميت, applied to a man, (S, M, A, Mab, K,) and voice, so applied, (S, M, K,) and the latter (L:) or became dried up in the hot season, not by

same, (K,) Vehement, strong, or loud, of voice: (S, M, Msb:) أَرْجُلُ مَالً is like رَجُلُ مَاتً الله a man having much property," and رُجُلُ نَالُ a man who gives much," and كُبُشُ صَافً "a ram having much wool"], &c., all of these epithets being originally of the measure نُعلِّ: (Ṣ:) or from which فاعل may be of the measure صات the medial radical has gone; or it may be [originally فُعِلٌ,] of the measure فُعِلٌ. (M.) One says also مُوتُ صَيْت [A vehement, strong, or loud, voice]. (A.) See also صَائتُ.

مصوات see : صوات

sce the next paragraph, in two places.

One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. ♦ مُصُوِّت (K, TA:) [or, as also أصوّات , often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the significa-رمًا بالدار مصوّات, [Hence,] onc says, ما بالدار مصوّات meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K v. , which has the same meaning. (TA.)

مُنْصَاتُ Straight in stature. (Ş.)

. صولج .in art , صَوْلَجَانً see : صَوْجَانً

1. مُنْتُهُ, (Ş, Ķ,) [third pers. مُناحٌ, aor. وَمُنْتُهُ,] inf. n. , (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.)

2. الرِّيـُ , said of the wind, (الرِّيـُ , Ş, A,) and of the heat, (الحر), A,) and of the sun, (K,) It dried up, تَصْوِيحٌ, (TA,) inf. n. تَصُوِيحٌ or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الخَشَبُ [the mood]; and the like of these: and signifies the same. (TA.) And صوّح الشَّعَرُ, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.) = See also 5, in four places. __ It is said in a trad., تبى عن بيع بهى عن بيج , meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with رأ. e. [يصرح]: (TA:) but El-Khattábee says that the right word is يُصُوِّح, with و. (TA in art. صرح.)

5. تصوّح البَقْلُ The herbs, or leguminous plants, became dried up; as also ♥ : (IB, TA:) or became completely dried up; or became blighted and dried up; and signifies the same:

likewise applied to an ass, (S,) both signify the reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (As, TA;) and فوع signifies [the same, or] became dried up and much split: (A:) or (and so the verb تصوّع said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and signifies the same. (TA.) It is said in a trad. of 'Alee, خَبَادِرُوا العِلْمِ قَبْلُ تَصُوِيحٍ لاَ نَبْتِهِ † [Therefore hasten ye to obtain hnowledge before the dryingup of its plants for want of mental vigour]. also signifies It became much split; (S, K;) said of hair &c.; (S;) as also ♦ انصاح: (K: [but this latter is more correctly expl. below:]) [or] said of hair, it fell off and became scattered; as also : (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.)

> 7. انصاح It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5. __ It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.) __ It (a garment) slit, or rent, of itself. (AO, S.) ___ ! It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. صيح.]

: see what next follows.

(S, A, K) and أَصُوحُ (IAar, K) The wall (حَالَط) of a valley : (Ṣ, Ķ :) [app. meaning its perpendicular side; for] a valley has صُوحًان, (S,) which means the two sides thereof, resembling two walls. (A.) - And The lower part of a mountain: (K:) or the face of a mountain that stands up (Ṣ, Ḳ) appearing (Ṣ) as though it were a wall. (Ṣ, K.) It is said in a trad., الْقُوهُ بَيْنَ , meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i.e., in which is no good. (A.)

with damm [to the صوحان, Dry. (K.) And مُخْلَةٌ صُوحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

Gypsum. (S, K.) _ And + The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) __ And † Milk mixed with water, the latter being the more in quantity. (Aboo-Sa'eed, K.) _ Also An elevated piece, (نجوة, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رخوة, so in the TA as from the K,) of land. (L, K.) _ And The spadix (طلع) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

أَمُواتُم , like وَمُواتِّع , [but accord to analogy it

should be without teshdeed, like it &c., and (S, M, Mab, K:) or he demolished it, threw it so it is written in the L as-relating to wool,] What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)

Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) - And Herbage of which the blossoms have appeared. (TA.) [See a verse [.مُرتَفِق cited voce

(A, TA, إليه (Ş, A, K, TA) and إليه (A, TA,) inf. n. lol, (TA,) He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ad (cited here as an ex. in the S and TA) voce آناشد.] __ And اصاخ signifies also ! He was silent, or spahe not, or ceased from speaking: so in the saying, أُضَاّخَ فُلَانٌ عَلَى حُقِّ فُلَانٍ, meaning ! Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., أُصَاحُ إِصَاحُةُ البِنْدَهِ لِلنَّاشِدِ, i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, نناشد omitted.])

صاد He mrote the , تُصُوِيدُ , inf. n. صُوّد الصّادَ [i. e. the letter ___]. (K.)

The name of one of the letters of the alphabet. (M, L. [See art. ص.]) _ [It is also The title of a ..., the thirty-eighth chapter of the Kur-an.] If you make it a sign of the مورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَادِ with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say obecause this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, :[ص I read, or recited, the chapter فَرَأْتُ صَادًا and the like is done in the cases of 5 [the title of the fiftieth chapter] and i [the title of the sixtyeighth chapter]. (Msb.) - Accord. to ISd, its medial radical letter is originally : (L:) accord. to IJ, it is ي. (MF.) == See also art. صيد.

1. مُور , aor. مُعرر, (S, M, K,) inf. n. مُعرر, (M, K,) He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, : اصارهُ ♥ as also صارهُ , aor. يُصيرُ ; (ج) and اصارهُ ؛

down, or pulled it down to the ground; as also يَصُورُ عُنْقَهُ (K.) One says, of a man, اصارِهُ * الى الشَّى He inclines his nech to the thing. (Lth.) And مُرْتُ إِلَى الشَّى, and أُصَرِّتُهُ , and أَصَرْتُهُ ... , and أَصَرْتُهُ , and أَصْرُتُهُ , and أَصْرِتُهُ , and أَصْرُتُهُ أَلَيْهُ إِلَيْهُ أَلْكُمْ أَلْكُمْ أَلْكُمْ أَلْكُمْ أَلْكُمْ أَلْكُمْ أَلْكُولُهُ أَلْكُمْ أَلْكُولُولُهُ أَلْكُمْ أَل صُرْتُ الغُصْنَ لِأَجْتَنِيَ الثَّهَرَ El-Aḥmar.) And [I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قَلُوبُ لَا +[Hearts which the ties of relationship do not incline]. (TA, from a trad.) in the Kur [ii. 202], means And, أَصُرُهُنَّ إِلَيْكَ turn them towards thee; and so نُصْرَهُنَّ (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخَذُ إِلَيْكَ .(Ṣ.) One says also, أَرْبَعَةُ مِنَ ٱلطَّيْرِ فَصُرْهُنَّ مر وَجَهُكُ الَّى and صر وَجَهُكُ الَّى, Turn thou thy face towards me. (Akh, S.) And صروبة, aor. يَصُور (M, K,) and يَصِير, (K,) He turned his face towards a person or thing. (M, K.) And He turns his beneficence يُصُورُ مَعْرُوفَهُ إِلَى النَّاسِ towards men]. (TA.) __ [Agreeably with a statement cited above, it is said that] مارة, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also He dissected it; or cut it, or divided it, in صار (S, K, TA.) __ And hence, (TA,) † He (the judge, A, TA) decided the judgment. (S,* A, TA.) __[Freytag states, on the authority of the Kitáb el-Addad, that صار, aor. as above, has two contr. significations: He separated, or dispersed: __ and He collected.] __ See also 2. also signifies He (a man, M) uttered a cry, or sound. (M, K.) صور (M, A, K,) [aor. أريَصُورُ,] inf. n. صُورٌ, (S, M, Á,) He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,*) inclined, or leaned; (Lth, S,* M, A, K;) as also انصار النصار: (S, M, Mab, K:) it bent; or was, or became, crooked. (A.) One says, عَنْقه صَوْر In his nech is an inclining; and a bending, or as an attribute of صور as an attribute of a man signifies also ! An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)

2. صور [inf. n. تصوير,] He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (Ṣ, M, Ķ;) and تصوّر signifies the same; (Msb, and Bd in iii. 4;) and so does ♥ صار, accord. to Aboo-'Alee, in the saying,

بَنَّاهُ وَصَلَّبَ فِيهِ وَصَارَا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, مُوْرَهُ ٱللهُ صُورَةُ حَسَنَةُ [God formed him a goodly, or beautiful, form]. (Ş.) _ See also 5, in two places.

4: see 1, in three places.

fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) _ And [hence,] تصور لي [and يُعَيِّلَ لِي like تَخَيَّلَ لِي and يُعَيِّلَ إِي إِنْ اللهِ appeared to my mind, or imagination, (S, Mab,) as an image, or a picture. (Msb.) = See also 2. __[Hence,] تصور شَيَّا He imagined a thing; imaged it in the mind; as also وروون ; [like تَحْيَلُهُ and يَحْيَلُهُ ;] he imagined, or conceived, the form of the thing. (Ş.) تَصُور in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epii. e. simple.] = Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)

7. صُورَ see أَنْصَارَ . Also It (a thing) became demolished, and cut, or divided, in pieces: (0:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)

8. اصطاره He doubled it, or folded it; or he bent it; syn. ثُنَاهُ. (O.)

صَيْر see صَيْر, below, in two places.

Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see :] pl. صيران: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) __ Also The root of a palmtree, (M, K,) or of a palm-trunk. (M.) _ And The bank, or side, of a river or rivulet. (M, K.) And The side of the neck. (O, K, TA. [In is erroneously put for واللَّيت is erroneously put for .]) - And The forelock: so in the saying of a rajiz,

[As though a mane inclining from his forclock].

A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], ii. e. On the day when the يُومُ يَنْفُخُ فِي ٱلصورِ horn shall be blown in]: El-Kelbee says, I know not what is : الصور and it is said to be pl. of like as بُسْرة; [or rather a coll. gen. n., of which صُورة is the n. un. ;] i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Ḥasan read فِي الصَّورِ: (Ṣ, L, TA:) this is related on the authority of AO; but A Heyth asserts him to have said wrong. (L, TA.)

inf. n. of صُورً [q. v.]. (M, A.) __ Also An itching (أَكُالُ) in the head. (IAar, TA.) [See also عُورةً

The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and [with a] has been heard from the Arabs as its dim. (TA.) == See also صوًار.

An inclination, or a desire. (TA.) You -I see thee to have a lov أَرَى لَكُ إِلَيْهِ صَوْرَةً , say مَا مِي إِنَّهَا صُورَة ing inclination to him. (A.) And He, or it, was, or became, formed, I I have not any inclination to, or desire for, her.

(TA, from a trad.) - And An itching, or itch, (1.) in the head: (A:) or an affection like in a man's head, occasioning a desire to be loused. (S, M, K.) [See also صور.] = And A palm-tree. (I Aar.) [See also صور.]

Form, fashion, figure, shape, or semblance; syn. شُكْل , (M, K,) and مثَالَ ; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the of a man, and of a horse, and of an ass. (B.) __ And An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the liheness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a مورة . [Hence, ____[. تُصَاوِيرُ See also] ... [Hence, A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.] __ And Species; syn. ie. (K.)_ And The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حُقيقة: (IAth:) [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. صفة: (IAth, Msb, K:) as when you say, The quality, &c., of the thing is صُورَةُ الأَمْرِ كُذَا of such a kind]: (IAth, Mab:) and صُورَةُ الْهَسْأَلَة [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, آتَانِي اللَّيْلَةُ رَبِّي فِي [My Lord came to me to-night in a most goodly state]; or صورة may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.) __ And The mode, or manner, of an action. (IAth.) __ The pl. is صور and صور (S, M, Msb, K) and صور (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet مورته may mean that God created Adam in the over [or form &c.] that He, namely, God, originated and ordained; or in the proper to him, namely, Adam. (M.) signifies also The face: so in a trad, cited voce مُحْرِم; in which it is said that the مُحْرِم is pronounced sacred, i.e. that it is not to be slapped: and in another, in which it is said that with a hot صورة the Prophet disliked marking the iron. (TA.)

see the next paragraph, in four places.

A herd of [wild] bulls or cows; (S, M, scattered it; (S, O, K;) in which sense it is [said bad, O, K.) ... And He rounded the thing in its Bk. I.

Msb, K;) as also مُعَنَّه and أَصِيَّاهِ [the latter in to be] tropical; (TA;) and مُعَنَّه, aor. مُعَنَّه, (K the CK written صَارِّ and أَصَوَّارٌ [in some copies in art. صِيّع, (TA in that art.,) of the K erroneously written صُوَّار, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) صيران. (S, M.) = Also A sweet odour; and so of musk; (وِعَامَ) of musk; فَوَارُ اللَّهِ (M, K.) (Ṣ, Mṣb;) as also أُصُوَارُ (Mṣb,) and مُعَارُ (Ṣ,) and أَفَرَة [also] signifies [the same, i. e.] a فَارَة صُوَار * of musk: (O, K:) or عَوَار and فَأَرَة signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صوار signifies also mush [itself]: (TA:) pl. أصورة (M, الصواران == [Said in the M to be Pers.] The two corners of the mouth; (O, K;) called by the vulgar الصَّوَّارَيْن, (O, TA,) or الصَّوَّارَيْن. (O in art. صمخ.)

: see the next preceding paragraph, in two

(q. v.]. (TA.) صَارَةً a dim. of صُوْيْرَةً

Goodly in مُورة [i.e. form &c.]; (Fr, S, K;) as also مَارُّ (TA in art. صُارُّ) One says (TA ubi suprà) صَارُ * شَارٌ Fr, Ṣ) and رَجُلُ صَيِّرٌ شَيِّرٌ شَارَة or form &c.] and in صورة A man goodly in [i. e. appearance or apparel &c.]. (Fr, S.) [See also شير in art. شير

A sparrow (عَصْفُور) that answers when called. (S, M, K.*)

, first sentence صوار see : صُوّار

Inclining: (M, K:) pl. صور (M.) One says رَجُلُ أَصُورُ A man having an inclining, or a bending, or crooked, nech. (A.) And He is inclining his neck and face towards such a thing. (A.) _ [And hence,] † Having an inclination, or a desire, (S, M, Msb,) to, or for, (إلَى) a friend, or an object of love.

and [pl. of تُصْوِيرة and تُصْوِير [pl. of تَصَاوِير] images, or statues; pictures; and the like. (S, Mgh.) [See also مُورَةً.]

[A sculptor; and a painter, or limner, or as an epithet of God, The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude, (TA.)

1. مُعْتَهُ , (O, K,) [from مُعْتَهُ ,] aor. أُصُوعُهُ (K,) inf. n. صُوع, (TA,) I measured it with the هُذَا طُعَامِّر يُصَاعُ (q. v.]. (O, K.) One says, صَاع i. e. [This is wheat] that is measured [with the صاع]. (O.) - And + [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or

signifies the same. (K in that art.) One says, مُعْتُ الْأَقْرَانُ, and مُعْتُ الْأَقْرَانُ, I came to the antagonists, and others, from their sides: (K, TA:) of a courageous man, or a courageous armed man, one says, يُصُوعُ أَقْرَانَهُ He comes to his antagonists from their sides; (S, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (Ṣ, O,) or a pastor, (Lth, IĶtt, Z,) يصوع (,Lth,) or إِبِلَهُ, (IĶṭṭ, Z,) مَاشِيَتُهُ, (IĶṭṭ, Z,) ! He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IĶţţ, Z, TA) from every side, (IĶţţ, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that said of a courageous man, or a, يَصُوعُ أَقْرَانُهُ courageous armed man, means he charges upon his antagonists and disperses them; and يصوع إبله, said of a pastor, he disperses his camels in the place of pasture; and يَصُوعُ المُعَزّ, said of a hegoat, he disperses the [she-] goats; and صَاعُ الغُنُمُ , nor. as above, and so the inf. n., he dispersed the sheep or goats; (TA;) and أصاع لل أنه inf. n. اَصَاعَةُ, signifies thus likewise: (Lh, TA in art. للهُ عَلَى Lh also says that وَعُنَّى , aor. الْفُوعُلِي , aor. اللهُ مُعْلَمُ اللهُ مِنْ اللهُ اللهُ عَلَيْهِ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللهُ عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَل inf. n. صُعْع , and صِعْتُهَا , aor. أَصِيعُهَا , inf. n. صُوعً both signify I dispersed the sheep or goats: (O in art. صاع إبله) or, accord. to IKtt, صبع, said of a pastor, has two contr. meanings; he collected together his camels from every side; and also he dispersed his camels. (TA.) __ Also I frightened him. (Ibn-'Abbad, O, · K.) __ And رُصُعْتُ القُومُ , صُوع , (Lh, O in art. صبع,) inf. n. (TA in that art.,) I urged, or incited, the people, or party; (Lh, O and TA in that art.;) and so صعت القوم (Lh, O and K in that art.,) aor. __ (TA ibid, , أصيعهم (Lh, O ibid.,) inf. n. —[And صاع الكُوة He propelled the ball with the صاع الكُوة (See صاع below, last sentence.)] — صاعت النحل And (K,) [app. for صاعَتِ النَّحُلُ (TA,) رَصُوعً nor. رَصُوعً (O,) inf. n. وَصُوعً The bees followed [as though driving along] one مَوْع , inf. n. صاع الشَّى، And , صاع الشَّى، He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.)

2. تَصُوِيعُ , (O, K,) inf. n. تُصُوِيعُ , (K,) She (a woman) prepared a place, such as is termed ole, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. The wind dried صوّعت الرّبيح النّباتَ ___ (O, K.) up, or caused to dry up, the plants, or herbage; (O, K;) as also مُوْمَنُهُ. (TA.) مُوْمَنُهُ He made the thing pointed in its head. (Ibn-'Absides. (O, K.) موع مروم, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] He drove his she asses to the right and left: (O, K:) so expl. by Ibn-'Abbad. (O.) And, said of a horse, He went at random, and resisted his owner [or rider]. (TA.) ووع البه [said of a man, as is indicated in the O,] He turned about his head towards him: and he turned his face towards him. (O, TA.) — And موع راسه, said of a bird, It moved, or moved about, its head. (TA.)

4. اصاع الغَنَيْر: see 1, latter half.

5. تصوّع It became dispersed, or scattered; as also الضاع الكوم. (S.) You say, انصاع The people, or party, became dispersed, or scattered, and remote, all of them, one from another. (O, K.)—Also, said of hair, It became contracted, and much split: [app. by reason of dryness: like :] (Lth, O, K:) or it became dispersed, or scattered; (Lh, O, K;) and it fell off by degrees. (O, K.)—And, said of herbage, It became dried up; (S, O, K;) like تصوّع: (O;) as also تصيّع: (S; and O and K in art.

7. انصاع: افداع: افداع: افداع: افداع: افداع: افداع: افداع: افداع: المداع: الم

and صُوعٌ \$ (S, Mgh, O, Msh, K) and صُوعٌ \$ and مُوعٌ \$ and \$ صُوعٌ \$ (O, K) and \$ صُوعٌ \$ (O, K,) thus accord to five different readers of the Kur in xii. 72, (O, K, TA,) A certain measure used for measuring corn [&c.], (\$, 0, Msb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the old is different from the صواع 🕈 صواع; (Ş, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hercaster in this paragraph]: (S, TA:) the former is four آمَدُاد [pl. of مَدّ ; (S, O, Msb, K;) i. e. (Mab) five اركال [or pints] and a third, (Mgh, Mab, TA,) by the measure of Baghdad; (Mab;) the being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the used in dealings with the Prophet, (Msb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irak it was eight pints, (Mgh, Mah, TA,) with whom agreed Aboo-Hancefeh; the with them being two pints; (Msb, TA;) but the addition was made by El-Ḥajjáj; and their and was unknown to رَفْقِيز حَجَّاجِيّ the people of El-Medeeneh, as is said by Az: (Msb:) accord. to Ed-Dáwoodee, its invariable measure is four times the quantity [of corn &c.] | said that] also signifies The [kind of goff-

small, of a man; for the of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msb:) the pl. (of pauc., used by those who make the sing. fem., O, Msb) is أصوع, (S, Mgh, O, Msb, K,) for which one may say أصوَّع, (S, O, K,) changing the into hemzeh, (S, O,) and accord to AAF some say, like أدر, (Mgh, Msb,) a pl. of دار, (Mgh,) but AḤát says that this is a vulgar mistake, (Mṣb,) and أصواع, (O, Msb, K,) which is used by those who make the sing. masc., (O, Msb,) and [of رصواع ♥ K,) which is app. pl. of, رصواع with kesr, (TA,) and صيعًان, (Mgh, O, Msb, K,) which is [likewise] a pl. of mult., (Msb,) or this last is pl. of صُوَاعٌ and this sing. signifies a [vessel of the kind called] , [app. here used in the sense which this word commonly has in Pers., i.e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the Persian مُكُوك, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. مَكُوكُ signifying "a shuttle" and used in this sense in modern Arabic]: El-Ḥasan are one thing, as سقاية and the صواع Zj also says; and that the صواع of the king is said to have been of ورق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an with which مُكُوك oblong vessel, resembling the مُكُوك the king used to drink; and said by some to have been of مس [which (as is said in the TA in art. مس) means copper, from the Pers. [مس)]. (TA.) signifies also صَاعِ ـــ [.غ with مُوغِ signifies also † The place [or plot] in which a of seed] is sonn: so in a trad. (TA.) ___ And ! A depressed piece of ground; (S, O, K, TA;) as also وصاعمة ا (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. U.) _ And + A place that is swept and in which one then plays: (Ibn-'Abbad, O, K:) [see the verse cited in what follows:] and is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And The place of the breast of the ostrich when she puts it upon the ground: (إلى or such a place is called صَاعَ جَوْجُو النَّعَامِ. ضَرَبَهُ فِي صَاعِ جُوْجُوْهِ, And one says, ضَرَبَهُ فِي صَاعِ جُوْجُوْهِ and في صاع صدره meaning ! He struck him in the middle of his breast. (Z, TA.) = And it is

stick called] مُولُبَان. (K.) In the following small, of a man; for the prophet is of the Prophet is verse of El-Museiyab Ibn-'Alas, describing a shenot found in every place: and this (the author of

[the most obvious meaning of which is, Her fore legs moved brishly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,] or, as some relate it, ابكنّى مَاقط به meaning with the hands of a player with the ball, it is said by some that he means the بالماء it is not easy to see why, if so, he did not say بالماء (يالماء), and that by the عماء أود الماء), because it is bent (عُمُونُهُا أَنُّهُا أَنْهُا أَ

and صُوع: see صُلَّم, first sentence. — The latter is also a pl., (K, TA,) app. of سُواع, with kesr. (TA.)

Portions of herbage beginning to dry up. (Ibn-'Abbad, O, K.) — And of the flesh of a horse, Such as is scattered, or sparse; not collected together in one place. (Ibn-'Abbad, O.)

Also ! A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and † a shin, like a win, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (ISh, O, TA.) — And ! A place specially made, or prepared, for guests. (Z, TA.)

مُعاعُ and صُوَاعُ: see مُعاعُ, former half, in five

أَصْيَاعُ occurs as a dim. of صِعَانُ or rather of إُصُواعُ, pl. of وُصَاعٌ pl. of أُصُواعُ, regularly formed therefrom].

part. n. of 7] Turning away or back, retreating, &c. (TA.)

صوغ

1. مَاغَه , (Ṣ, MA, O, Mab, K,) aor. يَصُوغُ , (Ṣ, O, Msb,) inf. n. صُوَاعُ (S, MA, O, Msb) and صُوَاعُ (TA) and مَوْعُ (MA,) [or the last is a simple subst.,] He melted it, and poured it forth into a mould; (TA;) he cast it, molten, in a mould: (PS:) he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or he prepared it, (K, TA,) and cast it, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, صَاغ He cast the gold so as to mahe of it الذَّهُبُ حُليًّا ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments]. (Mab.) ___ [Hence,] غُنْتُهُ عَيْثُهُ اللهُ صِيغَةُ حَسَنَةً God created him (S, O, K, TA) in a goodly mode, or manner, of creation. (O, TA.) And ميغ على صيغته #He

was created after his [i.e. another's] mode, or manner, of creation. (TA.) __ And صاغ شعرا, or Lys, ! He composed, and adjusted, poetry, or speech, discourse, or language. (TA.) __ And They alter speech, [embellish it] يصوغون الكلام with lies,] and falsify it, or forge it. (TA.) And رَصُوغَ .s, O, Mab, TA,) inf. n. أَفَلَانَ يُصُوغُ الكَذِبُ (Meb,) ! Such a one forges, or fabricates, that which is false, or untrue: (O, Msb: *) a metaphorical phrase. (Ş.) And صاغ فَلَانْ زُورًا and Such a one forged, or fabricated, a lie, a falsehood, or an untruth. (TA.) And صُوعُ اللِّسَانِ means + The lying of the tongue. (Har p. 605.) (O,), صُوغ .nor مَاغِ (O, K,) inf. n مَاغِ صَاغِ صَاغِ also signifies It sank into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says ISh. (TA.) __ And صاغ The beverage, or wine, was easy and لَهُ الشَّرَابُ agreeable to kim to smallom; i. q. ساغ, (Ibn-'Abbad, O, K,) as a dial. var. (Ibn-'Abbad, O.)

5. تصوغ : see what next follows.

7. إنصاغ quasi-pass, of صَاغَه [in ali its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains موغ ع as used in the book entitled "Les oiseaux et les fleurs," p. 7, meaning "formatus, fictus fuit;" but this is app. post classical]. (O, K.)

inf. n. of صَوْغُ [q. v.]. (Ş&c.) [In the Kur xii. 72,] some read نَنْقِدُ صَوْعَ الْهَلِكِ [meaning We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal]: in this instance, صوغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of ♦ البَصُوغ, which means ما صبغ [i. e. the thing that has been melted, and poured forth into a mould; &c.]; like a pass. part. n. of a verb which is not النَّصَاءُ ا mentioned]: (TA:) it is like ضَرّب in the phrase (O, K, TA,) meaning , هَذَا دِرْهُمْ ضَرَّبُ الأَمِيرِ : (O, TA:) and Er-Raghib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] مُوَاعُ , as though this also were [originally] an inf. n. (O, K, TA) from صَاغ , (O, and بَالَ and (O, K, TA) from تُوَام and بَوَالُ TA,) like with the unpointed , صَاع (O, TA.) [See also Dne says also, المُذَا صُوعُ هُذًا مَوْعُ مَذَا This is of the measure of this; or is the like in measure of this: [as though of the make, form, fashion, mould, or cast, of this: (see also عَيْفَةُ :)] (كِي اللهِ :) and هُذَا الهَادَ صَوْعُ الإِنَّاء This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be . (O.) - And مَمَا صُوعَان They two are likes: (\$, 0, K:) or they two are coëtaneans; syn. in [which is properly a sing., though here used as a dual]. (IDrd, O, K.) __ And هُوَ صُوعُ أَخِيه (AA, O, K)

Hs is he who was born immediately after his (IDrd, O, K.) — And هو صوغ اخيه (AA, O, K) هو صوغ اخيه and أو أخيث and أو أخيث and أو أخيث الله is he who was born immediately after his brother; and [in like manner, before him, for] he One says, هُو صُواغُ الْحَلِيّ [and هُو صُواغُ الْحَلِيّ i. e. He

may be above him and he may be below him, , (K, TA) ,صُوغَةً ♦ أُخِيهِ as also ;سُوغُهُ (K, TA, : سَوْغَةُ أَخِيهِ like (أَخْتُهِ (TA:) and عَنْفُكُ صَوْغُكُ (TA:) and هِيَّ أَخْتُكُ صَوْغُكُ (TA:) is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is اصواغ. (TA

see the last sentence here preceding, in

و is originally ,صوغة is originally صيغة being changed into because of the kesreh before it: (Ṣ, O:) it is like قيمة. (Msb.) [Its primary signification is A mode, or manner, of i. c. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صِيَاغَة , q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or propor-سهام صيغة tion [and the like]. (Msb.) One says (S, O, K) Arrows [one in make;] uniform; (TA;) of the mone of one man. (S, O, K, TA.) And صيغة آلله, meaning + The creation of God. (Msb.) And هُوَ حَسنُ الصَّيغَةِ He is goodly in respect of make and of stature: or this means which may in this case be correctly rendered he is goodly in respect of make: and also he is good in respect of worh]. (TA.) He is of a generous مُو مِنْ صِيغَةٍ كُرِيمَةٍ And origin. (Ibn-'Abbad, Z, O, K, TA.) And صيغة , The mode, manner, fashion, or form, الغُوِّل كُذُا of the saying is thus. (Msb.) And صيغَة الأمر † The shape of the affair, or case, is thus and thus. (TA.)

. صِيَاغَةُ see : صَيغُوغَةُ

see ضُواغ, second sentence.

The craft, or art, (K, TA,) or work, or operation, (Ṣ, O, Mṣb, • TA,) of the صائغ [q. v.] ; (S, O, Mab, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.; (see 1, , صَيْغُوغُهُ ♦ and صِيغُهُ ♦ first sentence this last mentioned by Lh. (TA.)

sce the next paragraph, in five places.

and أَصُوَّاعُ \$ (S, MA, O, Mab, K, KL) and رُصَّاعٌ (Ş, O, K, KL,) the last of the dial. of El-Ḥijáz, (Ṣ, O,) originally صُيُواعٌ, (IJ, O, TA,) thus altered by some, from مُعَامُ to مُعَامُ because of their disliking the double , (IJ, TA,) One who practises, or performs, the craft, art, work, or operation, termed صياغة [or melting gold &c., and pouring it forth into a mould; &c.; as expl. in the first sentence of this art.]; (S, O, Mab, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of صَاغَة is صَائِعٌ

is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence مِلْتُ الصَّاغَةِ lit. Goldsmiths' salt; meaning chrysocolla, i. e. borax: thus termed in the language of the present day.] Aboo-Rafi' the is related to have said, يَقُولُ يَهُولُ يُهَازِحُنِي يَقُولُ 'Omar' أَكْذَبُ النَّاسِ الصَّوَّاغُ * يَقُولُ اليَوْمَ وَغَدًّا used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and To-كَذَبَةٌ كُذَبَهَا الصَّوَّاغُونَ ♦ morrow]. (TA.) And [lit. A lie which the goldsmiths have told] is a saying (of Aboo-Hureyreh, O) occurring in a mcans صُواغ . (S, O.) _ [Hence,] the pl. صُواغ Persons who alter speech, [embellish it with lies,] and fulsify it, or forge it : and ♦ مواغ, t one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] * صَيْغ, (O, K, TA,) originally , (TA,) tone who lies much, and embellishes his speech [with lies]: (K, pl. of سَادَة like مَاغَة pl. of this last is صَاغَة pl. of [.صباغ TA.) [See also] .سيد

مَيْخ , originally صَيْف: see the next preceding paragraph, last explanation.

i. q. ثُرِيدٌة [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)

صَائِعُ see : صَيْوَاغُ originally ,صَيَاغُ

as though originally, أُصُوعُ as though originally أَصَيْغُ tioned in this art.,] Water such as is common app. meaning to all who desire to take of عامر) it]), and much in quantity. (IApr, TA.)

as a coll. gen. n.,] with fet-h, Moulded ornaments or women's ornaments, of gold or the (TA.) مُحلِي مَصُوعَة (TA.)

see صُوغ second sentence.

1. يَصُوفُ, (Ṣ, O, Ķ,) aor. مَاكَ , (Ṣ, O,) inf. n. . (Ş, O, K,) inf. n صُوفٌ and صُوفٌ or أصوف (S;) He (a ram) had much) أصوف wool], (S, O, K,) after having little thereof. (S, and يَصُولُ .aor , صَاف الشَّهُرُ عَنِ الهَدَفِ = (.O صَيْف and صَوْف . and inf. n رَصِيفُ and مَيْقُونَة, (O and K in art. صِيْقُونَة, The arrow turned aside from the butt : ($\S, M, O, M_{8}b, K$:) الله فاف. (Ş and O in art. ضاف.) And صاف His face turned away from me. (K.) And يَصُوفُ, inf. n. (Ṣ, M, O,) aor. يَصُوفُ, inf. n. (Ṣ, M, O,) evil, or mischief, turned away from me. (S,* M, O.*)

2. صوف الكرم The grape-vine showed its fruitstalks [anew] after the cutting off of its fruit.

4. أَنَّهُ عَنِّى شُرُّهُ God turned away, or

and بِظُوفِ أُقَبَتِه and بطُوفِ رَقَبَتِه and بطُوفِ رَقَبَتِه and بطُوفِ أُقَبَتِه and بطُوفِ أَقَبَتِه chief. (Ş, K.) [Mentioned also in art. صيف.]

5. صُوفِي Me became a صُوفِي: (Mab:) he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so: (TA:) but it is post-classical. (Mab.)

(Ş, M, O, K) and مَانْفُ (Ş, M, O, Mab, K) and ♦ صَافِ, (M, O, K,) which last is formed by صَوِفٌ † transposition [from the second], (M,) and صَوِفٌ (M,O,K) and أُصُونُ (Ş, M, O, Mṣb, K) and (M, O, صُوفَانَى (AHeyth, TA) and مُوفَانَى (M, O, K,) A ram having much صُوف [or wool]: (Ṣ, M, O, Mab, K:) fem. with 3, (K, [in which it seems to refer only to the last, i. e.]) the fem. epithet is AHeyth, and so in , صُوفَانَةٌ ♦ (O,) or , صُوفَانَيَّةٌ ♦ a copy of the M,) and also. (M.) _ And A lock of hair hanging down below the لَيَّةٌ صَافَةً labe of the ear] of which the hair is like one [i. e. wool]. (M.) See also مُوكِ. And see

عاف: see the next preceding paragraph.

[Wool;] an appertenance of sheep, (in the بلشّاة بي, in the M بلُغَنّير, and in the O and Mab [more definitely] بلضان,) which is to them like to goats and وَبَرْ to goats (M:) [in the يَصُوفَة . [. [K only said to be well known] n. un (M,) [i. e.] this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (Ş, O, Msb, K:) and sometimes is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of أَصُوَاكُ is صُوكً [meaning sorts of wool]: (M:) and the dim. of the n. un. is خُرُقَآء وَجَدَتْ صُوفًا TA.) One says . صُويَّفَةً ﴿ [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, meaning Such a one , فُلَانٌ يَلْبَسُ الصُّوفَ وَالْقُطْنَ wears what is made of wool and of cotton. (A, TA.) In the saying of a poet,

حَلْبَانَةٍ رَكْبَانَةٍ صَغُوفِ تَخْلُطُ بَيْنَ وَبُرِ وَصُوف

[Of one that is milked and ridden, that yields a ron of bowls of her milk, (but see صَغُوف, of which other explanations have been given,) that mingles camels' fur and wool], the latter hemistich means, as Th says, accord. to IAar, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the نَدّاف who mixes camels' fur and wool. (M.) One says also, (,أَخَذَ Ş, M, K, but in the M) أَخَذُتُ بِصُوفِ رَقَبَتِهِ and مُعُوثَتُما (M, O) and المُعافية (M, K,) and see مَانَى. (AḤeyth, TA.) _ Also A certain

and بِظَافها and بِقُوف رَقبَته and بِظَافها, (S, O,) meaning [I laid hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or the downy hairs upon the bach of his neck: (M, O:) or the shin of his nech: (IAar, S, O, K:) or the back of his nech, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:) or I followed him, thinking that I should not reach him, and overtooh him; and this one says whether he lay hold upon his neck or not. أَعْطَاهُ بِصُوف Abu-s-Semeyda', S, O, K.) And : أَعْطَاهُ بِرُمِّتِهِ [He gave it altogether] ; like رَقَبَتِه or (as expl. by A'Obeyd, S, O) he gave it gratuitously; not taking a price. (S, O, K.) _____ [lit. The wool of the sea] is a thing or substance] in the form of the animal [i. e., of wool; evidently meaning sea-weed resembling wool; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word AD, as used in the Bible, has been most satisfactorily shown in art. "Red Sea" (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's "Dictionary of the Bible"]: it is said in لَا آتِيكَ مَا بَلّ [,ابد .see art, أَبَديَّات one of the [I will not come to thee as long as a sea wets a portion of صُوف], or, as Lh relates it, as long as the sea wets its أَلُ الْبَحْرُ صُوفَةُ meaning, ever]. (M, TA.)

. صَافٌ see : صَوفُ

q. v.]. (M &c.) ... [Also] صُوفٌ n. un. of صُوفَةٌ applied by physicians to A pessary, or suppository, of wool, containing a medicament of some hind, to be inserted into the vagina or rectum.] = Also Any of those who had the management of aught of the work of the ... [meaning the House of God, i. e. the Kaabch], and who were called ♦ الصُّوفَانُ : (M:) [accord. to the TA, it is and الصُّونَة and الصُّونَة are both alike appellations applied to any of such persons:] J and others say that صُوفَة was the father of a tribe of Mudar, who used to serve the Kaabeli, and to return with the pilgrims from 'Arafat, in the Time of Ignorance; and it is implied in the S [that they was صُوفَة was [آلُ صُوفَانَ was also called صُوفَان; and in a saying of Z, that were appellations of one الصُّوفَانِ and الصُّوفَانِ and the same people: [hence, app., the applicato any servants of the Kaabeh:] but accord. to Sgh and the K, is a mistake for مُوفَانَ. (TA.)

and its fem., with 3: see صُوفَانَ = and for the former see also . - Also [A species of agaric, i. e., of the hind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire. (TA.)

صُوفَانٌ applied to a ewe, is fem. of, صُوفَانَةٌ

herb, or leguminous plant, (بَغُنَة,) downy, (M, Ķ,) and short, (Ķ,) mentioned by Aboo-Nasr as of the hind termed أَحْرَار [pl. of أَحْرَار, but not specifically described by him. (AHn, M.)

موفى, a post-classical word, A man of the people called the صُوفيَّة: (Mab:) [formerly applied to any devotec: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] may be so called [from the Greek صُوفيّة σοφὸς: or] in relation to the people called II as resembling them in the ,صُوفَة see ,صُوفَان devotion of themselves to religious exercises: or in relation to those called أَهُلُ الصُّفَّة, wherefore they are also called الصُّقَّة: or in relution to [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صَافّ and its fem., with a: see صُوفَانِيّ

, q. v. (TA.) صُوفٌ dim. of صُونَةٌ

or mool, or of صُوف A manufacturer of صَوَّاتْ woollen garments &c.]. (TA.)

. صَافُّ 800 : صَائفُ

مَيُّونَةٌ originally, صَيُّونَةٌ, A [garment of the kind [or movl]. (TA.) مُوف having much عُبِيَّة . صَافِّ see : أُصُونُ

1. مَاكَ به , (O, K,) aor. يُصُوكُ , (O,) inf. n. صُوْك, (K,) It stuck, or clave, to him, or it: (0, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so out, aor. (قِ مَيْكُ , (S, O, K, in art. رُصِيك , inf. n. نُصِيك ; (K;) said of perfume. (S, O, K.) See also صُنْك.

5. تصوّك في رَجيعه (A, O, K,) or, accord. to AZ, ضّ with ض, (O,) or both, (Lh, TA in art. صفي) [and تصوّق,] He (a man, O) became defiled, or befouled, with [or in] his dung.

The seminal fluid of a man. (Th, Kr, K.) عَلَيْتُهُ أُولَ Also The first. (K.) One says, نَقِيتُهُ أُولَ and بَوْكِ I met him the first thing. (\$,0, and اِنْعَلْهُ أُوَّلَ كُلِّ صَوْكِ ,And in like manner [Do thou it the first of everything]. (TA.) And عُدُ هٰذَا أُوَّلَ صَوْكِ see 1 in art. ك. (O and TA in that art.) = Also Motion: so in the phrase بَوْكُ and بَوْكُ [There is not in him, or it, any motion]. (IDrd, O, K.)

صالك Stiching, or cleaving. (AA, TA.) And [app. as an epithet in which the quality of a subst. is predominant] Sticking blood: or blood of the جُون [or belly, &c.]. (TA.) _ See also art.

and صَوْل .inf. n. رَيْصُولُ .aor مَالَ عَلَيْهِ .1

(O,) He leaped, or صَيَالٌ (S, O, K) and صَوْلَةُ sprang, upon him : (Ṣ, O, K :) and (K) مَالُ عُلِيْه , صِيَالٌ and صَوْلٌ . (TA,) inf. n. صَوْلٌ and مُصَالَة and صَالَ and صَوَلَانٌ and صُؤُولٌ and sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطًا; (M, K, TA;) and عَمَلُ: (TA:) [or he sprang upon him and seized him violently or laid violent hands upon him; for so is said to signify:] and صال عَلَيْه he overbore him, overpowered him, or subdued him; (S, O, Mab, TA; [a meaning also assigned to ;]) namely, one man another nam. (TA.) [See also 1 in art. صيل.] One says, مَنْ مَوْل أَثُدُ Many a saying is more severe than a leaping or springing [&c.]. (Ṣ, O.) And it is said in a trad. respecting prayer, بك أصُول, meaning [By Thee may I] spring, or rush, or assault, and subdue. (TA.) ___ or. as above, inf. n. نمول, is also said of a stallion [camel], meaning He leaped, or sprang: or, accord to AZ, صال, inf. n. صول and صوال, said of a camel, means he leaped, or sprang, upon the [other] camels, and fought them: (Msb:) or one says of a stallion, صُول عَلَى الإبلِ , meaning he fought the [other] camels, (M, K,) and sent them on before: (M:) or, accord. to AZ, one says of a camel, (\$,) or, accord. to Es-Sarakustce, some of the Arabs say of a camel, (Msb,) صُوُّل, (Ṣ, Msb, [in one of my copies of the S. old, but the former is the right,]) like قَرُبَ, (Mab,) with م, (S, Mab,) inf. n. مالة, meaning he betook himself to the killing of men, and springing, or rushing, upon them: (S:) and without . in speaking of the act of one adversary, or antagonist, against another: (Msb:) Hamzeh El-Isbahanee says, in his "Proverbs," that صال الجبل means the camel bit; but he is alone in saying this. (TA.) One says also, صال الغير, meaning The he-ass attacked the the he- صال العَيْرُ عَلَى العَانَةِ or صال العَيْرُ عَلَى العَانَةِ ass drove away the she-ass, or the herd of mild she-asses, (M, K, TA,) and attached her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs. (TA.) مُول , aor. as above, inf. n. صال البر , Ile smept away, or cleared, the wheat from the pieces of stick and of rubbish: and العنطة ne swept the wheat [well, and so cleared it from rubbish]: the teshdeed denotes intensiveness of meaning: (O:) التَّصُويلُ البَيْدَرِ or التَّصُويلُ البَيْدَرِ means the sweeping of the jii [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof (نواجى البيدر [to clear it of rubbish]). صيل : 600 art صيل (لله.)

2. صول, and its inf. n. : see 1, last sentence but also signifies The extracting a thing by means of water: (K, TA: [in the CK, is erroneously put for بالبار:]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The soaking a thing to extract the jujce or bitterness &c. : Bee Jos. Sec also implement with which the ears of corn are swept

an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] -[Also The mixing, and stirring about, and beating, a thing.] One says, أَنْ فِي مِشْوَاهُ (in the CK , which is a mistranscription,] The locusts are mixed, and stirred about, and beaten, in his مَشُوَى (O, K) i. e. frying-pan. (TK.)

and صِيَالَةً * [of which the first and second arc inf. ns., the third being a quasi-inf. n.,] arc syn. with مُوَاثَبَة (S, O, K;) i. e. He leaped, or sprang, وَاثَّبُهُ signifying صَاوَّلُهُ upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other]. (K.) [See also 6.]

i. e. The يَتَوَاثَبَانِ .q. الفَحْلَانِ يَتَصَاوَلَانِ .6 two stallion-camels leap, or spring, upon each other; or assault, or assail, each other]. (S.)

is an inf. n. : (S, O, K: [see 1, first sentence:]) or it signifies A leap, or spring: (TA:) or a single act of a camel's leaping, or springing upon [other] camels, and fighting them; as also • صَيَالَةُ (Mṣb:) [but more commonly, impetuosity of a man, and of a camel or the like.] — [Hence,] One who springs upon the فأو صولة في الهزود food, and devours it immoderately. (M, TA.*)_ i. e. I met him أُوِّلُ وَهُلَة means لَقَيْنُهُ أُوِّلُ صَوْلَة the first thing, or the first thing that I saw].

signify حَنْطَةٌ مُصَوِّلَةً \ and صُولَةٌ مِنْ حِنْطَةِ nearly the same, the former meaning A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called or مصولة]: (O, K: [these significations are clearly indicated in the K, and more so in the O by the context:]) the pl. of صُولٌ is صُولٌة (O.)

صيل , mentioned here in the K : see art صيلة.

A camel that devours his pastor; that springs upon men, and devours them: (Lth, TA:) n camel that kills men, and springs, or rushes, upon them: (S:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (Mab:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And + A man who beats others, and overbears, overpowers, or subdues, them. (TA.) Accord. to Az, it is originally without., and is app. pronounced with because the is with damm. (TA.)

an inf. n. of 1 [q. v.]. (M, O, Msb, K.) [And also an inf. n. of 3, q. v.]

صُوْلَةً see 3: and see also صَالَةً

[More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.)

A thing in which colocynths are soahed in order that their bitterness may depart. (AZ, S, O, K.) - And, accord. to Ibn-'Abbad, An

away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مُصُولًا A broom (مُثَنَّسَةً, O, K) with which the sides of the بيدر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]: (O, TA:) so says IAar. (TA. [Sec also what next precedes.])

. صُولَةً مِنْ حِنْطَةٍ 800 : حِنْطَةٌ مُصَوِّلَةً

and مُوْلَجَة see what here follows.

(Sb, TA) and صُوْلَجَانَةً * (Sb, TA) and (TA,) as also رَمُولَجَةٌ ♦ (T, TA) and صُولَجَةً (موج الله (L in art. صُوجُان, (A kind of goff-stick, or golf-stick, played with by men on horseback;] a stich with a curved, or crooked, end; syn. ; (S, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called : (T, TA:) of Pers. origin, (\$,) [i. e. from the Pers. چُوگان,] arabicized : (T, Ş:) pl. صوالجة; (Ş, K;) the being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

عُولُجَانَة: see the next paragraph here pre-

1. صَامَ (Ṣ, M, &cc.,) aor. يَصُومُ (Mạb,) inf. n. وَسَامَ and مَوْمُ (Ṣ, M, Mgh, Mab, Ķ;) and اصطامً (M, K;) He abstained, (Mab, TA,) in an absolute sense: (Msb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Msb:) and in the language of the law, (Msb, TA,) he observed a particular kind of abstinence; (Msb;) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coitus: (M, K:) and (S, M, &c.) by a tropical application, (TA,) \$\(\frac{1}{2}\) from speech: (\(\hat{S},^\circ\) M, Mgh, Mgh, \(\hat{Mgh},^\circ\) K, TA:) or صوم in the proper language of the Arabs signifies a man's abstaining from cating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i.e.] the abstaining from eating and drinking and coitus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. He fasted] صام في الشَّهْرِ means صام الشَّهْرَ (Ṣ.) during the month]: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M,) إِنِّي نُذُرْتُ لِلرَّهْانِ صَوْمًا means + [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, Msb.) Onc says also, (,M) مَيَام (S, M) and صُوم (M,) مَام الفَرس † The horse stood without eating of fodder; (\$;) or abstained from the eating of fodder. (M, A, Mgh.) And عن السير He abstained from going along, or journeying. (TA.) _ [Hence,]

[often] in the day, عامت الشَّبْسُ † The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.) __ And old (inf. n. مُوهِ, Ş,) t The day reached its midpoint. (Ṣ,M,Mgh,K,TA.) __And صامت الرِّيح (M, TA,) inf. n. oee, (S, K,) † The wind became still, or calm. (S, M, K, TA.) __ And صاهر الباله also,] صُومٌ and probably (صُلَاقَةُ sec) صيام. † The water became still, or motionless; syn. (,M, K, وصامر النَّعَامُر And ـــ (TA.) . وَامَ and قَامَر inf. n. , (M,) ! The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, by which is here meant , نهار The , صُوم , inf. n , النَّهَارُ the young one of the كُرُوان, [or rather of the hustard called مُبَارَى,] cast forth what was in its belly. (TA.) مَارَى [He tasted, or experienced, his death]. (K.) - And Je He (a man) shaded himself by means of the tree called (K.) .صوهر

8: see 1, first sentence.

an inf. n. of 1 [q. v.]. (S, M, &c.) ____ [Hence,] الصّوم [app. for وقت الصّوم [Thence] المودر [Thence] t [The month of] Ramadán: (K, TA:) whence the saying of Aboo-Zeyd, أُقَبُتُ بِالبُصْرَةِ صُوْمَيْنِ meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadáns. (TA.) _ And [in like manner] مُوهُ also means † A Christian church; syn. عبعة: (Ṣ, K, TA:) as though for i. e. الوَّقْفَ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, "their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them"]. (TA.) = See also مَانَّهُ Also + The dung of the ostrich. (S, M, K.) And, in the dial. of Hudheyl, (S,) Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with 5, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much مَرُوُّوسُ الشَّيَاطِينِ so, the fruits of which are called i. e. [the heads] of the serpents, [see مُيْطَانُ and not having leaves: AHn says that they have [what are termed] مدب [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أقل, but are not so tall, and mostly grow in the districts of Benoo-Shebabeh. (M.)

أَمُامُ for مُومَة , inf. n. of un. of فامَة : see a verse cited voce بُنابَ, in art. توب.

. صَائِمُ 800 : صَوْمَانُ

أَرْضُ صَوَاهِ Dry land or ground, in which is no water. (K.)

is like صَائير but having an intensive signification [i. e. meaning Abstaining, &c., much or aor. يَصُونُ, (TA,) inf. n. صَوْنُ and often]. (Mab.) One says رَجُلُ صَوَامُ قُوَّامُ وَامْ اللهِ , mean- رَجُلُ صَوَامُ قُوَّامُ وَامْ اللهِ , (S, M, Mab, K,) He preserved it, kept it, [or for clothes,] or for a thing: (M, Mab:) pl.

and who rises [often] in the night ![to pray].

مَانيْر Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Mab;) [i. e.] abstaining from food (Ş, M, K) and drinh and costus: and, [by a tropical application, (see 1, first sentence,)] from speech: (M, K:) it is صُومَانٌ ♦ applied to a man: (S, M, Msb:) and signifies the same, (S, K,) so applied; (S;) as also مُومِّ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زُوْر (M voce : ضُيْفُ:) or, in the proper language of the Arabs, فَائِدُ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or † from speech, or † from going along or journeying: (Ṣ, Msb:) pl. صُوَّم and صَيَام (Ṣ, M, Mgh, Msb, K) and مُيَّمُ (Ş, M, Msb, K) and مَيَّمُ and مُعَامُ and مُعَامًى and مُعَامًى of which [written in the CK [outline] is extr. (M.) __ Applied to a horse, + Standing still (S, (M, Msb) without eating of fodder (S, Msb) or without cating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صون, and TA.) ___ And مون + A sheave of a pulley that still, or motionless; syn. قَائِيرٌ and دَائِيرٌ. (Mgh,

The station, or standing-place, of a horse; as also مُصَامَةٌ (S, K, TA.) _ And The [imaginary] place of suspension مَصَامُ النَّجْمِ of the asterism [meaning the Pleiades]. (M.) Imra-el-Keys says,

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) _ One says also, meaning + [I came to him , وَالشُّهُسُ فِي مَصَامِهَا when the sun was] in the middle of the sky. (TA.)

عُصَامَة: see the next preceding paragraph.

صون

1. مَانَهُ, (M, K,) first pers. مُانَهُ, (Ṣ, Mạb,)

laid it up, took care of it, or reserved it, (Mgb, K,) in its repository; (Msb;) and اضطانه الله الله signifies the same: (M, K:) but one should not say اصانه, as the vulgar say. (TA.) __ And [hence] one says, (M, Msb,) by way of comparison, (M,) عرضه (M, Msb,) inf. n. and صُون, (M,) + [He preserved his honour, or reputation], عَنِ الدُّنَسِ [from pollution]. فُلَانٌ يَصُونُ دِيبَاجَتَيْه Mab. [See also 6.]) And فُلَانٌ يَصُونُ دِيبَاجَتَيْه i. e. \$[Such a one preserves from disgrace] his cheeks; (A in art, ديباجته or ديباجته his face. (Har p. 15.) _ And صَانِ الفَرْسُ عَدُوهُ (M, TA) and مَانِ الفَرْسُ عَدُوهُ (TA,) inf. n. بَحْرِيَّهُ The horse reserved somewhat of his running for the time of need. ذُو صَوْنِ and ; فَرَسْ لَهُ صَوْنٌ وَيَذُلُّ M, TA.) And ,صان الْغَرَسُ And بغل sec 1 in art. وَٱبْتِذَالِ صَّقَ بَيْنَ رِجْلَيْهِ means ,صَوْنُ , inf. n. يَصُونُ [app. the same as صَفَّ رَجُلَيْه IIe set his hind legs evenly, side by side]: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of [attenuation, or abrasion, such as is termed] مُوْن or فَجُى (Ṣ, Ķ.) _ And صان inf. n. مُوْن, Me (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) يَعُنُّ الْهُشَى occurs in a verse (S, M, TA) of En-Nubighah, (M, TA,) [referring to horses,] and J says that As knew it not, but that others expl. it as meaning Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)

5: see the next paragraph.

is the contr. of البَّتَذَالُ (Meb.) or of one says, of a: بندل (Ṣ and Meb in art. بندل:) one says, of a man, تَصُونَ * and تَصُونَ , the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) + He preserved himself, or his honour, or reputation, (M, TA,) مِنَ الهَعَايِبِ [from the things, or actions, for which he should be blamed], (TA. [See also 1, second sentence.])

8: see 1, first sentence.

an inf. n. of 1 [q. v.]. (Ṣ, M, &c.) See also مُونُ, below. — And see

A receptacle for perfumes Sc., such as is commonly called] an عُتيدُة. (IAnr, K.)

one says : صُونٌ 🕻 . q. [صِونَةُ originally] صِينَةُ i.e. الصُّونِ i.e. الصُّونِ These are the garments of reservation for wear on extraordinary oceasions]: (M, TA:) contr. of بذلة (TA.)

صَوَانٌ and صُوَانٌ (S, M, Mab, K) and صَوَانٌ رَصَيَانٌ and صُيَانٌ S, Meb, K) and صَيَانٌ (Ķ) and (K,) but the third and the last two are extr., (TA,) A thing, (M, Meb, K,) or receptacle, (S,) [or chest or the like,] used as a repository (§, M, Msb, K) for a garment, (S, K,) as also مصان, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) significs any place in مَصَانَ * MA:) or ! أَصُونَهُ which one reposits a garment. (TA in art. فرس) صين pl. of صَوَانِي (KL.) See art. صين.

[Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Mab,) in which is hardness; (Mab;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (یَفْقُع) and cracks, and sometimes fire is struch with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called مُوَانَدُ اللهِ . (S, M, Mab, K.)

meaning anus]: (K, TA:) so (بُرُو The الصُّوانَةُ called because it keeps [from escape] much, or often, what would issue from it. (TA.) = See .صَوَّانَ also

and جَيْدٌ, written in سَيْدٌ my copy of the Mab مَين,] One who preserves his honour, or reputation. (Msb.)

in two places. مُصَانَ

مَصُوَانُ see مُصَانُ.

and مُصُونٌ ، (S, M, Meb, K,) like ردوف and مَدُووف and مَدُووف and مَدُوف q. v.,) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (\$, M, Mab, K;) applied to a garment [&c.]; (S, M;) as also أصُونُ which is an inf. n. used. as an epithet: (M:) one should not say مُصَانٌ, (Ṣ, TA,) nor مُنْصَانٌ, as the vulgar say. (TA.)

مُصَانٌ * A bow-case; (K, TA;) as also مُصَانٌ *

مَصُون see : مَصُوون

1. مُوَتِ النَّعْلَةُ (Lth, Az, S, M, K,) aor. رَصُوي ; (Lth, Az, Ṣ, M, Ķ;) and صويت, (Az, M, K,) which is the form preferred by Az, [aor. رَضُورَى,] inf. n. وَصُورًى (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (Ṣ, M, K;) as also أصوت , and : (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صوى الضرع The udder had no milk re-صوت [Hence,] ___ [Hence,] صوت The ewe, or she-goat, became fat, (Ş, TA,) in consequence of her udder's having been made to dry up. (S.) And صوى He became strong. (K.)

2. رصوى (M,) inf., n, تصوية, (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milh to dry up, that she might become futter. (M.) And صُويتُ الشَّاة , inf. n. as above, I made the udder of the ene, or goat, to become dry, that she might become fatter: (\(\mathfrak{S}:\) or صويت الغُنَمَ I made the milh of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is nnd this is said to mean The leaving an animal and not milking her. (M.) Some say that تُصُوِيَة is like تُصُرِيّة; and hence the trad., ii. e. The causing the milh to collect in the udder of an animal by abstaining from milhing her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصْرِيَة, with را. (TA.) __ It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) Onc says, صُوَّيْتُ الفَحْلَ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, M, K;) thus expl. by El-'Adebbes El-Kinanee: (S:) or I cxempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) = See also 1. = [And see art. صو.]

4: see 1. — One says also اصوى القُوم, meaning The people's cattle became lean, or emaciated; like اضوى القوم. (IĶṭṭ, TA.) == [See also art.

a subst. from 2, q. v. (M.)

صُونَةٌ : see its fem., صَونَةٌ , voce فَ فَ صَوِ [Also, app., Empty صُونَةً (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

ee the following paragraph.

صاو Dry, (Ş, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say أَنْخُلُةُ صَاوِيَةٌ (M, K,) and v مُونِدٌ, (M, TA,) [agreeably with rule, as part. n. of صُوِيّة ,] or أصويّت, (so in copies of the K, [app. a mistranscription,]) A dry, or driedup, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sa'ideli applies the epithet of to wild cows or wild oxen (بَقُر وَحْش). (M.) ــ And Strong. (TA.)

. صوب ،in art , صُوب ، هوب

. صُيَّابَةُ see عُيَابُ

An arrow going right, or hitting the marh: pl. مياب (M, K) and صياب, (MF, TA,) or the latter is pl. of صائب, which signifies the same. (M, in art. صوب.)

. صُيَّابَةُ sce : صُيَابَةُ

.صوب .sce art :صیب

in four places. صُيَّابَةُ see صَيَّابَ

رة ه .صوب .see art صيوب

and صَيَابَةُ * and صَيَّابُ * (M, A, K) and صَيَّابُ (M, A, K) [as meaning أَصُّل (A, K) صَيَابٌ الْ the original stock] of a people, (M,) or [ns meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M,* A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَّابَةِ قُومِهِ and أَصْل He is of the مُعْالِبِهِمْ [or original stock] of his people: (Fr, TA:) and مِنْ صُيَّابِةِ قُومِهِ and مِنْ صُيَّابِةِ قُومِهِ (TA) and مِنْ صُيَّابِهِمْ (TA) of the purest in race of his people. (A, TA.) And A choice, or an excellent, people. (TA.) __ Also the first, The collective body of a people; (Kr, M;) and so صُوَّابِهُ. (M in art. صوب.) __ And A lord, master, or chief. (M, K.)

Ouasi صيت

صوت and عُيْثُ and صيتُ see art.

He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mab, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T. S, A, O, Mab, TA:) or did so with his utmust force or power; (K, TA;) as also ♥ صيّح: (A,* TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the erow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. [He called, صَاحَ صَيْحَةُ شَدِيدَةً or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And a called or cried, or called out or cried out, to it [or to him]. (Mab.) And (A, TA.) بي بِغُلَانِ Call thou to me such a one. 1. أَنْ aor. مَايَحُ (S, M, Mab, K,) inf. n. And مَايَحُ له and مَايَحُ (A, TA,) and له مَايَحُ (A, TA,) and له مُنْبُ (S, Mab, K,) said of an arrow, (S, M, Mab,) مُنْبُ and مُنْبُ (A, He called, hailed, or summight become fat, (M, K,) and not be weak. i. q. أَصَابُ [expl. in art. صوب]; (Ṣ, M, Mab, K;) moned, him; called out, cried out, or shouted, to (M.) You say, عَنْ النَّاقَةُ (Ṣ, M, Mab.) him. (A, TA.) — And صبح ببر † They were

frightened, or terrified. (K.) And المنافقة الم

2: see 1, in two places. البَقْلَ said of the sun, (Ṣ, Ķ,) and of the wind, (Ṣ,) i. q. مُوْمَنَّهُ [q. v.]. (Ṣ, Ķ.) — And مُوْمَنَّهُ [broke and split the thing much. (TA in art.

3. عَمَايَتُ and أَعَايُتُ signify The calling or crying, or calling out or crying out, &c., of people, one to another. (Ş, K.) One says, صايح (TK) and القوم The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. تموع i.q. تموع [q.v.]. (Ṣ, K.) — And الشَّعُر i.q. الصَّوع [q.v.]. (K in art. مورع). — And تميّع الشَّيْء The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. تصابح said of the scabbard, or sheath, of a sword (A, K, TA) ! It became much split or slit: (K, TA:) it is like the phrase تَدُاعَى البُنْهَانُ [q. v.]. (A, TA.)

7. انصاح said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Msb. [See also 7 in art. صوح]) And العصاد The staff became much split or cracked; as also انصاح (A.) — [Hence,] العماد is also said of the dawn and of lightning t [meaning It showed its light: originally, became cleft: as expl. in art. صوح]. (A.)

an inf. n. [and also an inf. n. un.] of صفحة. (Ṣ, Mab, &c.) [Hence,] one says, to المنافذ (Ṣ, Mab, &c.) [Hence,] one says, to convert not for, aught but the like of the crying-out, or cry, of the pregnant noman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (Ṣ) Punishment, castigation, or chastisement. (Ṣ, A, K.) — And A hostile, or predatory, incursion, by which the tribe are surprised. (TA.)

sec what next follows.

(Mab,) مُيْحَانٌ T, Ş, A, Mgh, K,) or أَنْ مُنْحَانًى (Mab,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mṣb, K,) blach, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named مُنَانَ, that was tied to a palm-tree, (A, Mṣb, K,°) which was hence called مُنَانَةُ: (A, Mṣb:) or the name of the ram was الصاحة is a rel. n. changed from its proper form, like مُنْعَانَى, (K, TA,) from مُنْعَانَى, (TA.)

or sounding much. (The Lexicons passim.) — العُوْلَة is another name for العُوْلَة [i. e. The constellation Bootes]. (Kzw.) — And A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,*) consisting of عُلُوقً [q. v.], and the like. (A, TA.)

The crying, or clamour, of the place of the vailing of women. (K.)

صيل

1. صَادَهُ, (Ṣ, M, A, Mgh, Msb, Ҡ,) like (MF,) [first pers. صَدْتُ, (S, Mab, K,) inf. n. صَادَة (S, M, Mgh, Msb;) and صَادَة, (S, &c.,) like هَابُهُ, (MF,) [first pers. صُدُّت, as above, but originally صَيْدُت, whereas the first pers. of the former is originally صَيِّدَتْ,] aor. , (Ş, M, اصطارهُ ♦ IAar, Ş, Mab, K;) and إيصارُ A, L, Msb, K,) also written and pronounced ; (M, A, L;) He took, تصيّده که (L;) and إصّاده captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Msb,) and fish. (L.) without the ,تصيد ♦ and ,اصطاد ♦ and ,صاد And mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.] You say, عَرَجَ يَتَصَيَّدُ اللهِ [&c., meaning He ment forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fonl; or to fish]. (Ṣ, K.) And خَرْجُ يَتْصَيُّدُ لا الوَحْشُ He went forth [to take &c., or] seeking to take &c., the wild صَدِّتُ لَهُ .q. صَدِّتُ فُلَانًا صَيْدًا And صَدِّتُ لَهُ .q. صَدِّتُ لَهُ [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the اصطاره و and أصطارة به الهُكَانُ and أصطارة و and أصطارة و and أصطارة و إلى الهُكَانُ i. q. صاد فيه [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: صِدْنَا قَنَوَيْنِ Sb mentions, as a phrase of the Arabs, صِدْنَا قَنَوَيْنِ being the name قُنُوَّانِ : صِدْنًا وَحْشُ قُنُوْيْنِ meaning of a certain land [or of two mountains]. (M.) The hawk preys]. (Meb and الصقر يُصِيدُ is applied to beasts ذَوَاتُ الصَّيْد (.صقر K in art. and to birds [That prey upon others; predatory]. (\$ and K in art. جرح, &c.) _ [Hence,] one says, He captivates men by \$ مُو يَصِيدُ النَّاسَ بِالمَعْرُوفِ

goodness, beneficence, or kindness]. (A.) __ And Aim thou at that which is right and اقتَصد تَصد just: thou shalt obtain that which thou wantest. l [We went forth خَرَجْنَا نَصِيدُ بَيْضَ النَّعَامِ ... (A.) to take, or hunt after, the eggs of ostriches]. (T, TA.) _ And صدنًا الكبأة, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning ! We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurhing-places]. (M, TA.) We took [or caught in عدنًا مَاءُ السَّمَاءِ And vessels or collected] the water of the sky. (Th, M, A. •) صيد (Lth, S, M, L,) of the dial. of El-Hijáz, aor. يَصْيَدُ, (Lth, L,) inf. n. وَصَيْدُ; (Lth, S, M, L;) and صَادُ (Lth, M, L,) [nor. يُصِيدُ;] He (a camel) had the disease termed مُنِدُ [expl. below]: (Lth, S, M, L:) the ن in صَيِدَ is preserved unchanged because it is so preserved in the original form, which is اصُيَدٌ \$, (S,) though they may not have said إَصْيَدُ ; (Sb, M;) and the like is the case in عُور: (Sb, • S, M : •) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs رَمَا أَعْوَرُهُ and مَا أُصْيَدَهُ , [i. e. مُا أَنْعَلُهُ , and وَمَا أَنْعَلُهُ and the like,] forming thus verbs of wonder. because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord to the S and M, and the latter likewise accord. to the M,) + He (a man) was unable to look aside, (S, M,) by reason of disease. (Ş.) And صيد, inf. n. ميد, + He raised his head, by reason of pride: and the (a king) looked not aside, to the right or left. (S.) And صيد (K, TA, in the CK [erroncously] صيد,) ! He (a man, TA) had an inclining, or a bending, noch. (K, TA.) = And مَدْتُ فُلَانًا I made such a one to have an inclining, or a bending, nech. (K, TA. [See also 4.])

4. أمادا He made him, incited him, or induced him, to take &c., or to seeh to take &c., nild animals, or the like, [fonl,] or fish. (L.) Also He, or it, [app. meaning the vein called مراة, or the disease termed مراة,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — And He cured him (i. e. a camel, TK) of the disease termed مراة, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And أصيد بعيرة He (God) caused his camel to have the disease termed مراة. (M.)

5: see 1, in four places.

8: see 1, in three places.

9: sec 1, in the latter half of the paragraph, in two places.

مَادُ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed أَصَادُ pl. أَصَادُ (K.) — See also مُعَدُّ , in two places. — And see أُصَدُّ , likewise in two places. — Also Brass; syn.

and copper: (Ṣ, M, Ķ:) or a species thereof: (Ķ:) or cooking-pots made of مُنْر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. of مُنِدُانُ (M, TA,) like مِيدُانُ pl. of مُنِدُانُ and some say that مُنِدُانُ [q. v., thus written with fet-h to the مِيدُانُ] signifies copper. (TA.) See also art.

مَفَعُولٌ in the sense of فَعُلَّ an instance of صَيْدٌ (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. c.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. ♥ مصيد (Ş, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L:) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lamful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صود. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صيدك صَيْدَكَ Meyd, A, but in the latter (صَيْدَكُ for is a prov. (Meyd, A) inciting one الزمر صيدك to scize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تَعْرَمُهُ is put in the place of مُنِد (.]) = See also مُنِد .

عيد: sec the next paragraph.

(Ş, M, A, L, K) and ميد, with kesr, (K,) or مُند (L,) and ماد (M, L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his nech to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISk, L, K:) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called رَصَادٌ ♦ [Hence,] also صَيْد , (M, • A,) and (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صيد, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صيد:) hence,] one t [I will assuredly straighten إِذَّ تَبَنُّ صَيْدَكَ عَمِيدَا Bk. I.

the bending of thy nech: or I will assuredly rectify thy proud stiffness]. (A.)

أَصِيدُ вее عَيداً.

of, or made of, brass or copper:] a rel. n. from ماد signifying "brass" and "copper."

stones, (Ṣ, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (Ṣ, M, A, L, K;) as also مُعَدُّانُ (A, L.) See also مَعَدُّانُ ... And Rugged land or ground, (Ṣ, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISh:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Aboo-Wejrch, L.)

عُبُود : see صَادَ . __ [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صَدَانَةُ.

ألث , applied to a man, Practising مَائِدُ [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Msb.) الصَّانُ in the dial. of El-Yemen signifies The shank; syn.

jin measure], An arrow going right, or hitting the mark. (K.)

[More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أَصْيَدُ مِنْ لَيْثِ More wont, or able, to capture prey than the lion of Isirreen and than the he-cat] is a prov. (Meyd.) = Also A camel having the disease termed غيد; (Ṣ, M, A, L;) and so مَالٌ for مُالٌ, (L, K,) like رُو صَادِ ضيدٌ لا (L.) pl. of the first رُو مَالِ . (L.) [Hence,] + A man unable to look aside, (S, M,) by reason of disease. (S.) + A man who raises his head by reason of pride. (S.) A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) __ الأصيد † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed المُصطَادُ ♦ (TA;) as also المُصطَادُ اللهِ [as act. part. n. of 8]; and ♦ الصَّادُ (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّاد, but (TA.) الصَّيَّادُ ♥

and مصاد (A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing].

(A. [The meaning is there indicated by the context, but not expressed.]) مصاد also signifies The upper, or highest, part of a mountain. (MF, from Aboo-'Alee El-Yoosee. [But this, accord. to the S &c., belongs to art. .)

مِصْيَدَةً عود : مِصْيَدُ and مُصْيَدُ

مَيدُ pass. part. n. of 1: (Mgh, Mab:) see مُصِدُ

وَصَيْدُهُ (K, M, A, Msb, K) and مُصَيْدُهُ (M, and so in the handwriting of Az accord. to the L) and مُصَيْدُ (S, L, Msb, K) and مُصَيْدُ (so in the handwriting of Az accord. to the L) and مُصَيْدُهُ (M, Msb, K) A thing used for the purpose of الصيد (M, Msb, K) A thing used for the purpose of الصيد (or the tahing, capturing, or catching, &c., of game, or any kind of nild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Msb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see مُصَايِدُ pl. مُصَايِدُ (L, Msb.)

see the next preceding paragraph.

مُصَادُ see أُصَيْدُ and see also مُصَادُ

مَصَادُ see مُتَصَيَّدُ.

صير

1. مَصَارُ كُذَا, (T, Ṣ, Mṣb,) aor. يَصِيرُ, (Ṣ,) inf. n. مَصَرُورَةً (Ṣ, Mṣb) and مَعْبُورَةً (Ṣ,) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Mṣb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, صَارُ زَيِد رَجُلًا Zeyd became a man; or attained to the state, or condition, of a man. Zeyd became rich, not صَارَ زَيْدٌ غَنيًا TA.) And صَارَ العَصِيرُ خَبُرًا having been so. (Mab.) And صَارَ العَصِيرُ خَبُرًا The expressed juice became wine. (Msb.) [And He became in a state, or condition, in which there was not anything in his Ile became in the صَارَ يَنْعَلُ كَذَا Interpretation. state, or condition, of doing such a thing; i. e. hc became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like He bccame in the صَارَ لَا يَفْعَلُ شَيُّنًا And جَعَلَ state, or condition, of not doing anything; or he became unoccupied in doing anything. And He became in the state of not صَارَ يَتَفَكَّرُ speaking; he became speechless. And He became in a state of reflection upon such a thing; he began to reflect upon such a thing.] _ One says also, إِلَى كَذَا (M, A, Mab, K,) aor. as above, (TA,) inf. n. مصير, (S, M, A, M,b, K,) which is anomalous, being regularly مُعَاشَّ like صَيْرٌ (Ṣ,) and صَيْرٌ and (Mab:) [but : رَجُعُ إِلَيْهِ .M, A, K,) أ. و. مَيْرُورَةُ this is a loose explanation; the meaning being, The thing, or affair, or case, came eventually (see to such a state, or condition:] the difference is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is also signifies He, or it, attained in respect of place: so in the saying, صَارَ زَيْدُ إِلَى عَمْرِو [Zeyd came, or went, or pursued a course that brought him, to 'Amr]. [I came, &c., to such a صِرْتُ إِلَى فُلَانِ (TA.) one] is similar to the phrase in the Kur [iii. 27] And to God, as the ultimate وَإِنِّي ٱللَّهِ ٱلْمُصِيرَ object, is the transition, or course, of every human heing]. (Ş.) [Hence, أَرُّ أَلُو تُصِيرُ ٱلْأُمُورُ, in the Kur xlii. last verse, which Bd explains by the ; بَأَرْتَفَاعِ الوَسَائِطُ وَالتَّعَلَّقَاتِ adding the words meaning being, Verily to God are things, or cvents, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning ترجع .] ___ Such a صَارَ لَهُ كُذًا, And in like manner one says thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.] _ And صَارَ فِي أَرْضِ فَلَاةِ [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. وقع فيها. [He] صَارَ فِي الرّبِيعِ And وقع Mab in art. entered, lit. became in, the season called [[,]; i.q. اربع [which is expl. in the S as signifying signi- صَيْرُ == (.ربع .]. [دَخُلُ فِي الرَّبِيعِ fies also The returning of seckers after herbage to the watering-places. (O, K.) And one says, رَضِير , [inf. n. مَارَ الرَّجُل , The man stayed, or abode, at the water. (TA.) And

(TA) and مُصِيرَةً * The people stayed, or abody, at the مُصِيرٌ * The people stayed, or abody, at the صَارُ النَّاسُ المُأَة mater. (M, K, TA.) ماره (S,) first pers. صرته (M,) aor. as above, (S,) inf. n, صير, (K,) a dial. var. of صَارَهُ having for its aor. يَصُورُهُ, [q. v.,] (Ş,) He cut it; (S, M, K;) and clave it, or split it. (M.) __ And in like manner, [i. e. as a dial. var. of صاره having for its aor. يصوره,] He made it to incline, or lean. (S.) You say, صَارَ وَجَهُه, aor. (,صور .M and K in art ,يصور (,صور , M,) as also ,يصير He turned his face towards a person or thing. (M.) And صرت عُنْقَهُ I twisted his nock. (M.) in the Kur ii. فَصَرْهُنَّ إِلَيْكَ 262, accord. to one reading, see 1 in art. صور.] ____ سُهُ signifies also رَصَيْرِ inf. n. بِيُصِيرُ aor. صَارَهُ [He confined, restricted, &c., him, or it]. (Msb.)

2. صيره كذًا He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also اَصَارُهُ \$ syn. جُعَلُهُ. (كِيَّا) You say, أَصَارُني * and صَيَّرُني لَهُ عَبْدًا [He made me to be to him a slave]. (A.) _ [And مُتَوْهُ إِلَى and أَصَارَهُ لا He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said مًا الَّذِي أَصَارُكُ ♦ to his paternal uncle Ibn-'Anka, [What hath made thee to come, إلَى مَا أَرَى يَا عَبِر or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, صيرة إليه and [meening He, or it, made him to come, or brought kim, to him, or it; i.e., to a person, or place, or to a state, or condition:] (M, K:) and want, or أَصَارَتْنِي لا and صَيْرَتْنِي إِلَيْهِ الحَاجَةُ need, or necessity, made me to come, or brought ms, to him, or it]. (A.) And [hence,] صَيْرَ إِلَيْه He committed to him the thing, or affair; صَيْرٌ لَهُ And (.فوض .M in art) . فُوضَهُ اليه .syn He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a is also by word, or covenant, as تُصْيِيرُ ___ صَيْرُهُ كُذًا , well as by deed. (Bd in ii. 20.) [You say meaning He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جُعَلُهُ صَيْرَ لُهُ كُذُا whereby it is expl. in the S. And He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. تصير أباه He became like his futher. (Ṣ, M, K.)

see what next follows.

The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case;

رَ مُنْهُولٌ (Ş, M, K,) of the measure, وَمُعُولٌ (Ş, M, K) and ♦ ميورة (K.) _ The verge, brink, or point, of an affair, or event. (M, K.) You say, أَنَا عَلَى I am on the verge of such an صير مِنْ أَمْرِ كُذًا affair, or event. (M.) And آنا عَلَى صِيرِمِنْ حَاجَتِي I am at the point of [attaining] the object of my أَنَا عَلَى صِيرٍ مِنْ قَضَاءً حَاجَتي mant. (M.) And I am at the point of accomplishing my want. (A.) And فَلَانْ عَلَى صِيرٍ أَمْرٍ Such a one is at the point of accomplishing an affair. (S.) = A water at which people stay, or abide; (M, O, K;) as also أصرة (TA.) = A crevice of a door. (Ṣ, M, A, Msb, K.) It is said in a trad., مَنْ نَظُرُ فِي IV hosoever looks صِيرِ بَابِ فَفَقِئْتُ عَيْنُهُ فَهِيَ هَدَرُ into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (\$.) = [The condiment, made of small fish, called] صحنًاة: (Ş, M, K:) or [a condiment, or the like,] resembling صحناة: (M, [jelly of ماهي أوَّه or what is called in Pers. ماهي أوَّه salted fish]; as also صَعْنَاةُ (Mgh voce :) and the small salted fish of which dime is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with 3: (Mab:) thought by IDrd to be Syriae; (TA;) by IAth, to be Pers., as also أَسْفُكَ Also The صحناة. (TA in art. صحناة [properly bishop] of the Jens. (O, K.) = See also the next paragraph.

رميرة, (S, M, Msh, K,) accord. to A'Obeyd , with fet-h, but Az says that this is a mistake, (TA,) An ciclosure (حظيرة) for sheep or goats (S, M, Meb, K) and for come or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also أوميارة ال of branches of trees; K,) which latter is said by I Drd to be of the dial. of the people of Baghdad: (TA:) pl. of the former صير الله (S, M, Msb, K) and [coll. gen. n.] صير . صير See also صير.

The صيار; (O and TA in this art., and TS and K and TA in art. صبر;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art.:) [this is the right meaning, as is shown by the latter of the two verses eited voce : فسارة but,] accord. to AHeyth, (O,) the sound of the (O and K in the present art.) === See also art. صور.

(q. v., صَبَارَةُ see صِيَارَةُ signifying Stones, &c.]. (M in art. صبر.)

A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, اهْنَا This is the grave of such a one. (O.) And A company (جَهَاعَة). (O, K.) == See

A thing, upon the head of a فَارَة or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, (S, M, O, Msb, K;) as also صير (O, K) and called] أمرة, except that it is cased, and the مرة is

taller than it, and larger; or [in my originals] "and"] they are both cased, but the is peaked and tall, and the spec is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ad and Irem. (O, TA.)

Staying, or abiding, at a water. (TA.) And V مَاثِرة A party, or people, staying, or abiding, at a water. (O, TA.) = Also A twister of men's necks. (TA.) = [And The pivot at the top, and that at the heel, of a door; the former of which turns in a sochet in the lintel, and the latter in a socket in the threshold :] see ساكف.

see the next preceding paragraph. Also Rain. (M, TA.) __ And Herbage, or pasture. (M.) See the next paragraph. __ Also The state of dryness to which herbage comes. (M.)

ه ميوز: see ميوز. __ Also Judgment, or opinion, (\$,) and understanding, or intellect, or intelligence; (Ṣ, M, Ķ;) as in the saying, مَا لَهُ صَيُّورُ [He has not judgment nor understanding]: (S, M:) or a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدُدُ وَلَا صَيْور [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.) = Also, (O, K.) as AlIn says, on the authority of Aboo-Ziyad, (O,) and ♦ صَائِرَةً , (K,) Dry herbage or pasture, that is eaten long after its being green: (O, K:) and he adds that no herbs have oxcept such as are of the kinds called الثُّغُر and الأفاني. (O, TA.) الم منور عدد significs A confused and dubious affair, (M, K,) through which there is no way of passing; as in the phrase وَقَعَ فِي أُمِّ صَيُّور, mentioned by Yankoob [ISk] in the "Alfadh" [accord. to some of the copies of that work]: originally meaning a [mountain, or hill, such as is termed] مُضْبَة without a pass: but it is more probably صبور [q. v., in art. صبور]. (M.)

. sec صيورة , first sentence.

an inf. n. of صَارَ [q. v.]. (S, M, &c.) == [Also A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.] See A place where people alight and abide: a good place where people alight and abide. (TA.) __ A place to which waters come, or take their course: (M, K:) [or a place of herbage, or pasture, and of water: عَرَجُوا إِلَى مَصَايِرِهِيْر [,so in the saying : مَصَايِرُ pl : مُصَايِرُ They went forth to their places of herbage, or pasture, and of water. (A.) See also art.

مَصِيرٌ see مَصِيرٌ, first sentence.

1. مَاصَت النَّعْلَةُ, [aor. تُصِيصُ,] The palm-tree bore dates which had become such as are termed رصيّصت ∜ i. e., شِيص ; (K,* TA;) as also رصّيص (K,) inf. n. تُصْبِيص; (TA;) and ألا المامت ألا (K,) inf. n. إصاصة; (TA;) all three on the authority of IAar, and the first mentioned by Sgh, in the O; of commotion upon the surface of the ground:

see the preceding paragraph.

سيم, in the dial. of Belharith Ibn-Kaab, The [bad] kind of dates called خشف; (\$;) i. q. إشيص; as also أصيصاً; (K;) ميصاً، ♦ being and شِيصًا ً، (Ş.) شِيصًا ً dial. vars. of

صيصة: see صيصة, throughout.

عيض: вее ميض. [It is also said to signify] Dates mithout stones. (L in art. لقح.) _ Also The pips of a colocynth that have no kearts, (AḤn, Ṣ, Ķ,) being husks only; (AḤn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S:*) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AḤn.)

رميصية ♦ (Ş, IB, O,) or , صيصية (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) The neaver's [implement called] شُوكَة, with which he makes the warp and the woof even: (S, IB, K:) but IB says that its last radical letter is دم, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. مَيَاصِ. (Ş.) — Hence, (Ş,) The spur of the cock. (S, K.) _ [Hence also,] The horn of the bull or cow, and of the gazelle: (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (فتنة) is likened in a trad., because of its grievousness: some say that the sing. is صيصة [as in the K,] contracted. (TA.) __ And hence, (TA,) A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptucle of woven palm-leaves, or the like, in which they are packed]: (K:) likened to the horn of a bull or cow: in this sense, the word is written عيصة: and a certain poet changes it to ... (TA.) [Hence also,] Anything with which one defends himself: pl. as above, (K,) [in the CK erroneously written صياصي, as though it had the article JI prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] & elided. (TA.)_ [Hence also,] A fortress: (K:) pl. in this sense as above. (S, TA.) _ [Hence also,] A pastor who manages [and protects] well his herds or flocks: (AA, K:) in this sense also written (AA, as in the TA.)

صبع 1. عُبُعْ: see 1 in art. , in three places.

. latter half , صوع , latter half وصوع , latter half الفُنْيَر . 4

5. see 5 in art. صوع, last sentence. ـ Also, said of water, It was, or became, in a state

and مِأْصَاتِ (IDrd, O, K, TA:) but مِيصَاءُ a dial. var. of مِيصَاءُ [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. [...]. (TA.)

> 7. انصاع: see art. صوع . It belongs to this art. and to art. صوع (K.)

[an epithet mentioned, but not expl., in the O and TA: it seems to be from "I dispersed it, or scattered it;" and hence to be syn. with signifying In a state of commotion, or of exceeding commotion]. Rubeh says,

فَظَلُّ يَكُسُوهَا الغُبَّارُ الرَّصْيَعَا

[app. meaning And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion]. (O, TA.)

2. مُعْامَهُ (K,) رَصْبِيغ طَعَامَهُ (K,) (ISh, O, K,) He soaked his food in sauce, or seasoning: (ISh, O, K:) and صيفه بالشبن He soaked it with clarified butter. (ISh, O.) مَبْغُهُ has a similar meaning, and is better known.]

and other words in which يعفة is substituted for و, see in art. صوغ.

1. صَافَ, (Ṣ, M, O, Mab, K,) aor. مِصافَ, int. n. رصين, (TA,) He, or it, (a company of men, M, Mab,) remained, stayed, dwelt, or abode, (S, M, O, Msb, K,) during the [season called] صيف, (Ş, O,) or during his, or their, out, (O, Mab,) or during a ميف, (K,) به in it, (Ṣ, M, O, K,) i. e. in a place; (Ṣ, M, O;) as also أصطاف أو , (Ṣ, O,• K, • TA,) and ♦ تصيّف; (S, • O, • K, • TA;) and -probably a mis صَيَّفَ † is like اصَّيَّفَ † بالهَكَان transcription for رَصَيْف, of which اصَيْف is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صفّتُ بِهَكَانِ كَذَا [I remained during the in such a place], and in like manner صَيْف in and * مَثْنُهُ and مَثْنُهُ , and مَثْنُهُ , and مَثْنُهُ , and مَثْنُهُ أَنْهُ مُنْهُ أَنْهُ مُنْهُ أَنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ مُنْهُ أَنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ مِنْهُ أَنْهُ إِنْهُ أَنْهُ إِنْهُ أَنْهُ أَنَا أُنْهُ أَنْهُ أَنَا أَنْهُ أَنْهُ أَنْهُ أَنْهُ أَنْهُ أَنْهُ أَنَا أَنَالُوا أَنْهُ أ transcription for اصفاقه , as seems to be indicated by what here follows]: (M:) a Hudhalee says,

تَصَيِّفُتُ نَعْمَانَ وَاصْيَفَتْ

[I remained during the مُنِيف in Noamán, and she remained during the صيف]. (M, TA.)__ And صيفت الأرض, (Ş, M, O, K,) a verb of the class of مُنِي (K,) originally مُنِي , (TA,) The land was rained upon by the rain of the [season called] صُيْف. (Ş, M, O.*) And صِفْنًا, of the measure مُرِيعناً and خُرِقْنَا, like خُرِقْنَا and رُبِعناً rained upon by the rain of the عيف: (Ş:) and صاف السَّهُرُ عدد (M, TA.*) . صُيِّفُنَا السَّهُرُ رِيَصِيفُ .(Ṣ, M, O, Mṣb,* K,*) aor (Ṣ, رَيْصِيفُ .(Ṣ, Ó, K,) inf. n. فيف (Ş, M, O, Mşb, K) and (M,) The arrow مَصِيفٌ S, M, O) and صَيْفُوفَةٌ turned aside from the butt: (\$, M, O, Meb, K:) a dial. var. of صاف having for its aor. يَصُوفُ and

inf. n. مُوثّ. (O, Mab, ، K.) __ And صاف اللَّمَال of the year; which is after the مُوثّ. (O:) [but The stallion-camel turned away from covering the female that he had covered. (M.)

2. صَيْفَني It (a thing, S, O, K) sufficed me for my [season termed] Lico, (S, O, K,) or for my ضيف: (Meb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) __ See also 1, in three places.

صِيَانَا Ş, M, O, Mab, K) and) عَامَلُهُ مُصَايِّفَةً (Lh, M) is from الصيف, (M, O, Msb,) like (S, O, Mab, K) from الشُّهُر (S, O, Mab,) and (Ş, O) from العام, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صيف. (S.) And in He hired صِيَافًا and اسْتَأْجَرُهُ مُصَايَفَةً him, or took him as a hired man or hireling, for the

: صَيْف [season called] اصافوا (S, M, O, Mab, K:) like أَشْتُوا meaning "They entered the [season called] ... (TA.) _ And . صيف She (a camel) brought forth in the اصافت (M.) __[Hence,] اصاف said of a man, † He had affispring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (S, M. O. K. TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And ! He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) عَنِّى شُرَّعِينَ مُثَرِّع نكن God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K: *) belonging to this art. and to art. صوف.

5. تُصَيِّف, and its var. نُصَيِّف: see 1, first sentence, in four places.

8: see 1, first sentence.

. صوف : see عَانَفْ : and see also art.

as signifying A certain portion of the year is said by ISk to be fem.: (TA, voce اشتاً); q. v.:) [but by others I find it treated as masc.:] the as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the اثناً: Az says, it is, with the Arabs, the division which the vulgar in El'Irák and Khurásán cull the إناجع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the i; and in it is the جَمْرَة [q. v.] of the نَيْظ ; then, after this, is the division called the خريف; and then, after this, the division called the شَنَّه: (TA:) [i. e.] it is the quarter of the year vulgarly called the commencing when the sun enters Aries: but is applied by the vulgar to the قُمُظ, which is the [summer, i, e.] the quarter commencing when the sun enters Cancer: (Mşb in art. زمن; q. v.:) [F is the قيظ [i. e. summer, or the hot season]; or [the season] after the بيع: (K:) and [Sgh says,] the صَيْف is one of the divisions in a verse cited voce صَيْف. See also صَيْف,

unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زُمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the §:] the صَيْف is one of the divisions of the year; which is after [that called] الربيع الأول and before [that called] القيط : (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called which ends in March) and before الربيع الأول the quarter called القيظ (which is summer); and also the season of two months after that called and before the similar season called الربيع الأول القيظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is أُصَّيَافٌ (M, O, K) and is a more particular صَيْفَةُ ♦ (M, Mab:) : صُيُوفٌ term [app. meaning A single صيف; (see 2;)]; it is like مُثَوَّةٌ [q. v.]; (O, K;) and its pl. is صَيَّفٌ الصَّيْفَ ضَيَّعْتِ (Fr, O, Ķ.) بَدْرَةُ pl. of أَبَدُرَةُ is a saying expl. in art. ضيع [q. v.]. (O, also signifies The rain that comes in the [season called] مُنيف; (Ṣ, O, Mṣb, Ķ;) [see, again, the second of the tables to which I have referred above, and see also ;] and (O, K) so الصَّيَّفُ (M, O, K;) also signifying the herbage thereof: (M:) or, (K,) accord to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the ربيع; (O, K;) and so the former; (K;) and it is also called الصَّيْفَى (O, K;) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَهَامُ الرَّبِيعِ الصَّيْفُ [The completion of the rain called the that called the أصيف]: for the rain called the ربيع is the first rain, and the صيف is that which is [next] after it. (TA.) اَخِر is [A verse] in the end (آخِر) of سُورَةُ النَّسَاءَ [the 4th chapter of the Kur-an, but which verse I know not], mentioned in a tradition. (TA.) Also The female of the [or owl]. (Kr, M.)

: see the next preceding paragraph, latter

A thing of, or belonging to, the scuson called] صيف. (S, O.) __ A young camel born in the صيف. (M.) [And in like manner a sheep or goat: see صَفَرى.] __ And [hence,] + A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [Sec an ex.

near the end of the paragraph. _____ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for ميزة صيفية,] and [or provision of corn &c.] ميرة signify The صَائِفَةً ا in the first part of the one [here meaning spring]; i. e. the second ميرة; for the first of the رَفَيْيَة then the رَسِيْقِية then the رَبِعِيَّة is the مِيْر and then the رَمُضيَّة: (M:) or the do of a people is their ميرة in the ميرة. (Ş, O, K.) [See is also applied to The latter, or last, season of the bringing forth of camels; so in an explanation of مُبَع in the S and TA.]

and also used as a subst., وَمَيْفِيُّةُ or as an epithet in which the quality of a subst. is predominant: see the latter word].

is used as an imitative sequent in the phrase صَيْف صَائف, (Ş, O, K,) meaning A warm, or hot, [spring or] summer: (PS:) a phrase like ,َيُوْمُ صَائِفٌ &c. (Ṣ, O.) And one says لَيْلُ لَا ثِلْ (S, M, O, Mab, K,) meaning A hot day; (O, K;) and أَيُومُ صَافَ (Ş, O, K) was sometimes said, meaning يَوْمُ رَاحُ like يَوْمُ رَاحُ [a hot night]. (Ş, O, لَيْلَةُ صَائِفَةُ (Ş:) and اللَّهُ عَائِفَةُ [app. Rain coming in مَطُرٌ صَائِفٌ And مَطُرٌ صَائِفٌ رمُصِيف ب meaning spring; as also رمُصِيف, occurring in a verse cited voce رَسَعُ, q. v.]. (M.) .صفو .in art صَاف

[fem. of صَائفٌ, q. v. __ Also, as a subst.,] صَائفَةُ A warring, or warring and plundering, expedition in the مَيْف [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. صُوانفُ. (Mgh, and Ham ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الروم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صيف, (Ş, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (Ṣ, O, K.) And they said, وَلِيَ فُلَانَ meaning Such a one was commander of, الصَّالْفَة the army going on a warring, or warring and plundering, expedition in the فيف: (Ham ubi suprà:) [but Mtr says,] he who explains صَائفة as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Hanasce Imam] Mohammad has used the phrase either by الصَّوَائِفُ وَنَحُوْهَا مِنَ العَسَاكِرِ العِظَامِ surmise or by extension of the [proper] meaning. (Mgh.) — See also مُعْفِيّ, in two places. — Also The time, or season of the . (M, TA.)

: sec مَيْثُ , last quarter of the para-

. صوف . see art : صَيْوفَة originally , صَيّفَة

A place of remaining, staying, dwelling, or abiding, during the [season called] ضيف; (Ş, O, TA;) as also أمصطاف ♦ (Ş, K, TA) and : (TA:) and a time thereof: (Sb, M, TA:) pl. مُصَايِفُ. (Mab.) __ And A place in

(Har p. 165.) = [Also part. n. of the verb in the and أَرْضُ مُصِيفَةً you say : صِيفَت الْأَرْضُ and Land rained upon by the rain of the [season called] مُنيف. (S, M, O, K.) = Also, applied to a channel in which water flows, Winding, or tortuous: (Ṣ, M:) from مُنافَ, like مُنافِيِّ from ضَاقَ. (S.) [See an ex. in a verse cited voce and see also : كُرْبَةُ

: see مُصيفُ: see مُصيفُ: Also, (M, O, K,) and مُصِيفٌ, (O, K,) [in the CK, erroncously, مُصِيفَةً and مُصَيَافٌ به , (M, O, K,) applied to a she-camel, (M, O, K,) That has brought forth in the [season called] صيف: (M, L, TA:) or having with her her young one: (O, K, TA:) pl. of the last مَصَايِيفُ. (TA in art. جر.) ـــ And [hence,] the first, ! A man having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age. (TA.)

مصياف, applied to land (أرض), Having in it abundance of the rain of the [season called] صيف (O, K.) - And, so applied, Late in producing herbage. (O, K.) _ See also ____[Hence,] I A man who does not take a wife until he has whiteness in the hair of his head mixed with the or of the suspensory thong, of a whip]. (S and blackness thereof. (O, K.)

1. مَاكَ به , aor. رَصَاكَ , inf. n. صَاكَ به ; see 1 in art.

(.صاك .See 3 in art. صوك .TA in art

1. مَالٌ, aor. مَالٌ, i. q. مَالُ having for its aor. يَصُولُ, (Ibn-'Abbad, O, K,) i. e. He (a man) leaped or sprang [&c.]. (Ibn-'Abbad, O.)= رَصُول (Ibn- ,(فَ and K in art) ,صِيلَ لَهُمْ كُذًا 'Abbad and O and K in the present art.,) Such a thing was appointed, or ordained, or prepared, for them, or for him. (Ibn-'Abbad, S, O, K.) This is its proper place. (TA.)

The knot of the عذبة [i. e. of the end, K in art. oeto, and O in the present art.)

صون . see art [صونة originally] صينة

لَّصِينَ Of, or relating to, الصِّين [i. e. China]. (TA.) [Hence,] أُوَانِ صِينِيَّةُ (K, TA,) and [the pl.] مُوَاني (Ş,) Vessels of الصّين, (Ş, K, TA,) made in the country thus called [i. e. China]. (TA.)

مينين A certain drug, [said to be] well known. (TA. [But what it is I have been unable to

expl. in art. صَانَ and صِيَانَةُ inf. n. of صَانَ صَيَانٌ and صَيَانٌ The former, of which صون are said to be vars., is also syn. with صُوَاتٌ likewise expl. in art. صون.

صون . see art صين

END OF THE FOURTH PART OF BOOK I.

[•] This Part of Book I. has been twice printed, the whole of the first impression except one copy having been accidentally destroyed, by fire. Hence its publication has necessarily been very long delayed.